Good Relations Measurement Framework

Andrea Wigfield and Royce Turner

Policy Evaluation Group

**Equality and
Human Rights**
Commission

Good Relations Measurement Framework

Andrea Wigfield and Royce Turner

Policy Evaluation Group

EQUALITY AND HUMAN RIGHTS COMMISSION RESEARCH REPORT SERIES

Contents   Page

Tables and figures   **Page**

Tables

Figure

Abbreviations

The following abbreviations are used in this report:

A4e	Action for Employment.
BCS	British Crime Survey
BES	British Election Studies
BME	Black and minority ethnic
BSA	British Social Attitudes survey
BVPI	Best Value Performance Indicator
CJS	criminal justice system
CLG	Communities and Local Government
CRE	Commission for Racial Equality
EHRC	Equality and Human Rights Commission
ELSA	English Longitudinal Study of Ageing
EMF	Equality Measurement Framework
ESS	European Social Survey
FG	focus group
GHS	General Household Survey
GLS	General Lifestyle Survey
GRMF	Good Relations Measurement Framework
HRMF	Human Rights Measurement Framework
iCoCo	Institute for Community Cohesion
IMD	Index of Multiple Deprivation
IPPR	Institute for Public Policy Research
LFS	Labour Force Survey
LGBT	lesbian, gay, bisexual and transgender
LIWS	Living in Wales Survey
LOS	Life Opportunities Survey
LSPs	Local Strategic Partnerships
NDC	New Deal for Communities
NHS	National Health Service
NILT	Northern Ireland Life and Times Survey
NS-SEC	National Statistics Socio-economic Classification
NSVA	National Survey of Voluntary Activity
NUTS2	Nomenclature of Territorial Units for Statistics
ONS	Office for National Statistics
OPSI	Office of Public Sector Information
PAP	Pioneer Areas Project
PEG	Policy Evaluation Group

SOC	Standard Occupational Classification
SPRC	Social Policy Research Centre, Middlesex University
SSA	Scottish Social Attitudes Survey
VCF	Voluntary, Community and Faith sector
WVS	World Values Survey
YPSA	Young People's Social Attitudes Survey

Acknowledgements

Executive summary

Background and aims

The Good Relations Measurement Framework (GRMF) aims to produce a set of indicators that collectively paint a comprehensive picture of the current state of good relations in Great Britain, as well as separately for England, Scotland and Wales, and in individual localised areas.

Promoting good relations and eliminating prejudice are core functions of the Equality and Human Rights Commission (the Commission). The Commission was created by the Equality Act 2006 (Office of Public Sector Information (OPSI), 2006) which provided it with a 'good relations' mandate:

> ... to build mutual respect between groups based on understanding and valuing of diversity, and on shared respect for equality and human rights.

Good relations is a developing concept. It started as a responsibility for local government and the Commission for Racial Equality under the 1976 Race Relations Act and has now been extended by the Equality Act 2010 to other diversity strands: age; disability; gender; religion and/or belief; sexual orientation; transgender; as well as race. The GRMF, which has been developed to provide a set of indicators by which society's progress towards good relations can be measured, intends to cover all of these as well as social class/socio-economic status.

The GRMF is first and foremost a descriptive tool that will draw a picture of the state of good relations in Britain, providing a means by which trends in good relations can be mapped over time. It will inform decision makers on the **most important** characteristics of good relations in Britain, providing an evidence base for identifying issues that need policy attention.

The GRMF will highlight areas of concern as they affect individuals and groups with different 'protected characteristics' in Britain, and highlight any areas of concern for the development of good relations. As set out in the Equality Act 2010, protected characteristics are age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion and/or belief, sex, and sexual orientation. The GRMF will also indirectly allow the impact of policy to be monitored, since behavioural or attitudinal changes following policy implementation will be visible through the GRMF after several reporting cycles.

The GRMF is being developed alongside an Equality Measurement Framework (EMF) (for both adults and children) and a Human Rights Measurement Framework (HRMF). There are inevitably links and overlaps between the GRMF, the EMF and the HRMF, especially given the mutual dependence of equality and good relations. As noted in Johnson and Tatam (2009), the relationship between the GRMF and the EMF is crucial. The specific links between the EMF and the GRMF are discussed in each of the domain chapters.

Methods
There were three main phases in the development of the GRMF:

- Phase 1: Developing a long list of indicators.
- Phase 2: Narrowing the long list down to a medium list and then a short list of indicators.
- Phase 3: Finalising the development of the framework and its future use.

The methodological approach to the selection of domains, indicators and measurements involved the following key components:

A conceptual basis
The conceptual starting point for developing the GRMF was *Good relations: a conceptual analysis*, a report produced by the Institute for Community Cohesion in the initial phases of the development of the GRMF (Johnson and Tatam, 2009). The report outlined a number of domains, or areas, of good relations drawing on existing literature.

Quantitative review
An extensive trawl of surveys in relevant fields was carried out, including studies of social attitudes and behaviour; electoral studies; crime studies; youth surveys; and labour, housing and health studies. A total of 30 large-scale surveys (mostly carried out for the government) were analysed and these form the primary data sources for the GRMF. The choice of surveys was determined on the basis of their potential relevance for the main domains of good relations. The objective was to find questions within existing surveys that had a key bearing on measuring good relations in Britain. Appropriate questions were then extracted to form a long list of potential indicators for the GRMF.

Qualitative literature

A review of relevant qualitative literature was also carried out to complement the quantitative review, to cover issues not examined in the existing surveys. Some of the indicators for the long list emerged from this source.

Focus groups

Twenty focus groups with people with a range of different personal characteristics were held in 2009 in four different locations around Britain: London and the South East, Sheffield, Glasgow and Anglesey. These focus groups were used to capture the views of individuals from the full range of equality strands in urban as well as rural parts of Britain about good relations. We explored the kinds of indicators that people felt were relevant to good relations.

Round table stakeholder events

Five round table discussions with stakeholders representing the key government departments, the Scottish Government, the Welsh Assembly Government, data commissioners and statisticians, academics, organisations representing the equality strands, local government and other key agencies were held in 2009 and 2010, in London, Glasgow and Cardiff. These examined key aspects of good relations and helped move the long lists of indicators to a medium list and then a short list.

Advisory Group

An Advisory Group consisting of representatives from different government departments and various non-government organisations was appointed at the project's start to provide advice and guidance, drawing on its members' extensive experience in public life.

The focus groups, round table discussions with stakeholders and advisory group meetings, representing members of the public, were attended by 227 individuals as well as 46 different organisations.

Selection criteria

A set of criteria was used to decide which indicators and measurements should be retained. These criteria were:

- centrality and appropriateness
- clarity, precision, unambiguousness and specificity
- complementarity versus overlap
- coverage and power

Domains

Four domains were chosen for inclusion in the GRMF:

- attitudes
- personal security
- interaction with others
- participation and influence

The rationale behind each of these domains, why they are included within the GRMF and what they are trying to achieve and measure is described briefly below.

Domain 1:   Attitudes

Good relations depend on, and shape, attitudes. Attitudes to others are the crux of good relations. Attitudes – including both how people perceive others and how they believe that they themselves are perceived – is the first domain in this framework because some types of (positive) attitude are necessary for good relations to exist.

Attitudes towards others, and resulting behaviour, have an impact upon *personal security*, domain 2, as well as the way in which people *interact with others*, domain 3. This in turn has a bearing on *participation and influence,* domain 4; affecting whether people attend public events, join community organisations or communities of interest or participate in political parties, and how they perceive their relative levels of power and influence compared to others and how they react to this.

Indicators have been chosen which relate to the following:

- respect (being/feeling respected)
- valuing diversity
- trust
- admitted prejudice

Domain 2:   Personal security

Personal security is crucial in any assessment of good relations. Emotional and physical security is a precondition for good relations to be experienced by the population. The extent to which individuals and their friends and/or relatives feel safe in a variety of public spaces (and, to some extent, private spaces) is a good indicator of their level of perceived personal safety, and this in turn affects their behaviour and ability/opportunity to interact with others.

If the kinds of attitudes covered in domain 1 are negative, this can sometimes lead to outright hostility and aggression and can in turn lead to a number of different types or kinds of reactions, including a reduction in the frequency with which individuals or groups of individuals visit or occupy public places; an avoidance of interacting with others in public places; altered behaviour in public places; or an avoidance of visiting certain public places altogether.

Negative attitudes and resulting behaviour can also take place within an individual's immediate neighbourhood as well as in the home. In the case of the latter, the individual may sometimes prefer to frequent more anonymous public spaces to their own home.

Measurements in this domain seek to gauge the level of personal security, both physical and emotional, of individuals and groups of individuals with different kinds of protected characteristics, and measure the impact that this has on their levels of interaction and participation and, hence, their experience of good relations.

Indicators have been chosen which relate to the following:

- perception of personal safety
- hate crime
- violent crime
- feeling comfortable with oneself
- ability to be oneself
- impact of (in)security

Domain 3:   Interaction with others
Interaction with others is fundamental to an assessment of the level of good relations in society and provides one of its strongest and most important measurements. The GRMF will assess how, and to what extent, individuals interact with a diverse range of people. Contact theory suggests that greater levels of interaction with a diverse range of people are likely to lead to greater understanding of them and, in turn, to a greater degree of physical and emotional security for groups with differing protected characteristics. Thus, there is a close relationship between interaction, levels of understanding of different kinds of people, and physical and emotional security.

A lack of interaction with a diverse range of people can lead to segregation in communities. If such segregation becomes entrenched and results in groups of people leading 'parallel lives', where people have little or no contact with those who are different from themselves, this can lead to a lack of understanding, perpetuate

stereotypes and result in negative attitudes towards others and therefore 'negative' good relations.

Indicators have been chosen which relate to the following:

- isolation
- availability of support from neighbours
- ability to interact
- experience of interaction with a diverse range of people

Domain 4:   Participation and influence

Participation

The second type of interaction encompassed by good relations is participation. This kind of interaction takes place through organised activities. Participation is one of the outcomes of people's experience of good relations. A person living in a place where he or she feels welcome, where attitudes towards them are positive, where there is a high level of emotional and personal security, and a high level of interaction, is more likely to participate in community activities and events.

Some kinds of participation can lead to conflict and tensions and it is also important to capture this, where possible, in order to build a broader picture of the state of good relations.

Three broad types of organised interaction through community activity were identified in the research: organised activities that are (at least theoretically) open to everyone; organised 'group' activities through communities of interest; and campaign 'groups' and/or political parties which propose and/or oppose change.

This domain establishes if individuals have the **opportunity** and experience to participate in these kinds of activities; **why** they participate, and their level of participation; and the degree to which this leads to **positive interaction** with a diverse range of people as well as **negative interaction**.

Influence

The degree to which participation leads to individuals feeling that they have both the opportunity and experience of empowerment is also important to capture within the GRMF. In the context of good relations, it is important to explore how individuals perceive their influence, autonomy and empowerment but also how they perceive their influence relative to that of others. The relationship between influence, autonomy, empowerment and good relations is complex. Having the experience

and opportunities to influence means individuals are more likely to enjoy good relations, but it does not guarantee that they do so. Moreover, individuals may have influence and autonomy in some aspects of their lives and not in others. Thus their experience of good relations will vary according to different aspects of their life. There is, however, little doubt that a lack of experience and opportunities to influence can have a negative impact upon an individual's experience of good relations.

Indicators have been chosen which relate to the following:

Participation
- Participation in organised activities.
- Determinants of participation.
- Opportunity to interact with a diverse range of people through participation.

Influence/empowerment
- Opportunities and experience of influence.
- Perceived influence of others.
- Registering a view.

Populating the GRMF, data analysis and correlations
The research has demonstrated that the GRMF is a complex collection of indicators and measurements which are not always equal in weighting (this being particularly true for the participation and influence domain). None of the indicators and measurements can be taken in isolation as an indicator of the state of good relations. Rather, the indicators and measurements which make up the framework will present an overall picture of the state of good relations in Britain. Interdependencies between indicators both within and between domains, and the significance of local socio-economic profiles for the results, mean that a series of correlation analyses need to be undertaken in order for an accurate picture of good relations to be developed.

Gaps in data and key recommendations
Some of the domains have a more abundant availability of data sources and measurements than others. Appropriate existing measurements have been particularly difficult to identify within domain 4: participation and influence. Quite often minor amendments to the precise wording of existing measurements have been proposed and sometimes additional new questions have been recommended. Both proposed changes to existing questions and new questions have been discussed at various stages of the research process with key stakeholders in all three countries. Although broad consensus has been reached with regard to the proposed changes and new measurements, it is important to point out that these proposals have not

been subject to cognitive testing or piloting as this was beyond the scope of this research. Each of the proposed changes to existing questions and proposed new questions will therefore need to be subjected to rigorous cognitive testing and piloting before being introduced.

Due to differences in data collection between England, Scotland and Wales, alternative measurements have sometimes been required for one or more country. Particular gaps identified in each country are outlined in the concluding chapter and in Appendices M to R. It is recognised that it will be difficult to provide data for some of the indicators, particularly for Scotland and Wales, because of small sample sizes.

A full list of indicators, existing measurements, and proposed new measurements, is provided in the table which follows.

Full list of indicators, existing measurements and proposed new measurements

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
DOMAIN 1: ATTITUDES		
Indicator 1.1: Respect (being/feeling respected)		
Measure a (E, W): In general, would you say that you are treated with respect at work, school or college?	Measure a: In the last 12 months, would you say that you have been treated with respect at work, school, or college?	
Measure b (E, W): And in general, would you say that you are treated with respect when using public transport?	Measure b: In the last 12 months, would you say that you have been treated with respect when using public transport by a) other passengers, b) staff?	
Measure c (E, W): And in general, would you say that you are treated with respect when shopping?	Measure c: In the last 12 months, would you say that you have been treated with respect when shopping by a) other shoppers, b) staff?	
Measure d (E, W): And in general, would you say that you are treated with respect when using health services?	Measures d and e: In the last 12 months, would you say that you have been treated with respect and consideration by a) your local public services overall, b) benefit agencies/employment agencies, c) housing officers and providers, d) police, e) heath services?	
Measure e (E): In the last year would you say that you have been treated with respect and consideration by your local public services?		
Measure f (NI): In your opinion, how often do public officials deal fairly with people like you?		
		Measure g: In the last 12 months, would you say that you have been treated with respect in the following public spaces: a) parks, b) local streets, c) places of worship, d) leisure places such as cinemas, theatres, public houses, restaurants, pop concerts, football matches?
		Measure h: Thinking of the neighbourhood where you live, is it a place where people respect the language(s) you speak?
		Measure i: Thinking of the schools that your children attend, are these places where people respect the language(s) your children speak?
		Measure j: Thinking about your workplace if you have one, is it a place where people respect the language(s) you speak?

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
Indicator 1.2: Valuing diversity		
Measure a (W): To what extent do you agree or disagree with each of the following statements…? It is better for a country if there are a variety of different cultures.		
Measure b (E, S, W): Do you think it should be the responsibility of everyone who lives in the UK…. to treat others with fairness and respect?	Measure b: Do you think it should be your responsibility to treat others with fairness and respect?	
Measure c (E, S, W): Do you think it should be the responsibility of everyone who lives in the UK…. to treat all races equally?	Measure c: Do you think it should be your responsibility to treat all races equally?	
Measure d (E, S, W): Some people think that women are still not treated equally in our society, while others think that efforts to change the status of women have gone too far. Which of the answers on this card comes closest to your opinion?	Measure d, e, f, g: Say whether you think the following have gone too far or not gone far enough, attempts to give equal opportunities to: a) women, b) ethnic minority people, c) people with a disability or a long term illness, d) gay men and lesbians, e) different religions and/or beliefs, f) older people, g) young people, h) trans people.	
Measure e (E, S, W): Please use this card to say whether you think attempts to give equal opportunities to **black people and Asians in the workplace** have gone too far or not gone far enough?		
Measure e (S): Now I want to ask you about some changes that have been happening in Scotland over the years. For each one I read out please use this card to say whether you think it has gone too far or not gone far enough. Attempts to give equal opportunities to black people and Asians in Scotland?		
Measure f (S): (Has it gone too far or not gone far enough) Attempts to give equal opportunities to gay men and lesbians in Scotland?		
Measure g (E, S, W): And, whether you think attempts to give equal opportunities to **people with a disability or a long-term illness in the workplace** have gone too far or not gone far enough?		

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
Indicator 1.3: Trust		
Measure a (E, S, W): I'd like to ask you how much you trust people from various groups. Could you tell me for each whether you trust people from this group completely, somewhat, not very much or not at all? People of another religion.	Measures a and b: How much do you trust people from various groups? a) people of another religion and/or belief, b) people from another ethnic group, c) disabled people, d) young people, e) older people, f) people of a different gender, g) people of a different sexual orientation, h) trans people, i) people of a different social class.	
Measure b (E, S, W): I'd like to ask you how much you trust people from various groups. Could you tell me for each whether you trust people from this group completely, somewhat, not very much or not at all? People of another nationality.		
		Measure c: How much do you trust your neighbours?
		Measure d: How much do you trust your work colleagues?
Indicator 1.4: Admitted prejudice		
Measure a (NI): Could you please indicate whether you agree with the following statements about people from other ethnic groups, for example, Chinese or Asian? a) I would willingly accept them as a close friend of mine; b) I would willingly accept them as a resident in my local area.	Measure a: Could you please indicate whether you agree with the following statement about people from another: a) ethnic group, b) religion and/or belief, c) gender, d) sexual orientation, e) age group, f) social class, g) who are disabled, h) who have commenced or completed gender reassignment - I would willingly accept them as a close friend of mine; I would willingly accept them as a neighbour; I would willingly accept them as a work colleague; I would willingly accept them as my boss; I would willingly accept them as a teacher for my children.	
Measure b (S): Some people say they would be happy if a close relative of theirs married or formed a long-term relationship with someone who was black or Asian, while others say they would be unhappy about this even if the couple themselves were happy. How would **you** feel if a close relative of yours married or formed a long-term relationship with someone who was black or Asian?	Measure b: Some people say they would be happy if a close relative of theirs married or formed a long-term relationship with someone who was of a different ethnicity, while others say they would be unhappy about this even if the couple themselves were happy. How would **you** feel if a close relative of yours married or formed a long-term relationship with someone who was of a different ethnicity?	
Measure b (W): Now I would like to ask you some questions about living in a country like Wales, where there are people from a variety of different backgrounds. To what extent do you agree or disagree with each of the following statements…? It would not matter to me if one of my close relatives married someone from a different ethnic background.		

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
Measure c (S): (And how would you feel if a close relative of yours married or formed a long-term relationship with) a Christian?	Measure c: How would you feel if a close relative of yours married or formed a long-term relationship with someone of a different religion and/or belief?	
Measure d (S): I am now going to ask you about a person with a learning disability. But first of all I would like to clarify what I am talking about here. A person with a learning disability needs help to learn new things and may need support with everyday living. They will have had this disability since childhood. Once known as 'mental handicap', the best known type is Down's syndrome. It is different from a learning difficulty such as dyslexia. How would you feel if a close relative of yours married or formed a long-term relationship with someone who has a learning disability?	Measure d: How would you feel if a close relative of yours married or formed a long-term relationship with someone who had a) a physical disability, b) a learning disability, c) mental health challenges?	
Measure e (S): (And how would you feel if a close relative of yours married or formed a long-term relationship with) someone who has had a sex change operation?		
Measure f (S): And finally, how would you feel if a close relative of yours married or formed a civil partnership or a long-term relationship with someone of the same sex as themselves?		
DOMAIN 2: PERSONAL SECURITY		
Indicator 2.1: Perception of personal safety		
Measure a (E, W): How safe do you feel walking alone in this area after dark?		Measures a-e: How safe do you feel during the day in: a) your neighbourhood/local area; b) locations where you do not usually go; c) on public transport; d) in town centres; e) in sports and leisure facilities; f) at work; g) at school/college; h) at home?
Measure a (S): How safe do you feel walking alone in your local area after dark?		
Measure b (E, W): How safe do you feel walking alone in this area during the day?		
Measure c (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel…? When walking in your nearest town or city centre in daylight.		How safe do you feel after dark in: a) your neighbourhood/local area; b) locations where you do not usually go; c) on public transport; d) in town centres; e) in sports and leisure facilities; f) at work; g) at school/college; h) at home?
Measure d (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel…? When walking in your nearest town or city centre after dark.		
Measure e (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel …? When travelling by bus.		

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
Indicator 2.2: Hate crime		
Measure a (E, W): (How worried are you about)… being subject to a physical attack because of your skin colour, ethnic origin or religion?	Measure a: How worried are you about being subject to: a) a physical attack; b) verbal abuse; c) harassment and bullying, because of your or your friends' or relatives': skin colour, ethnic origin, religion and/or belief, transgender status, gender, sexual orientation, disability, age, socio-economic status? (with options to tick more than one). How worried are you about your friends or relatives being subject to: a) a physical attack; b) verbal abuse; c) harassment and bullying, because of your or their: skin colour, ethnic origin, religion and/or belief, transgender status, gender, sexual orientation, disability, age, socio-economic status? (with options to tick more than one box).	
Measure b (E, S, W): A hate crime is one committed against you or your property on the grounds of your personal characteristics, for example religion, ethnic origin, disability or sexual orientation. Do you feel you have ever been a victim of a hate crime?	Measure b: [Definition of a hate crime] followed by: Do you feel you have been a victim of a hate crime during the last 12 months? *(This proposal is likely to be included in subsequent waves)*	
Measure c (E, W): The percentage that are victims of hate crime (by race, religion, age, disability, sexual orientation. The inclusion of transgender has been under consideration.		
Measure c (S): The percentage who felt that the crime committed against them was motivated by them belonging to a particular social group		
Indicator 2.3: Violent crime		
Measure a (E, S, W): Percentage that are victims of violent crime (all types).		
Measure b (E, S, W): Percentage that are victims of violent crime involving knives, sharp stabbing instruments and guns.		
Measure c (E, W): Percentage that are victims of sexual violence (with separate reporting of a) indecent exposure, unwanted touching and sexual threats; b) rape and assault by penetration (including attempts), and c) total sexual violence).		

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
Measure c (S): Percentage that are victims of sexual violence (with separate reporting of rape, including attempts, and sexual assault).		
Measure d (E, W): Percentage that are victims of domestic violence (with reporting of relationship of victim to principal suspect, including partner violence).		
Measure d (S): Percentage that are victims of partner violence.		
Indicator 2.4: Feeling comfortable with oneself		
None identified.		Measure a: Self-respect - mean score on Rosenberg self-esteem scale (under development, see Alkire et al., 2009).
Indicator 2.5: Ability to be oneself		
Measure a (NI): Thinking of the neighbourhood where you live, is it a place where you feel you can be open about your own cultural identity?	Measure a: Thinking of the neighbourhood where you live, is it a place where you feel you can a) be open about your own identity, b) speak in the language of your choice?	
Measure b (NI): And thinking about the schools that your children attend – if you have children at school – are all these schools places where your children feel free that they can be open about their own cultural identity?	Measure b: Thinking about the schools that your children attend – if you have children at school - are all these schools places where you feel that your children can a) be open about their own identity, b) learn in the language of their choice, c) talk to fellow pupils in the playground in the language of their choice?	
Measure c (NI): Thinking about your workplace - if you have one - is it a place where you feel you can be open about your own cultural identity?	Measure c: Thinking about your workplace - if you have one - is it a place where you feel you can be open about your own identity?	
		Measure d: Thinking about your family home, is it a place where you feel you can a) be open about your own identity, b) speak in a language of your choice?
		Measure e: Thinking about local public transport, is it a place where you feel you can a) be open about your own identity, b) speak in the language of your choice?

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
DOMAIN 3: INTERACTION WITH OTHERS		
Indicator 3.1: Isolation		
Measure a (E, S, W): How many people would you say you feel close to, that is, you could count on them if you had a problem?	Measure a: If you had a problem, how many people would you say you could count on for advice and support?	
Measure b (W): Finally, I am going to read out some statements about neighbourhoods. Please look at this card and tell me how strongly you agree or disagree with each statement. I feel like I belong to this neighbourhood.		
Measure b (E, W): I would like you to tell me how strongly you feel you belong to each of the following areas using the answers on this card. First, your immediate neighbourhood?		
		Measure c: How strongly do you agree or disagree with these statements? a) I feel like I am accepted as part of a community (please specify), b) I feel like I am accepted in my neighbourhood, c) I feel like I am accepted in my workplace, c) I feel like my children are accepted in their school, d) I feel like I am accepted by my family.
		Measure d: Do you feel physically isolated? (i.e. unable to leave your home or go to places as you'd like).
Indicator 3.2: Availability of support from neighbours		
Measure a (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. I regularly stop and speak to people in my area.		
Measure b (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. If my home was empty, I could count on one of my friends or relatives in this area to keep an eye on it.		
Measure c (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. I have friends or relatives in this area I feel I could turn to for advice or support.		

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
Measure c (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. I have friends or relatives in this area I feel I could turn to for advice or support.		
Indicator 3.3: Ability to interact		
Measure a (E, W): How good are you at speaking English when you need to in daily life, for example to have a conversation on the telephone or talk to a professional such as a teacher or a doctor?		Measure a: In your daily life do any of the following make it difficult for you to interact with others? a) your language, b) your accent, c) a speech impairment, (d) a disability, e) confidence, f) fear of saying the wrong thing.
		Measure b: In your daily life how confident are you about interacting with people who are different than you in terms of a) ethnicity, b) religion and/or belief, c) transgender status, d) gender, e) age, f) sexual orientation, g) disability, h) socio-economic status/social class (with a scale of answer options from very confident to not at all confident).
Indicator 3.4: Experience of interaction with a diverse range of people		
Measure a (NI): More generally, thinking of the main minority ethnic communities listed on this card, how often would you say that you come into direct contact with people from one or more of these backgrounds?	Measure a: How often do you come into contact with people from another a) ethnicity, b) religion and/or belief, c) gender, d) sexual orientation, e) age, f) socio-economic status/social class, g) who are disabled, h) who have commenced or completed gender reassignment.	
Measure b (E, W): To what extent do you agree or disagree that this local area, (within 15/20 minutes walking distance), is a place where people from different backgrounds get on well together?		
Measure c (E, W): And which of the groups on this card do these close friends come from? (list of ethnic groups)	Measure c: Which of the groups on this card do your close friends come from? People from another a) ethnicity, b) religion and/or belief, c) gender, d) sexual orientation, e) age, f) socio-economic status/social class, g) who are disabled, h) who have commenced or completed gender reassignment.	

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
DOMAIN 4: PARTICIPATION AND INFLUENCE		
Participation		
Indicator 4.1: Participation in organised activities		
Measure a (E, S, W): Now I am going to read off a list of voluntary organizations. For each one, could you tell me whether you are an active member, an inactive member or not a member of that type of organization? V24. Church or religious organization V25. Sport or recreational organization V26. Art, music or educational organization V27. Labor Union V28. Political party V29. Environmental organization V30. Professional association V31. Humanitarian or charitable organization V32. Consumer organization V33. Any other (write in):_____	Measure a: Now I am going to read off a list of voluntary organisations. For each one could you tell me whether you are an active member, an inactive member, or not a member of that type of organisation? If you are not a member, can you tell me if you have had the opportunity to become a member of each of the following? Church or religious organisation Sport or recreational organisation Art, music or educational organisation Local neighbourhood campaign group Trade union Political party Environmental organisation Professional association Humanitarian or charitable organisation Consumer organisation Any other (write in):_____	
		Measure b: How often in the last 12 months have you attended an organised community activity that is open to the general public, for example a fireworks display, a quiz in a public house, a summer fete.

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
Indicator 4.2: Determinants of participation		
None identified.		It is proposed to use qualitative research to capture this information. This will involve using a series of in-depth questions in order to help us find out what the key reasons are for people participating in different kinds of organised activities. Participation may be facilitated by positive experience of interaction, positive attitudes and associated behaviour or high levels of personal security. It may also be stimulated by the opposite – negative attitudes and behaviour, low levels of personal security and feelings of isolation.
Indicator 4.3: Opportunity to interact with a diverse range of people through participation		
Measure a (E, W): Thinking about the unpaid help you have given as part of a group, club or organisation in the last 12 months, that is since (DATE), how often, if at all, have you mixed with people from different ethnic or religious groups to yourself as part of this? Please think about all of the people you mix with as part of this activity.	Measure a: Does this participation lead directly to increased contact with a) other people like you; and b) people of other ages, with disabilities, other ethnic groups, different gender, other religions and/or beliefs, transgender, of a different sexual orientation, and other socio-economic status/social class. When this participation does lead to increased contact, would you describe that contact in general as: positive, neutral, or negative?	

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
Influence		
Indicator 4.4: Opportunities and experience of influence		
Measure a (E, W): Now thinking about whether you can influence decisions. Please look at this card and tell me whether you agree or disagree with the following statements. Firstly, do you agree or disagree that you can influence decisions affecting your local area?		Measure a: Some people feel they have completely free choice and control over their lives, while other people feel that what they do has no real effect on what happens to them. Please use this scale where 1 means 'no choice at all' and 10 means 'a great deal of choice' to indicate how much choice and control you feel that you have over: a) where you live; b) your work in general; c) your children's school overall; d) your social life (code one number):
Measure a (S):I am going to read out a list of phrases which might be used to describe things a local council does. For each of these, please tell me to what extent you agree or disagree that it applies to your local council. I can influence decisions affecting my local area		

Measure b (E, S, W): Some people feel they have completely free choice and control over their lives, while other people feel that what they do has no real effect on what happens to them. Please use this scale where 1 means "no choice at all" and 10 means "a great deal of choice" to indicate how much freedom of choice and control you feel you have over the way your life turns out (code one number):
 	
 No choice at all   A great deal of choice
    1   2 3 4 5 6 7 8 9 10
		No choice at all A great deal of choice
		       1 2 3 4 5 6 7 8 9 10
		
		 Measure b: Some people feel they have completely free choice and control over their lives, while other people feel that what they do has no real effect on what happens to them. Please use this scale where 1 means 'no choice at all' and 10 means 'a great deal of choice' to indicate how much choice and control you feel that you will have in five years time over: a) where you live; b) your work in general; c) your children's school overall; d) your social life (code one number):
		
		 No choice at all A great deal of choice
		       1 2 3 4 5 6 7 8 9 10

Indicator 4.5: Perceived influence of others		
None identified.		Measure a: Do you feel that any of the following groups of people have too much choice and control over ***[add in each of the following: where they live; work; their children's school; their social life]****? With answer options of people of different:* ethnic origin, religion and/or belief, transgender status, gender, sexual orientation, disability, age, socio-economic status.

xxiii

Existing indicators and measurements (used in a previous or current survey)	Proposed changes to existing measurements*	Proposed new measurements*
Indicator 4.6: Registering a view		
Measure a (E, W): If you wanted to influence decisions in your local area, how would you go about it? (Please choose your answers from this card.) Contact the council/a council official; contact my councillor; contact my MP; contact my assembly member (for Wales and London); sign a petition; organise a petition; attend a council meeting; attend a public meeting; contact local media or journalists; other, specify; wouldn't do anything; don't know.		
Measure a (S): Have you ever done any of the things on this card as a way of registering what you personally thought about an issue? No, have not done any of these; Contacted an MP or MSP; Contacted a government department directly; Responded to a consultation document; Attended a public meeting; Contacted radio, TV or a newspaper; Signed a petition; Raised the issue in an organisation I already belong to; Gone on a protest or demonstration; Attended an event organised as part of a consultation exercise; Spoken to an influential person; Formed a group of like-minded people; Joined an existing organisation; Actively took part in a campaign (e.g. leafleting, stuffing envelopes etc); Given money to a campaign or organisation.		
Measure b: (E, S, W): Percentage who voted in most recent general, national or local election.		
Notes: * Proposed changes to existing measurements and proposed new measurements represent guidelines only, further piloting of questions will be required.		

1. Introduction

1.1 Background

The Equality and Human Rights Commission (the Commission) was established on 1 October 2007 and brought together the work of the three previous equality commissions, the Commission for Racial Equality (CRE), the Disability Rights Commission and the Equal Opportunities Commission. The Commission has additionally taken on responsibility for other equality areas: age; sexual orientation; transgender status; religion and/or belief; as well as for human rights. The Commission has offices in England, Scotland and Wales, but it does not have responsibility for Northern Ireland, which has its own Commission.

The Commission is establishing measurement frameworks for equality, human rights and good relations. The Equality Measurement Framework (EMF) was published in July 2009 (Alkire et al., 2009), with a separate children's list subsequently being compiled (Burchardt et al., 2009b). These measurement frameworks will inform the Commission's triennial review which will be presented to Parliament later this year.

In December 2008, the Institute for Community Cohesion (iCoCo) was commissioned to develop a conceptual framework for good relations with its report being published in November 2009 (Johnson and Tatam, 2009). In the second stage of the programme of work, the Policy Evaluation Group (PEG) assisted by the Social Policy Research Centre (SPRC) at Middlesex University, were commissioned in July 2009 to build upon iCoCo's conceptual framework to develop a measurement framework for good relations.

The aim of the Good Relations Measurement Framework (GRMF) is to produce a set of indicators that collectively paint a comprehensive picture of the current state of good relations across the country and in individual areas.

At the outset the Commission specified a number of key criteria which must be addressed and taken into account during the development of the GRMF. These criteria are as follows:

- the development of indicators, to be included within the framework, which describe comprehensively the current state of good relations in Great Britain, in the three countries, England, Scotland and Wales, and, where possible, at a regional and local level;

- a framework which would measure changes in the state of good relations over time;

- a framework which has been developed through a detailed consultative process in order to support its legitimacy; and

- involvement in the development of the framework of the Commission and major stakeholders including the key governmental departments, the Scottish Government, the Welsh Assembly Government, data commissioners and statisticians, academics, organisations representing the equality strands, local government and other key agencies.

1.2 Legislation

The Commission was created by the Equality Act 2006 (Office of Public Sector Information (OPSI), 2006) which provided it with a 'good relations' mandate:

> To build mutual respect between groups based on understanding and valuing of diversity, and on shared respect for equality and human rights.

Section 10 of the 2006 Act defined the Commission's responsibilities in respect of promoting good relations, as to:

(a) promote understanding of the importance of good relations:
(i) between members of different groups, and
(ii) between members of groups and others

(b) encourage good practice in relation to relations:
(i) between members of different groups, and
(ii) between members of groups and others

(c) work towards the elimination of prejudice against, hatred of, and hostility towards members of groups, and

(d) work towards enabling members of groups to participate in society.

'Group' in this context was defined as those sharing a common attribute in respect of any of the following seven categories:

- age
- disability

- gender
- proposed, commenced or completed reassignment of gender
- race
- religion and/or belief, and
- sexual orientation.

Although socio-economic status/class was not listed as one of the equality strands, it is increasingly recognised that it needs to be taken into account and has implications for good relations. It is also being added to the other measurement frameworks. Social class, unlike the other equality strands, is measured in different ways in different surveys and this needs to be accounted for when the GRMF is populated with data. For example, social class can be measured through the National Statistics Socio-economic Classification (NS-SEC), the Standard Occupational Classification (SOC), income or educational qualifications.

The Equality Act 2010 aims to harmonise and in some cases extend existing discrimination law covering the 'protected characteristics' of age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion and/or belief, sex, and sexual orientation (United Kingdom Parliament, 2010). It addresses the impact of recent case law, which is generally seen as having weakened discrimination protection, and harmonises provisions defining indirect discrimination. Specifically in terms of good relations, the 2010 Act introduces a combined good relations general duty on public authorities in England, Scotland and Wales. Section 149 (1) (c) of the Act states that:

> ... a public authority in the exercise of its functions (or other person in the exercise of public functions) must have due regard to the need to foster good relations between persons who share a relevant protected characteristic and persons who do not share it.

The new Act changes the emphasis from the previous duties in several ways. It covers the wider range of equality strands covered by the Act and puts them all on an equal footing, rather than singling some out for attention or greater priority. It focuses on relations between individuals rather than between groups, and so helps take into account the ways in which individuals have many layers to their identities.

At the time of finalising this report, the expectation is that there will therefore be a general duty to foster good relations covering age, disability, gender identity, race, religion and belief, sex, and sexual orientation (Section 149 (7)) in place by April 2011. The only exception under this is young people in schools and children's homes

on the protected characteristic of age (Schedule 18). The legislation provides for specific duties on a range of public bodies but the nature and the timing of the introduction of these had not been resolved when this report was finalised. Under previous equality legislation, the specific duties were designed to enable public bodies to ensure they were meeting and were seen to be meeting the general duties. While the 2006 Act set out a particular priority for the Commission in terms of which equality strands to focus upon (race and religion or belief), the 2010 Act does not suggest public bodies should focus on given strands. Instead it requires a focus on aspects of good relations. Section 149(5) says that having due regard to fostering good relations involves having due regard in particular to the need to (a) tackle prejudice, and (b) promote understanding. In this way, the Commission believes that the new legislation says something clear about the relationship between 'good relations' and attitudes but nothing about 'good relations' and activities.

1.3   The scope of good relations

Good relations has traditionally been associated with race, religion and/or belief. Indeed, subsection 4 of the 2006 Equality Act, in defining the Commission's responsibilities in respect of promoting good relations, emphasises a particular focus upon groups defined by race, religion and/or belief:

> In determining what action to take in pursuance of this section the Commission shall have particular regard to the importance of exercising the powers conferred by this Part in relation to groups defined by reference to race, religion or belief.
> (Section 10 (4) Equality Act 2006)
> (OPSI, 2006)

However, the Equality Act 2010 returns to the formula used in the 1976 Race Relations Act and sets out the issue in terms of relations between individuals from different groups.

As Johnson and Tatam (2009) point out, the closest form of good relations that is currently in operation relates specifically to race under the Race Relations Act (1976) (as amended in 2000) under which public authorities have a general statutory duty to promote race equality. The duty has three distinct parts: to work to eliminate unlawful racial discrimination, to promote equality of opportunity and, crucially for the GRMF, to promote good race relations.

Johnson and Tatam (2009) rightly point to the importance of the guide for public authorities on promoting good race relations, which was produced by the CRE in

2005. The guide identified five key principles which were all necessary to achieve good race relations:

- **Equality** – equal rights and opportunities for everyone in all areas of activity.

- **Respect** – acceptance of the individual right to identify with, maintain and develop one's particular cultural heritage, and to explore other cultures.

- **Security** – a safe environment, free from racism, for all.

- **Unity** – acceptance of belonging to a wider community, and of shared values and responsibilities, rooted in common citizenship and humanity.

- **Cooperation** – interaction by individuals and groups to achieve common goals, resolve conflict and create community cohesion.

All five of these principles are directly relevant to achieving good relations, although equality is obviously also the key element of the EMF (Alkire et al., 2009).

Johnson and Tatam (2009) also recognise that while there is universal acceptance of the need for a national set of indicators, an assessment of good relations is highly situational and dependent, particularly, on local contexts. It also argues that the primary focus of the GRMF should be on relations between individuals, though this should not be absolute and in some fields, such as religion and/or belief, group identity and relations would be a key factor. Moreover, the report stresses the importance of socio-economic factors.

A lot of the initial work on defining good relations and the essential prerequisites necessary for good relations has been undertaken in Northern Ireland. There, the notion of good relations was enshrined in the 1998 Northern Ireland Act, where public authorities:

> ... were to have regard to the desirability of promoting good relations
> between persons of different religious belief, political opinion or
> racial group.
> (McVeigh and Rolston, 2007: 13)

The Equality Commission for Northern Ireland has developed the following working definition of good relations:

5

> The growth of relationships and structures for Northern Ireland that
> acknowledge the religious, political and racial context of this society,
> and that seek to promote respect, equity and trust, and embrace diversity
> in all its forms.
> (Equality Commission for Northern Ireland, 2008: 2)

This has been further developed by the Northern Ireland Government (Office of the First Minister and Deputy First Minister, 2005: 4) in *A Shared Future*:

> Good relations must be based on partnership, equality and mutual respect.
> It cannot be built on unequal foundations. It must be built upon the significant
> progress that has been achieved to deliver equality of opportunity right across
> Northern Ireland.

Graham and Nash (2006: 273) further discuss the meaning of good relations and argue that it can mean 'agreement on living apart' in the context of 'interconnected separation'.

The concept of good relations remains in development. Even as late as 2004, the Northern Ireland Community Relations Commission reported that:

> ... an agreed definition for the promotion of good relations does not exist.
> (McVeigh and Rolston, 2007: 14)

More recent research by NatCen (Jones et al., 2010) confirms that the concept of good relations has not reached the public consciousness. This research attempted to discover how much value people place on good relations and what they think it comprises. It was based on a series of 23 focus groups throughout England, Scotland and Wales and showed that good relations was understood by the public in three contexts:

> ... in the community, in an employment context and in international
> relations. The predominant public discourse around good relations is
> based on a community level and discussion about people getting on with
> each other, and neighbourliness.
> (Jones et al., 2010: 46)

Nevertheless, good relations has been translated into practical frameworks by many Northern Ireland institutions such as Belfast City Council:

> Good relations is about living and working together with understanding
> and respect and without fear or mistrust.
> (Belfast City Council, no date)

1.4 Good relations in the international context

While the concept of good relations is not used internationally, the concept of interculturalism is widely used in many European states with regard to the relationships between groups living in a context of cultural diversity, usually as a result of immigration. The term can be used superficially to refer to contact between culturally different groups without consideration of underlying structural inequalities or discrimination. However, a number of authors have given it a more critical edge (James, 2008, 2009).

There is no international comparative literature on good relations per se. However, some of the domains of good relations are addressed in the literature around the overarching societal, as opposed to individualistic, constructs of: *quality of life*, *social quality*, *social cohesion* and some of the more macro-oriented presentations of *social capital* and *social inclusion*. It is only the overarching quality of life and social quality constructs, however, which – like the good relations construct – are multidimensional in that they have more than one domain (Phillips, 2006).

Noll's quality of life construct comprises three elements: individual quality of life, social cohesion and social sustainability. The social cohesion element includes reducing economic and social disparities between regions and social groups, and combating social exclusion. The construct is operationalised via a detailed set of dimensions, sub-dimensions and indicators. The intention was to provide a comprehensive European set of social indicators (Noll, 2002), but as yet no comparative data have been published.

The concept of social quality is defined as:

> ... the extent to which citizens are able to participate in the social and
> economic life of their communities under conditions which enhance their
> well-being and individual potential.
> (Beck et al., 1997: 3)

Social quality has four domains: socio-economic security; social inclusion; social cohesion; and social empowerment. Preliminary work has been undertaken on operationalising social quality in both Europe and East Asia and there are reports on initial findings in 13 European countries in the *European Journal of Social Quality*

(Gordon, 2005). Berman and Phillips (2009) have recently undertaken a study of social quality among migrant communities, using the construct of community social quality, which is perhaps closest to good relations.

A number of the indicators that are being developed for the social quality construct are, in fact, highly relevant also for good relations. Within the social cohesion domain of social quality, for example, are indicators relating to trust, volunteering, tolerance, social networks and support, sense of identity and belonging (Berman and Phillips, 2004). It should also be noted that there are also highly relevant indicators for good relations in the social inclusion domain of the social quality construct such as contact with friends and neighbours and perceptions of isolation. Similarly there are also indicators within the social inclusion domain which are highly relevant to the EMF (Walker and Wigfield, 2004).

1.5   Good relations in the national context

As previously noted, good relations is neither commonly used nor widely understood in the UK. However, some of the domains and indicators which are being incorporated into the GRMF - such as attitudes towards others, respect and interaction with others in the context of different spaces - are also those commonly referred to in discussions of **social cohesion**. Green et al. (2009), in a wide-ranging paper on different regimes of social cohesion, comment on the lack of precision of the term, tendency to embrace normative definitions, aggregation of socially desirable attributes, confusion over levels of application, and the enormous variability in its meanings. Their objective is to analyse the different forms of social cohesion which may be identified in actual societies, and which are conducive to measurement. Based on historical traditions of political thinking, such as liberalism and republicanism, and on political economy, especially Esping-Andersen's (1990) division of European states into distinctive welfare regimes, Green et al. (2009) assign the UK to a liberal regime of social cohesion.

They conceptualise the liberal regime of social cohesion as one where there is a widespread belief in the benefits of opportunity, individual freedom and choice, and rewards based on merit. Within this regime, high levels of civic association are seen as an important social cement, and the regime is seen to be tolerant of diversity. Social cohesion is **not** seen to depend on economic equality, and the state and its public institutions are **not** taken to be the guarantors of social cohesion, beyond their role in maintaining law and order and a minimum safety net for those least able to help themselves (Green et al., 2009: 67). Liberalism is generally reluctant to put too much stress on shared values, though liberal regimes may also espouse elements of communitarian philosophy.

1.6   Widening the GRMF beyond race relations

Although the concept of good relations has, to some extent, emerged from the desire to achieve good race relations in Britain and as a way to challenge sectarianism and racism in Northern Ireland, it is important to emphasise that the GRMF extends to all equality strands, including social class. Indeed, the introduction of a good relations duty across the seven equality strands on all public authorities within the Equality Act 2010 augments the widening of good relations beyond race relations and religious belief. Good relations is thus intended to cover in a non-exclusive and non-normative way the interaction and coexistence of economically, culturally and socially diverse populations in the UK.

The literature on urban cosmopolitanism (Sandercock, 2003) and interculturalism (James, 2008, 2009) focuses on how people live together in everyday spaces and in contexts of diversity. The French sociologist Alain Touraine (2000) suggested that people from diverse backgrounds can live together only in a context of intercultural communication, and only if they mutually recognise and accept each other in their diversity and see each other as full human beings. Sennett (2003) argued that respect implies mutuality and that treating someone with respect means taking the needs of others seriously. Neither Touraine nor Sennett provide empirical examples or practical suggestions. However, both say that we establish 'good relations' if we share values which do not harm others' rights and needs, and which recognise all others as full human beings irrespective of differences such as nationality, gender, disability or sexual orientation (Kofman et al., 2009: 66).

The increasing diversity of British society (Vertovec, 2007; Fanshawe and Sriskandarajah, 2010) has drawn attention to the inability of traditional ethnic minority categories to capture the multiple and complex identities of many people. Taking into account that growing diversity is not a replacement for enforcement of anti-discrimination measures, but a recognition that the government needs to have a responsibility, particularly at a local level, to promote good relations between people.

In the specific context of segregated societies and prejudice, Hewstone et al. (2007) has applied contact theory and suggested that contact can also make the out group (the 'other') seem less homogeneous and can increase what he refers to as 'forgiveness'. He also considered that the mechanism that most reduces prejudice is when lasting friendships are formed (Hewstone et al., 2007: 103). This is more important than cooperating together or learning about the other group.

Although notions of interculturalism have usually stemmed from analyses of race and ethnicity, the analyses of how people live together in particular contexts can be

applied across the equality strands. Amin (2002), for example, emphasises the everyday experiences and local negotiations of differences in micro spaces, such as schools, workplaces, youth clubs and other spaces of association, in which inter-cultural exchange can occur. Inter-ethnic understanding is not guaranteed by mixing, but requires the removal of fear and intolerance associated with racial and ethnic difference. Nor is habitual contact a guarantor of cultural exchange; indeed, it can result in the opposite development of entrenching group animosities and identities. Coming to terms with difference is a matter of everyday practices and strategies of cultural contact and exchange with others different to us.

Gilroy (2004: viii) discusses convivial cultures, by which he means:

> ... ordinary experiences of contact, cooperation and conflict across
> the supposedly impermeable boundaries of race, culture, identity
> and ethnicity.

The key writers on interculturalism all agree that successful intergroup contact depends on a social context that supports equality. Parekh (2007) also notes that if members of a political community are to engage in society, the conditions must exist whereby they can participate equally.

Issues of growing inequality have come to the fore in recent years (Dorling, 2010; Wilkinson, 2005). A number of researchers have recently investigated the impact of a neighbourhood's racial and ethnic composition on individuals' attitudes and behaviour in conjunction with the socio-economic characteristics of an area (Letki, 2008). Letki presents evidence that the socio-economic status of a neighbourhood affects interactions with, and attitudes towards, fellow neighbours. Social disorder and poverty negatively influence individuals' ability and willingness to engage in social activities with neighbours; they reinforce the sense of powerlessness and mistrust; and they extend intergroup prejudice and competition. In modelling racial and ethnic diversity and socio-economic deprivation simultaneously, Letki (2008) concludes that deprivation should be treated as an equally important neighbourhood characteristic as racial diversity. The low socio-economic status of a neighbourhood is the main factor undermining many types of interactions and positive attitudes among neighbours. This demonstrates how important it is to take social class into account when considering good relations.

Furthermore, recent quantitative studies of the growing inequality in contemporary Britain (Dorling, 2010) have demonstrated that the neighbourhood segregation that is most clearly occurring in Britain is about **poverty** and **wealth**, not **race** or **religion**.

Neighbourhoods are rapidly becoming more segregated by wealth. The richest five per cent of the UK population has now far more limited social contact and opportunity of meeting other communities, sending their children to their 'own' schools and living in their 'own' housing enclaves. At the same time, the 98 per cent of UK residents with an income below £150,000 lead vastly more cross-cultural lives, mixing far more with people from different backgrounds than those above that level. According to Dorling, what determines who you mix with, therefore, and hence marry and produce children with, is not culture but money or which income level you are at. Dorling (2007) suggests that the implications of this are:

> ... that as people move geographically away from each other and children are raised in posher or rougher estates, their experience of others living in different ways decreases. That increases people's fear of each other.

The argument that follows on from this is that, as isolation increases, the rich start to fear the unknown: the poor.

Clearly, people need to feel public and micro spaces as unthreatening and free of harassment and bullying if they are to use them actively. Recent research published by the Equality and Human Rights Commission (Sin et al., 2009) found that for many disabled people in Britain, safety and security is a right frequently denied. Violence and hostility can be a daily experience for them to such an extent that many disabled people begin to accept it as a part of everyday life.

1.7 Extension of good relations beyond race and religion

Analysis of the empirical research undertaken by the PEG and SPRC in order to inform the GRMF revealed that there was widespread agreement with this wider definition of good relations. This included the views of participants in 20 focus groups (see Chapter 2), composed of representatives of community organisations and communities of interest, and government officials.

As the Commission recognises, good relations is potentially a very broad area of work and various elements of it will be more appropriate to some of the equality strands than others. The Commission also recognises that clear decisions need to be made to ensure that the GRMF is operational and relevant to the public, voluntary and private sectors. The GRMF also needs to be meaningful to individuals living within varied communities across England, Scotland and Wales.

In addition to the single Equality Duty, the Equality Act 2010 opens with a new clause obliging key public authorities to have due regard to reducing socio-economic disadvantage when making strategic decisions about the exercise of their functions.

According to the previous Labour government, this is designed to close the gap between rich and poor. There is no definition of 'socio-economic disadvantage' and each public body specified is to determine which socio-economic inequalities they are in a position to influence.

1.8   How the GRMF will be used

The GRMF is first and foremost a descriptive tool that will draw a picture of the state of good relations in Britain at a certain moment in time. It will allow the depiction of trends on good relations over time. As such, it will inform stakeholders and decision-makers on the most important characteristics of good relations in Britain and provide an evidence base for identifying what issues need policy attention.

The GRMF will highlight areas of concern as they affect groups with different protected characteristics in Britain, and highlight any areas of concern on relationships between particular groups. This will be possible by breaking down the data collected for each indicator in terms of the different equality strands, in order to compare and contrast the responses by different groups for each measurement. It is recognised that for many sources, small sample sizes will make it very difficult, if not impossible, to achieve this, even when several years of data are combined. This is a particularly the case for Scotland and Wales.

Whenever sample sizes allow, it will also be advisable to cross-tabulate between multiple strands, comparing the data about, for example, males and females within a minority group, or young and older people among those who are disabled. This is why in the review and selection of measurements to be included in the GRMF care has been taken in analysing the availability of datasets by strands and to include wide strand coverage among our selection criteria.

Much of the interest and value of the GRMF will reside at a local level. The GRMF will seek to provide a framework at the national and regional level with enough information to indicate where more detailed work could be done locally, using the same model, by a local authority or by other local agencies.

In Chapter 7, we suggest using measures of diversity and local socio-demographic characteristics to understand the nature of different localities.

1.9   Links with the EMF and HRMF

As noted earlier in this chapter, the GRMF is being developed alongside the EMF and the HRMF by the Equality and Human Rights Commission. The EMF provides a baseline of evidence for evaluating progress and deciding priorities (Alkire et al.,

2009). It will enable the Commission to discharge its legal duties to monitor social outcomes under the Equality Act 2006. It will also provide data that may help government and other public bodies prioritise their activities to meet the public sector duties on equality. Ongoing research on the HRMF (and further work on the Children's Measurement Framework) is being undertaken for the Commission by the London School of Economics.

Clearly, there are links and overlaps between the GRMF, the EMF and the HRMF, especially given the mutual dependence of equality and good relations. As noted in Johnson and Tatam (2009), the relationship between the GRMF and the EMF is crucial. Two of the largest themes that may adversely affect good relations are poverty and disadvantage, on the one hand, and disconnection through segregation and separation, on the other. These also appear to have a relationship where one exacerbates the other. The specific links between the EMF and the GRMF are discussed further in each of the domain chapters and again in the conclusions.

1.10 The breadth of the GRMF

The GRMF aims to provide a comprehensive picture of the state of good relations in Britain, as well as in England, Scotland and Wales, and at more localised levels. Nevertheless, it should also be pointed out that given the relatively recent and fluid nature of the concept of good relations, and the associated differing political opinions, there are various issues that the GRMF does and does not attempt to deal with. These are listed below. The research team recognises that many of the issues that are not dealt with in this report are important but they remain beyond the scope of this piece of research.

- This report does not address directly the conceptual issues behind good relations as these have been dealt with in a separate preceding report (Johnson and Tatam, 2009).

- The GRMF provides a series of indicators and measurements by which the state of good relations can be measured. The purpose of the GRMF is to describe and monitor **progress** on these indicators. It does not attempt to provide, nor is it, a **normative** framework, however.

- The GRMF primarily deals with issues relating to adults' experience of good relations, although in some cases there are references to young people. All the existing measurements that have been selected for the GRMF are derived from surveys directed towards adults and the research team considers it is important that future consideration should be given to its relevance for children.

- The GRMF outlines the indicators that need to be analysed in order to measure the state of good relations in the country but does not attempt to comment on the state of good relations at the current time. The GRMF is therefore an enabling tool that can provide material for future analytical discussion.

- While some indicators which have a direct causal effect on good relations have been included in the GRMF, other indicators which have an indirect causal effect, or where the causal effect is contested, have not been included. Specific details are included in Chapters 3 to 6, which deal with each of the four domains.

- The GRMF at this stage can be used to assess the state of good relations at a national and to some extent at a regional level. However, due to issues relating to data availability, very little can be concluded about the state of good relations locally at a neighbourhood level without further research. An examination of good relations at a neighbourhood level would require local 'good relations' surveys through both quantitative and qualitative research, which would be based on the indicators and measurements outlined in the GRMF.

- While the GRMF attempts to include measurements that can identify similarities and differences across all equality strands, it has not been possible to list all potential sub-categories within all equality strands for all measurements. To do so would have led to an endless list of measurements and an unwieldy framework.

- Currently many of the existing surveys drawn on for the GRMF collect data about religion. However, very few, if any, collect information about belief. Throughout this report we refer to religion and/or belief and recommend that data commissioners do so in the future also.

- Due to issues relating to data collection and availability in existing surveys, regretfully information about some of the most socially excluded groups in society (including Gypsies and Travellers, homeless people, sex workers and asylum seekers) will not be available through the GRMF at the present time. There is also a lack of information on transgender. Further supporting qualitative research is necessary if the state of good relations as it affects all groups in society is to be portrayed effectively.

- Each separate measurement within the GRMF should not be taken in isolation as a measure of good relations and not all measurements are equal in

weighting (this being particularly true for the participation and influence domain). The indicators and measurements which make up the framework will present an overall picture of the state of good relations. Moreover, as the measurements are derived from a variety of data sources, there are inevitably inconsistencies in terms of the way data are collected, the time period within which data are collected, the geographical areas covered and so on.

- Quite often minor amendments to the precise wording of existing measurements have been proposed and sometimes additional new questions have been recommended. It is important to point out that these proposals have not been subject to cognitive testing or piloting as this was beyond the scope of this research. Each of the proposed changes to existing questions and proposed new questions will therefore need to be subjected to rigorous cognitive testing and piloting before being introduced.

It is also important to point out at this stage that the GRMF is not set in stone and it is suggested to the Commission that the GRMF indicators and measurements are reviewed periodically.

1.11 Structure of the report

Chapter 2 of the report examines the methodology used by the research team and Chapters 3 to 6 examine the four specific domains of good relations in turn (attitudes; personal security; interaction with others; and participation and influence). Chapter 7 discusses the way in which the data provided by the GRMF can be analysed, the links between the domains, and the socio-economic profiles of areas which should underpin the collection of information for these domains and Chapter 8 provides concluding comments and recommendations.

2.   Methodology

2.1   Overview

The development of the Good Relations Measurement Framework comprised three main phases:

- Phase 1: Developing a long list of indicators.

- Phase 2: Narrowing the long list down to a medium list then a short list of indicators.

- Phase 3: Finalising the development of the framework and its future use.

As discussed in more detail below, the research involved a qualitative and quantitative review of the existing literature; the convening of 20 focus groups with selected groups of individuals; a series of round table events with stakeholders in England, Scotland and Wales; further discussions with key stakeholders, including through the project's Advisory Group; and discussions with data commissioners. The different stages involved in moving from the initial conceptual stage to a short list of indicators are outlined in Figure 2.1.

Figure 2.1   The research process from the long list to the GRMF
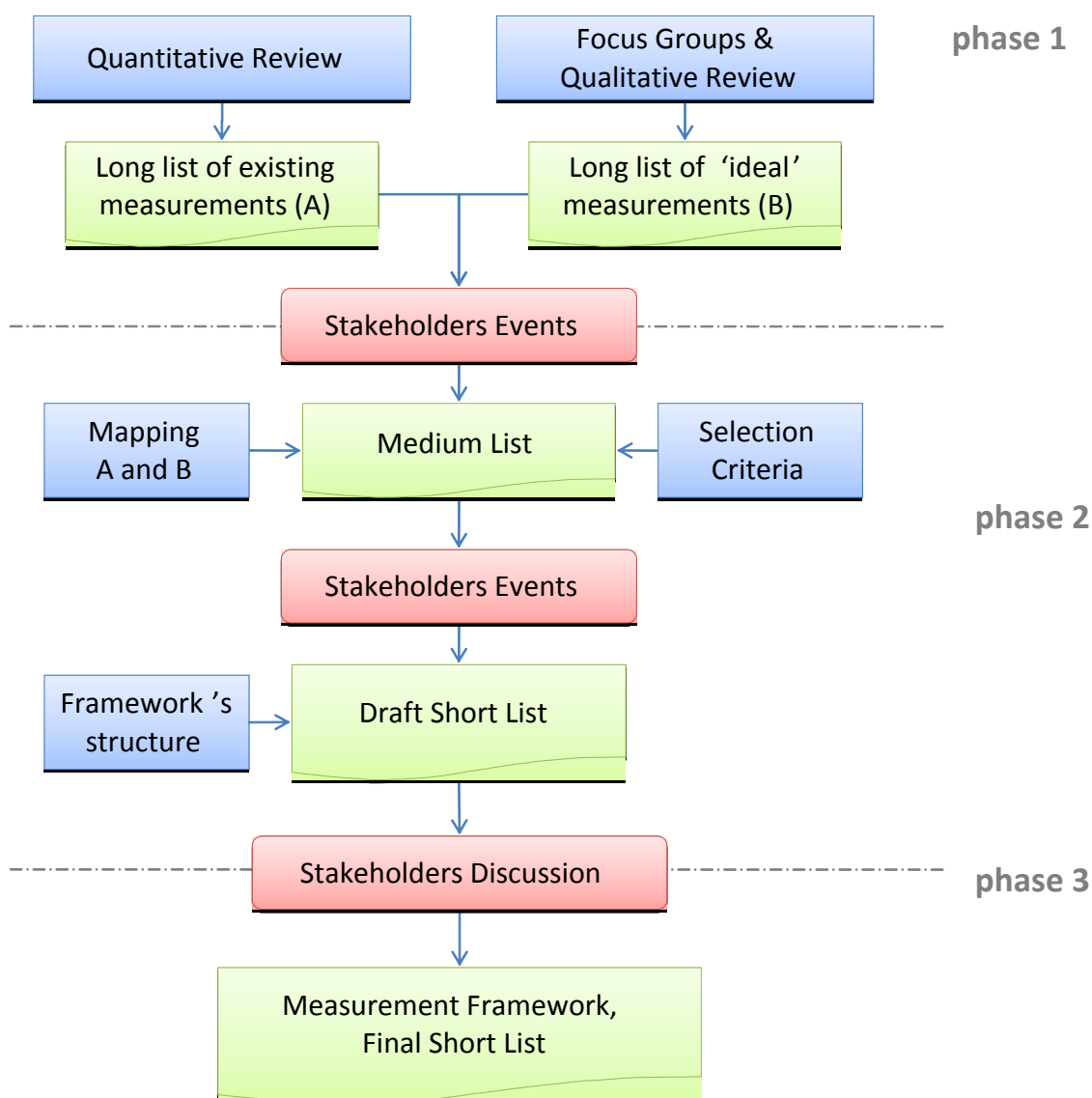
2.2   Developing a long list of indicators

Conceptual basis

As noted in Chapter 1, the conceptual starting point for developing the GRMF was provided by the Institute for Community Cohesion (iCoCo) report, *Good relations: a conceptual analysis* (Johnson and Tatam, 2009). The report examined the meaning of good relations and how this reflected, or stemmed from, theoretical approaches and public policy, and suggested ways in which good relations might be measured. It was based on a review of existing research literature and theoretical approaches to good relations; a policy seminar of experts; and a series of interviews with leading experts in the field, including academics, policymakers and practitioners.

iCoCo's study began by noting that good relations had previously been an integral part of race equality work, though in more recent times it has been applied specifically to issues of religion and/or belief, and increasingly to disability following the introduction of the Disability Discrimination Act (2005). It argues that the policy and intellectual theories that most directly correlate with good relations include social capital, community cohesion, communitarianism, human security and integration. It further notes that theories and practices that underpin an understanding of positive and negative good relations include contact and conflict theory, the relationship of each of these to diversity, segregation and separateness, and prejudice (Johnson and Tatam, 2009).

Quantitative review

Our study began by carrying out a review of quantitative data sources in order to identify a long list of existing – that is, currently used – indicators. This involved an extensive trawl of surveys in relevant fields, including studies of social attitudes and behaviour; electoral studies; crime studies; youth surveys; and labour, housing and health studies. The research team analysed a total of 33 surveys, including those covering the whole of Britain (or the United Kingdom) and those restricted to the individual countries of England, Scotland and Wales.

The objective was to find questions within existing surveys that had a key bearing on measuring good relations in Britain. The choice of surveys was determined on the basis of their potential relevance for the key domains of good relations. The key domains were originally derived from iCoCo's conceptual framework (Johnson and Tatam, 2009) discussed above and then revised according to what emerged from round table events with stakeholders, feedback from the Advisory Group and the literature review.

METHODOLOGY

Analysis of the questionnaires used in the 33 surveys initially returned 671 entries. Each measurement was classified in terms of: good relations domain; availability by equality strands (plus other variables); availability by geographical areas; type of measurement (likert scale, open question, etc); and frequency and sample size.

Some of the questionnaires returned entries in all the proposed domains. In particular, the Citizenship Survey and the British Social Attitudes Survey scored the highest number of entries. Despite the regional restriction of their coverage, the Northern Ireland Life and Times Survey, the Community Attitudes Survey/Northern Ireland and the Scottish Social Attitudes Survey also returned a significant number of entries. The regional focus of these surveys demonstrated how certain questions dealing with locally specific cultural, social and political issues, which are often overlooked in the national surveys, can bring an important contribution to a national study of good relations.

In the course of the analysis, the research team observed how a number of questions were repeated verbatim in several of the surveys. In other cases, the questions were similar but had been reformulated. The research team felt it was important at the initial stage of the study to record all the identical or similar entries.

Table 2.1 presents a breakdown of all the surveys analysed, while further information about the surveys is available in Appendix A. It is important to note here that the surveys listed in Table 2.1 represent those which were examined in order to help us identify potential indicators for the long list. Analysis of the reliability of each of the measurements and surveys that were finally selected for the GRMF is made separately within Chapters 3-6.

METHODOLOGY

Analysis of the questionnaires used in the 33 surveys initially returned 671 entries. Each measurement was classified in terms of: good relations domain; availability by equality strands (plus other variables); availability by geographical areas; type of measurement (likert scale, open question, etc); and frequency and sample size.

Some of the questionnaires returned entries in all the proposed domains. In particular, the Citizenship Survey and the British Social Attitudes Survey scored the highest number of entries. Despite the regional restriction of their coverage, the Northern Ireland Life and Times Survey, the Community Attitudes Survey/Northern Ireland and the Scottish Social Attitudes Survey also returned a significant number of entries. The regional focus of these surveys demonstrated how certain questions dealing with locally specific cultural, social and political issues, which are often overlooked in the national surveys, can bring an important contribution to a national study of good relations.

In the course of the analysis, the research team observed how a number of questions were repeated verbatim in several of the surveys. In other cases, the questions were similar but had been reformulated. The research team felt it was important at the initial stage of the study to record all the identical or similar entries.

Table 2.1 presents a breakdown of all the surveys analysed, while further information about the surveys is available in Appendix A. It is important to note here that the surveys listed in Table 2.1 represent those which were examined in order to help us identify potential indicators for the long list. Analysis of the reliability of each of the measurements and surveys that were finally selected for the GRMF is made separately within Chapters 3-6.

Table 2.1   Surveys analysed for the long list of indicators

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands+ ^	Data collection by geographical level#	Relevance
Best Value User Satisfaction Survey (replaced by the Place Survey in 2008/09)	Every 3 years	1,100 per authority	Age, disability, ethnicity, gender	England; local authorities; Government Office Regions	Low – 0
British Cohort Study	Every 4 years	9,000 (in 2008)	Gender, age+, religion, *ethnicity, disability, sexual orientation (currently limited to same sex cohabitation only), social class (income), transgender (not asked but in most recent sweep if the sex recorded was different to the sex recorded previously asked to record whether this change was the result of 'gender-reassignment') +Cohort are all same age so disaggregation by age is not relevant *Ethnicity recorded but primarily white British cohort	UK originally (1970) but Great Britain subsequently; England, Scotland, Wales; Government Office Regions, finer levels by special licence	Low – 2
British Crime Survey	Annual	c. 47,000 (with additional boost of 4,000 16-24 year olds and additional 4,000 children aged 10-15)	Gender, age, ethnicity, disability, religion, social class (SOC; NS-SEC), sexual orientation (currently limited to same sex cohabitation only, a question on sexual identity is being tested)	England and Wales; Government Office Regions; Police Force Areas	Medium – 6
British Crime Survey: Domestic Violence, Sexual Assault and Stalking (self-completion module)	Annual (2001 module most comprehensive, shorter versions run annually since 2004/05)	c. 22,000 (2001)	Gender, ethnicity, disability, age, sexual orientation (since 2004/05 limited to same sex cohabitation only, a question on sexual identity is being tested), religion, social class (SOC; NS-SEC)	England and Wales, Government Office Regions	Low – 2

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands*	Data collection by geographical level#	Relevance
British Election Study	Every general election	c. 3,000/4,500	Gender, age, religion, ethnicity, disability, social class (income)	Great Britain, England, Scotland, Wales; Westminster Parliamentary Constituencies; Government Office Regions (UK)	Medium – 1
British Social Attitudes Survey	Annual	c. 3,000	Gender, sexual orientation(only collected if relevant to a specific module), age, religion, ethnicity, disability, social class (SOC; NS-SEC; others)	Great Britain, England, Scotland, Wales; Government Office Regions	High – 3
Census – England and Wales	Every 10 years	c. 52 million (2001)	Gender, age, ethnicity, disability, religion, social class (SOC; NS-SEC; others).	England, Wales, Government Office Regions and small area levels depending upon data required	Low – 0
Census – Scotland	Every 10 years	c. 5 million (2001)	Gender, ethnicity, disability, age, religion, social class (SOC; NS-SEC; others).	Scotland, local authority areas	Low – 0
Citizenship Survey	Biennial 2001-2007, since 2007 continuous (fieldwork takes place throughout the year)	c. 15,000 (9,300 core sample/5,600 ethnic minority boost)	Gender, sexual orientation (question on sexual identity included since 2007), age, religion, ethnicity, disability, social class (SOC, NS-SEC, others)	England and Wales; Government Office Regions	High – 11
Community Attitudes Survey (Northern Ireland)	Annual until 2002	c. 1,400 (in 2002)	Age, gender, religion, ethnicity, social class (SOC)	Northern Ireland; NUTS2 (Nomenclature of Territorial Units for Statistics)	Medium – 0
English Longitudinal Study of Ageing	Biennial and longitudinal	c. 11,000	Age, gender, ethnicity, disability, social class (income, others), religion (to be included in next survey)	England; further breakdown by spatial units are available on special request	Low – 0

21

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands*	Data collection by geographical level#	Relevance
European Social Survey	Biennial	c. 1,500 (effective sample size)	Gender, age, disability, religion, ethnicity, Social class (income), sexual orientation (currently limited to same sex cohabitation only)	UK; England, Scotland, Wales, Government Office Regions	Low – 0
General Household Survey (renamed the General Lifestyle Survey in 2008)	Continuous (fieldwork takes place throughout the year) survey on annual basis, longitudinal since 2005	c. 22,000	Gender, age, ethnicity, disability, sexual orientation (currently limited to same sex cohabitation only), social class (SOC, NS-NEC, others)	Great Britain, England, Scotland, Wales, Government Office Regions	Low – 0
Labour Force Survey	Quarterly collection, presented quarterly and annually (latter called Annual Population Survey)	c. 122,000 (Sample of 53,000 households interviewed 5 times, once a quarter)	Gender, age, religion, ethnicity, disability, sexual orientation (limited to same sex cohabitation only), social class (SOC, NS-SEC, others)	United Kingdom, Great Britain, England, Scotland, Wales, Northern Ireland, Government Office Regions (England), local areas (on annual basis only), local Education Authorities in England, Unitary Authorities in Wales and Scotland	Low – 0
Life Opportunities Survey	Longitudinal, annual	37,500 households	Gender, sexual orientation, age, ethnicity, religion, disability	GB, England, Scotland, Wales; headline data for 2010, main results for 2011, also headline data for Government Office Regions	Low – 2
Living in Wales Survey (to be replaced by the National Survey for Wales)	Annual	c. 12,000 households	Gender, ethnicity, age, disability, religion and social class (income, NS-SEC)	Wales, Economic Region of Wales; local authorities (if 3 years are combined)	Medium – 6
National Survey of Voluntary Activity	Part of a series of surveys. Latest 2006/07, previous versions 1981, 1991 and 1997	c. 2,700	Gender, age, disability, sexual orientation (limited to same sex cohabitation and spontaneous question only), social class (NS-SEC, income)	England only (for latest version), Government Office Regions	Low – 0

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands*	Data collection by geographical level#	Relevance
Northern Ireland Life and Times Survey	Annual	2,705	Gender, age, ethnicity, disability, religion, sexual orientation (limited to same sex cohabitation), social class (income)	Northern Ireland	High – 6
Place Survey	Biennial (from 2008/09)	c. 543,000 (2008/09)	Gender, age, ethnicity, disability, sexual orientation and religion (not compulsory so available for some local authorities only)	England, Government Office Regions; local authority districts	Low – 1
Scottish Crime and Justice Survey (Scottish Crime Survey 1993 - 2003, Scottish Crime and Victimisation Survey 2004 and 2006)	Irregularly – currently 2008/10	c. 16,000	Age, gender, disability, ethnicity, sexual orientation (currently limited to same sex cohabitation only), social class (SOC; NS-SEC)	Scotland, Local police force areas, other local areas (area code)	Medium – 6
Scottish House Condition Survey	Continuous (fieldwork takes place throughout the year) since 2003	15,000 prior to 2003, since then almost 4,000 households with paired social and physical data available for around 3,000 of these	Age, disability, ethnicity, gender, sexual orientation (currently limited to same sex cohabitation only), social class (income)	Scotland, All Scottish Local Authorities	Low – 0
Scottish Household Survey	Continuous (fieldwork takes place throughout the year) since 1999. Interviews from each quarter provide results which are representative of Scotland. Statistically reliable results for larger local authorities on an annual basis and for all Local Authorities, regardless of size, every 2 years.	c. 31,000 households every 2 years (3,900 each quarter)	Age, disability, gender, ethnicity, religion, social class (NS-SEC, other)	Scotland, All Scottish Local Authorities	Low – 1

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands*	Data collection by geographical level#	Relevance
Scottish Social Attitudes Survey	Annual	c. 1,500 (including a boost for remote and rural parts of Scotland)	Gender, age, ethnicity, disability, religion, sexual orientation (from 2010 only), social class (NS-SEC, income, others)	Scotland, Westminster Parliamentary Constituencies (Scotland); Local Authority Districts; Scottish Executive Urban Rural Classification	High – 11
TellUs Survey (To be discontinued in 2010)	Annual	c. 254,000 (TellUs 4)	Gender, age, ethnicity and disability, social class (free school meals)	England, Local authorities, schools (which may or may not choose to share information)	Low – 0
World Values Survey	Quota sample; every 5 years	c. 1,000	Gender, age, ethnicity, religion, social class	Great Britain, Government Office Regions (including Scotland and Wales)	Medium – 4
Young People's Social Attitudes Survey	Every 4/5 years	663	Gender, age, ethnicity, religion, social class (income)	Great Britain, Government Office Regions	Medium – 0

Notes: + This refers to data collection only. Ability to disaggregate by equality strands is outlined in more detail in Chapters 3-6 and in the data gaps tables (Appendices M-O).

This refers to data collection only. Ability to disaggregate by geographical area is outlined in more detail in Chapters 3-6 and in the data gaps tables (Appendices P-R).

^ Social class is identified in different ways according to different surveys. Where possible, the proxy used for social class within each survey has been listed.

The surveys providing the most relevant indicators for the GRMF for either the long list and/or for the final short list are therefore as follows: the British Crime Survey; the British Social Attitudes Survey; the Citizenship Survey; the Living in Wales Survey; the Scottish Crime and Justice Survey; the Scottish Social Attitudes Survey; the Northern Ireland Life and Times Survey; and the World Values Survey. Hence, some of the most relevant indicators for the GRMF are currently collected at the level of the constituent countries of the United Kingdom only. This means that similar existing alternative indicators for the countries not covered by the individual surveys are required. Furthermore, where alternative indicators do not exist, recommendations are needed for additional indicators in existing surveys. This is outlined in more detail in the concluding chapter.

It should also be noted here that one source of measurements for the GRMF, the World Values Survey, has small sample sizes for each country and as a result the ability to disaggregate data is limited. Nevertheless a decision was made to include some measurements from the World Values Survey as they are closer to the requirements of GRMF than measurements in other surveys. Where this is the case recommendations to include the same questions in other, more mainstream surveys, are proposed.

Additional surveys consulted which did not produce any indicators were:

- Family Resources Study 2005
- Growing Up in Scotland 2005
- ONS Opinions 2008
- Scottish Health Survey
- Scottish Labour Force Survey
- Youth Cohort Study 2002

Qualitative literature

At the same time as the quantitative data sources were being examined, a review of qualitative literature was carried out. Some of the indicators for the long list emerged from this source.

The review of qualitative literature drew on government reports, reports for government agencies, independent committees of inquiry, academic journal articles, small scale studies and material from non-governmental organisations in a wide variety of disciplines, ranging from social anthropology to nursing, and taking in housing studies, social psychology, sociology and geographical and space perspectives on the way. The full list of works consulted in this literature review is reproduced in the bibliography.

The results of the literature review have informed all stages of the research process, in particular they have been used to:

- identify relevant themes and measurements when reviewing existing quantitative surveys;

- support the list of measurements emerging from the focus groups;

- further explore issues discussed in the focus groups and round table discussions with stakeholders, in particular when it was necessary to

reach consensus on specific elements which generated debate and disagreements; and

- strengthen the rationale for the final measurement framework, its domains, indicators and measurements.

Focus groups

Alongside the existing surveys that were examined and the qualitative literature, it was considered very important to discover what 'good relations' meant to people living in Britain. For this purpose, 20 focus groups with a range of people of differing characteristics were carried out in 2009 in four different locations around Britain: London and the South East, Sheffield, Glasgow and Anglesey. These focus groups were used to explore the kinds of indicators people felt were relevant to good relations.

Focus group attendees were recruited primarily through community groups and organisations located in the four geographical locations, principally through the research team's existing contacts. All focus groups were held in local community venues. We aimed to have a minimum of four attendees at each focus group and a maximum of eight. While our minimum number of participants was always achieved, the number of participants sometimes went beyond eight, simply because word of mouth meant that more participants attended than had been expected.

Focus group attendees were asked questions on, and asked to talk about, issues that relate to good relations. The questions focused broadly on the five domains that had been originally outlined in the iCoCo report (Johnson and Tatam, 2009), and were grouped around the following areas:

- Contact with other people.
- Attitudes towards others.
- Sense of belonging.
- Participation and influence.
- Personal security.

The topic guide used in the focus groups is detailed in Appendix B, while a summary of the details of the focus groups and the relevant characteristics of the participants connected to the seven equality strands is outlined in Appendix C.

It was also important to capture the views of people living in different kinds of **places**. The focus groups were therefore run in multi-ethnic parts of inner cities as well as in

predominantly white, middle class outer areas of cities; in deprived areas and in wealthy areas; and in rural and semi-rural, as well as urban, areas. They were also conducted in all three countries - England, Scotland and Wales.

The opportunity to talk to people about their real experiences of good relations on a day-to-day basis was invaluable in the construction of the GRMF, providing a realistic and practical input grounded in reality to add to the insights gained from the surveys and the government and academic literature (see Figure 2.1). The discussions helped us develop the indicators and measurements for the GRMF in a number of key ways including to:

- draw out indicators for the 'ideal' long list relevant to each domain;

- help identify which indicators on the existing long list were felt to be most important to the participants' understanding of good relations; and

- help us modify the existing and ideal long lists to a medium list then a short list of indicators.

Long lists

The information and insights gathered from the existing surveys, the qualitative literature and the focus group discussions were analysed and drawn together and, from this, two long lists of indicators were developed.

One was an ideal list of potential indicators drawn from the focus groups, with information to support this from the qualitative literature review. It was deemed 'ideal' because the indicators identified did not necessarily already exist in any actual survey, but emerged from the focus group discussions, and therefore reflected what people thought should be indicators based on their day-to-day life experience. There were originally about 800 indicators on this ideal list.

The second long list drawn up was a long list of **existing** indicators from the **existing** quantitative data sources outlined above. These were indicators from existing surveys that most closely matched the **ideal** list of indicators that had been drawn up. The objective was to see if the information needed for the GRMF could be obtained through looking at these questions on existing surveys. There were originally 671 indicators on this list.

Round table stakeholder events

Following the drawing up of the two long lists, three round table discussions with stakeholders were held in 2009 - one in London, one in Glasgow, one in Cardiff - to help modify the 'ideal' list of indicators.

Around 35 stakeholders were invited to each event, representing the equality strands designated under the Equality Act 2006, and including invitees drawn from: government departments; organisations such as the National Health Service and the police; community organisations and local government; the Scottish Government; and the Welsh Assembly Government. A summary of the attendees is outlined at Appendix D.

Prior to the event, participants received background information and a questionnaire focusing on key conceptual issues (see Appendix E). In order to boost the level of involvement of stakeholders further, the questionnaire was sent to people who had been invited but did not attend. Five stakeholders who did not attend the meetings returned questionnaires (Appendix F).

At the round table discussions, the topics included:

- the domains or key areas of good relations;

- the way in which the indicators were classified; and

- the key themes emerging in each domain.

The kind of places, and the equality strands, that should be included in the measurement framework were also discussed.

2.3   Developing a medium list of indicators

The next stage was to move from the long lists to a medium list. To achieve this, the input from the focus groups and from the round table discussions with stakeholders was analysed in order to identify the **key indicators** on the 'ideal' long list.

Indicators from the **existing** list were then selected out that matched most closely the key indicators on the **ideal** list. Through this exercise, a medium list of indicators was developed. This included around 70 indicators from the ideal list on the new 'medium' list, mapped against about 90 existing indicators. The medium list was then sent out by email to the same stakeholders who had been invited to the round table

discussion events in London, Glasgow and Cardiff in order to receive further feedback and comments.

There were 12 emailed responses to this aspect of the consultation exercise from stakeholders (see Appendix G). There was also a small discussion group held in Cardiff in December 2009 with four stakeholders, including the Head of Social Justice and Sustainability Statistics Unit at the Welsh Assembly, and representatives of the Community Cohesion Unit at the Welsh Assembly, the Wales Council for Voluntary Action, and the Older Person's Commission for Wales (see Appendix H).

In order to ensure that all the equality strands had been covered, and that there had been sufficient responses from each of the three countries in Britain, five supplementary detailed telephone interviews about the medium list were also held in January 2010. These telephone interviews were carried out with representatives of the police; Employment Tribunals; the Equality Network; Momentum Scotland (which works in partnership with other organisations to enable and empower disabled and excluded people to identify and achieve new goals); and a:gender, the support network for transsexual, transgender and intersex staff in the civil service (see Appendix I).

2.4 Developing a short list of domains and indicators

Based on the discussions with stakeholders on the medium list, and email feedback from them, a short list of indicators drawn from existing surveys was developed. This short list highlighted where there were suggested changes to the wording of existing measurements, and where there were gaps in terms of information that was being sought.

This version of the short list was discussed at a further meeting in Edinburgh. The participants were local government officers working in equality and diversity, human resources and planning in Scotland, together with representatives of the equality strands, the Scottish Government, the National Health Service (NHS), Her Majesty's Inspectorate of Education, and social research (see Appendix J for a list of those who attended).

Again, based on the feedback and discussions at the meeting in Edinburgh, the short list was revised further then presented for discussion to the final meeting of stakeholders held in London in February 2010. The round table discussion in London was attended by academics working in the field of social identity theory and intergroup relations; people representing race, religion and/or belief and gender reassignment equality strands; representatives of Communities and Local

Government; and a representative of a local government improvement agency.
A summary of the kinds of attendees is outlined at Appendix K.

Advisory Group

An Advisory Group was appointed at the start of the project. Its function was to offer advice and guidance to the project team working on developing the GRMF, drawing on their extensive experience in public life.

The Advisory Group met four times during the course of the project: in October 2009, November 2009, February 2010 and April 2010. The membership of the Advisory Group altered slightly each time it met, although there was a central 'core' membership. For full details of membership, see Appendix L.

In total, 227 individuals attended the focus groups, round table discussions with stakeholders and Advisory Group meetings representing members of the public, as well as 46 different organisations.

2.5   Selection criteria

As the GRMF moved from a medium list to a short list, and as the short list itself was modified several times, criteria were applied to help in the assessment as to which indicators and measurements should be retained and which should be dropped. The following headings summarise the key criteria that have been deployed.

- *Centrality and appropriateness*
  Indicators should measure, and should be capable of continuing to measure, the key components of each domain. Indicators need to be equally appropriate in all situations.

- *Clarity, precision, unambiguousness and specificity*
  Indicators must be clear and unambiguous in their meaning for good relations. Indicators must measure what they are intended to measure, and be precise and specific.

- *Complementarity versus overlap*
  There are clearly interactions between indicators within and between domains, and some indicators could arguably, perhaps differentially, be relevant to one or more domains. The objective in selecting indicators has been to try to ensure that there is **complementarity** between indicators where appropriate, but that there is not **overlap** which could lead to double counting.

- *Coverage and power*
  The GRMF has been designed to ensure that there is a least one measurement for each indicator and sometimes a number of measurements have been used. This is particularly important as some measurements are stronger indicators of good relations than others. Where individual measurements alone are deemed insufficient, additional measurements are used to ensure that they are collectively strong measurements of good relations. Some indicators measure the existence of both positive and negative elements of good relations.

All these elements combined made it quite challenging to ensure all criteria were met for each indicator throughout the whole process. Nonetheless, the above list shows the overall approach which informed the selection process. Issues such as clarity and appropriateness of specific indicators were often long debated, and concepts such as friendship, isolation, respect – to mention a few – proved quite difficult to capture with unambiguous terms. In some cases, themes were removed from the list because it was not possible to agree on any question or wording which reached a substantial consensus among stakeholders. For example, questions about the number of close friends a person has were discarded in favour of more specific ones about people who can be relied upon to provide support.

Since good relations is a developing concept, it is no surprise that no existing survey attempted to measure it as such. Therefore, the selection of the indicators and measurements to include in the final short list was driven by the need to achieve the right balance between a 'practical' framework and an 'ideal' framework. The former contains several existing indicators, some of which are quite weak in relation to the selection criteria, and the latter consists of a list of proposed measurements, all of them very specific and appropriate, but none of which are currently available.

It has also been necessary to strike a balance between existing measurements which meet the selection criteria and those which provide adequate coverage in each of the three countries. For some indicators, the most suitable, or only suitable, measurement is found within a survey that covers one country only (for example the Living in Wales Survey) or covers all three countries but with a very small sample size (for example, the World Values Survey). In these instances, recommendations are made to incorporate identical or similar questions into the mainstream surveys for each country.

The 'existing' measurements listed in the following chapters are accompanied by comments and recommendations which very often focus on rephrasing or rewording. Most of these suggested amendments would not require significant changes in the

data collection process and would also ensure that various aspects of good relations are captured in a more appropriate way.

2.6 The domains of good relations

iCoCo's conceptual analysis of good relations – the starting point in selecting the indicators for the measurement framework – suggested five different domains of good relations:

- Attitudes to others.
- Personal security.
- Interaction with others.
- Participation and influence.
- Sense of belonging.

The final version of the GRMF, however, includes only the first four domains and does not include sense of belonging as a separate domain. There has also been a slight amendment to the title of 'attitudes to others' which has been replaced simply with 'attitudes'.

All the domains have been thoroughly scrutinised in terms of their rationale for inclusion, and in relation to what they should be measuring (see the relevant chapter for each domain for further information). At some stages, it was suggested that some domains should be renamed, others merged, and even that the idea of different domains should be abandoned altogether. Eventually it was agreed that as good relations is a multidimensional concept, it was important to structure the framework in terms of domains, although a number of links and even overlaps would exist between them.

The discussion that led to the inclusion of sense of belonging in the iCoCo report (Johnson and Tatam, 2009) started from the idea that good relations required 'shared values'. This view generated a difficult debate with a lack of consensus on the concepts of shared values. There was consensus, however, that the domain required a focus on 'belonging', including identification with others in the neighbourhood, a perception of being included and a feeling that one is treated with respect. Nevertheless shared values remained within the proposed domain being recognised as:

> ... a sense of common understanding about rights and responsibilities.
> (Johnson and Tatam, 2009: 44)

The preliminary long list, based on the quantitative review, included 96 indicators for sense of belonging; while in the list informed by focus groups, there were 127 indicators. The measurements discussed at the initial stages ranged from pride in local areas to sharing British values. The issue of value, in particular, constantly emerged in the discussion, but it was also generally accepted that it was too controversial and difficult to define and so should not be included in the GRMF. In particular, stakeholders were concerned that the concept of shared values could exclude individuals who did not necessarily conform, in terms of their values, to the mainstream.

The medium list for sense of belonging was then reduced to four indicators, with six ideal measurements and six measurements from existing data sources. These included concepts such as sense of belonging and sense of pride both towards the neighbourhood and the nation (Britain, England, Scotland or Wales). The focus on pride as well as the 'national' dimension were seen as problematic. They had strong political connotations and also were detached from the everyday lives of individuals and their experiences of interaction with others. In the end, all that was left was just the measurement on sense of belonging towards one's neighbourhood. Since this was primarily seen as an indication of a lack of isolation and of the positive experience of interaction at local level, this was merged into the interaction domain.

2.7   Assessment of statistical robustness

The next stage in the development of the GRMF was to carry out an assessment of its statistical robustness. This involved looking in more depth at issues such as geographical coverage, the robustness and reliability of the specific surveys, the types of questions, and responses for each indicator. This was carried out alongside data analysts and data commissioners.

We held a meeting with a selection of data commissioners in March 2010 and followed this up with separate meetings and email correspondence with data commissioners responsible for the key surveys included in the GRMF, as well as data commissioners with particular responsibility for both Scotland and Wales. These data commissioners were instrumental in helping identify gaps in data at both a geographical and equality strand level. Tables showing data gaps in data for the existing questions included in the GRMF for England, Scotland and Wales by equality strand are provided in Appendices M to R.

Geographical and strand coverage

Since the measurements included in the final short list are derived from a variety of existing surveys, the overall GRMF is not homogeneous in terms of coverage at different geographical levels, and availability by equality strands.

Detailed information about each indicator's geographical and strand coverage are provided below each indicator in Chapters 3 to 6 as well as in the tables in Appendices M to R.

As a general point, it is important to highlight two broad categories of measurements. The first category incorporates indicators which are specific to one or more equality strands. These include measurements such as 'do you trust people of a different religion?' or 'do you think attempts to give equal opportunities to gay men and lesbians have gone too far?' The overall criterion has been to include such indicators where they are currently available for particular groups (or where groups are identified as particularly relevant) but also to make recommendations to broaden the questions to a full list of equality strands if possible. The second category are measurements and questions which do not include any specific mention of equality strands, for example, 'do you feel like you belong to this neighbourhood?' or 'how many people could you count on if you had a problem?'. The idea behind these measurements is that results should be broken down by different strands (as well as localities) to elicit differences and patterns.

2.8   Summary

As this chapter has shown, we adopted a varied methodological approach to the selection of domains, indicators and measurements which led to the development of: two long lists of indicators (an 'ideal' and an existing list), a medium list and a final short list. The following four chapters examine the way in which the final short list of indicators and measurements was selected for each of the four domains.

3. Attitudes

3.1 Introduction: why the domain is important

Good relations both depend on, and shape, attitudes. Attitudes – including both how people perceive others and how they believe that they themselves are perceived – is the first domain in this framework because some types of attitude are a necessary precondition for good relations to exist. However, it is important to note at the outset that attitudes are changed by the existence of good relations, and that attitudes are likely to be affected significantly by the other three areas chosen as domains.

Perceptions of emotional and physical security (domain 2), and especially changes to those, affect attitudes to other people. The interplay between attitudes – including positive and negative stereotypes – and actual interactions (domain 3), together with participation (domain 4), is central to the development of good relations both at a personal and community level. Thus attitudes are the underpinning of good relations, and an indicator of how relations may change (Appendix S provides an overview of the four domains and the links between them).

3.2 Background and rationale

Attitudes that individuals or groups have to others are seen by many as at the 'core of what good relations should mean' (Johnson and Tatam, 2009: 40). They are also an important part of several major concepts that are relevant when analysing good relations.

Attitudes, for example, underpin much of the work on social capital. Putnam (2007) defines social capital as comprising three things – 'social networks, the associated norms of reciprocity and trustworthiness' – trustworthiness being firmly in the domain of attitude. Others (Portney and Berry, 2007, for example) see the belief that 'people who live there care about them' as central to social capital. The difficulty, however, is in cause and effect. Do positive attitudes lead to, or form a necessary precondition for, better feelings about neighbourhoods, which in turn may produce more positive interactions and activities, which generate more social capital? Or can people do the things that may bring about positive changes in their neighbourhoods or other contexts, and does this then bring about positive changes in attitudes? One function of the Good Relations Measurement Framework (GRMF) is actually to enable decision-makers to unpick these relationships and use the measurements to track possible effects of interventions in these areas. A further problem is that it is often easier to measure trust and attitude than it is to evaluate how much people interact at a range of levels. This is particularly because some interactions may be perceived by those involved as more meaningful and have a greater impact on relations. The gap

between attitudes and the actual quality and quantity of interaction could in fact be a key element in exploring good relations.

The extent to which the attitudes of individuals or groups are shaped either by contact with 'other' individuals or groups or membership of a group is also complex. Research evidence (Goodwin and Tausch, 2009: 5) suggests that:

> ... intergroup contact can be a potent intervention to reduce prejudice and improve wider community relations. Contact does not just affect individual-level beliefs and prejudices, but seems to have a positive effect on wider community relations and social cohesion.

Contact theory posits that the lack of experience that a group of people has with others may make attitudes to them negative. As one focus group participant said:

> ... 'now that we have met, we can say hello to each other again.'
> (FG (focus group) 14)

In practice, however, many people are part of more than one 'group'. A person may be an employee, a neighbour, part of a family, active in a faith community, a football fan, black and a gay man, for example. Each of these groups may involve contact with 'others' in and outside the group and may also promote attitudes (both positive and negative) towards people perceived as being in and out of the group. Each of these groups may also play a greater or lesser role in how people feel about themselves, and whether they believe they are treated with respect.

Discussions within focus groups undertaken for this research demonstrated mixed feelings about these contacts. The bonding that occurs between football fans could cross perceived boundaries and provide a shared sense of self, but could also exclude. Overall, there was agreement that some opportunities lead to changed attitudes and that these should be promoted. A focus group participant commented:

> 'There should be more youth clubs so they can mix together, have greater contact. We have to teach them from a young age to play games together. You don't get things like that here – all groups are separate and in different places.'
> (FG 14)

Research in Northern Ireland has also shown that contact between different communities increased positive attitudes and trust even in the context of conflict and among those who experienced sectarian tension (Hewstone et al., 2006).

The context for contact, however, also shapes attitudes. Anderson et al (2005: 1) noted that:

> ... those who know most or all of the young people in their area are much more likely than those who know none to have positive views of young people. But the most powerful predictor of general attitudes towards the young is level of deprivation in the local area, with a powerful association between greater deprivation and more negative views of young people.

Time is also an important factor in how contact influences or is shaped by attitudes. One focus group (FG 14) reflected on how attitudes to black people had changed over time, so that people now knew 'who they are' which they do not with newer migrant groups. This has been observed in other countries too: Italian migrants in Switzerland were treated with hostility in the 1950s but are now classed as the 'good migrants' compared to, for example, the current migrants from the former Yugoslavia (Wessendorf, 2008).

What is less clear is the extent to which these attitudinal changes over time are the product of wider social changes, simple evolution or increasing visibility or assertiveness. *Freedom and Fairness: The Final Report of the Equalities Review* (Department for Communities and Local Government (CLG), 2007b: 102) noted that:

> The growing assertiveness of groups of people who previously might have been content to suppress aspects of their identity has changed the climate too. Attitudes to women, older people, ethnic minorities, disabled people, people with particular beliefs, gay men, lesbians, and transgender people have changed in part because more and more people in these groups refuse to be invisible.

The comments of some focus group participants supported this argument:

> 'Things had improved over time; she had worked in the same job for 20 years and at the beginning she felt it was unsafe to say that she was gay but now does not feel like this.'
> (FG 20)

'Attitudes can exclude but also motivate you to change things.'
(FG 11)

The Equalities Review (CLG, 2007b: 92) noted that:

Attitudes towards different groups seem to be based on stereotyped
perceptions of each of these groups, and on the perceived 'threat',
whether cultural, physical or economic, posed by each. Hence women,
older people, and disabled people – who belong to groups which are
stereotyped as less 'threatening' – are objects of what can be described
as 'benevolent' prejudice: patronising and often kindly in intent, but just as
demeaning to the person subjected to it. Even apparently mild forms of
prejudice can translate into attitudes that affect the treatment and
prospects of groups such as women, older people and disabled people.

Johnson and Tatam (2009) similarly suggest that it is important to capture issues of
'dehumanisation', arguing that this may be particularly relevant in relation to older or
disabled people (although dehumanisation may also occur across other equality
strands). In focus groups, participants gave many examples of stereotyping identified
as leading to behaviour that worsened relations. Young people in Anglesey (FG 12),
for example, found strangers more willing than locals to help them, which they
believed was because local people had negative stereotypes about them.

Challenging stigma and enforcing rules that may benefit those stigmatised was seen
as important by many participants. Leadership has a vital role in this, and the
effectiveness of different approaches to changing minds has been much researched.
One government campaign sought to change attitudes to people facing mental health
issues in Scotland:

During 2002 to 2005, public attitudes improved significantly in Scotland but
deteriorated in England. Whilst a growing number of people in England
wrongly associate mental ill health with violence, the number of people
who do so in Scotland has almost halved over the three-year period.
(cited in Mind, 2007)

Some attitudes, however, may be rooted in fears or perceptions that must also be
addressed, whether they are true or not. In 1996, Solomos and Back reported that
tensions between long-standing residents and newcomers were greater if the latter
were seen to be given preferential treatment by authorities. Sveinsson (2006)
outlined similar problems on Lewisham council estates in the 1980s which he

suggests were exacerbated by the insecure living conditions of the working class in 'Thatcher's Britain'. Similarly, the CLG (2009) identified erroneous beliefs about housing allocation as influencing attitudes both to minorities and to housing providers, while Broadwood and Sugden (2009: 9) stressed that:

> Some people's attitudes and perceptions can be altered by the facts alone, but for many it is really important that their underlying concerns and anxieties are listened to and addressed.

Historic failure to challenge prejudices and inaccurate views may also be a partial cause for the spread of new myths and accompanying negative attitudes (Institute for Public Policy Research, 2007). Abrams (2010), however, concludes that despite theoretical arguments, research evidence is not yet available to support the fact that reductions in prejudice will improve good relations and vice versa. Furthermore, as Johnson and Tatam (2009) argue, it might be questioned whether it is the prejudice itself that is damaging to good relations or whether it is how people act upon the prejudice that really matters. For this reason, attitudes form one domain of four: the others focus more on actions rather than on feelings or thoughts.

3.3   Methodological process and issues

The Institute of Community Cohesion (iCoCo)'s *conceptual analysis* suggested that attitudes to others represented 'the core of what good relations should mean' (Johnson and Tatam, 2009: 40). Our analysis showed that measuring attitudes as part of the GRMF fulfils two functions in particular:

- it lays a baseline which can describe attitudes as part of what constitute good relations; and

- it may provide an indicator of whether initiatives to improve relations have had an effect, specifically, in changing attitudes.

At the initial stage, we identified 243 existing measurements which were informed by iCoCo's list of themes for this domain, including trust, understanding and respect for difference, caring for others and admitted prejudice. The review of quantitative data sources also returned a number of entries about perceived racism and discrimination as well as ideas about support and welfare to specific 'minority groups' and general views on equality.

The long list of 'ideal' measurements which emerged from the focus groups included 183 indicators, most of which were about actual circumstances where attitudes

towards groups are expressed or perceived, such as 'people in your neighbourhood don't patronise you because you have a disability', 'you are watched by security guards in shops', or 'people hide their handbags from you because of your ethnicity'. Many of these measurements were dropped during the selection process. Nonetheless, the focus group discussions suggested that attitudes to others were often understood not just as states of mind, but as actual expressions or perceptions of dispositions towards each other, thus emphasising the strong link between **people's understanding of attitudes and interaction**.

Through the consultation process, the long list was then narrowed down to a medium list of four indicators, incorporating 22 measurements from existing data sources.

Although most stakeholders agreed on what this domain should be about in general terms, the difficulty in selecting actual measurements was mainly about the specific contexts to be included. Neighbourhood, work, school, college, shops, public transport and health services were just some of the 'places' indicated as relevant to the framing of attitudes. The notion of 'others' was also complex to define – an issue which affected the discussion about the framework overall. Measurements about attitudes towards 'those different from you' were often deemed too general, while those towards specific groups, for example a specific religious group, would have required a virtually endless list to be considered comprehensive.

The final selection had to be made pragmatically, the aim being to prioritise both places and groups and to balance the requirements for a compact list of measurements and for coverage of the main issues at stake.

In addition to indicators measuring attitudes towards others, there were discussions about indicators such as feeling comfortable with oneself and the extent to which people feel able to be themselves in various public settings. These indicators could fall into this domain or into domain 2: personal security. It was eventually decided to locate them in the latter (see Chapter 4 for a more detailed discussion).

More generally, measuring attitudes emerged as a contested area from a methodological point of view. Qualitative research that enables explorations of the factors that influence and develop attitudes can often be more useful than simple quantitative data, but many large surveys cover these areas. National and other surveys of attitudes have sometimes asked respondents about their own views and sometimes about the views they believe others hold. Both have been criticised: for being too subject to media and other conjunctional influences, or just too crude.

Johnson and Tatam (2009: 40) found a need to aim for 'measurement of collected individual views rather than individual's perceptions of others' views'.

Moreover, an ideal measurement of 'attitudes' should incorporate a scale that ranges from negative to positive and encompasses people's views about themselves, their attitudes towards others, and how they feel they are seen by others. There was a substantial consensus among stakeholders that indicators within this domain should cover a range of attitudes in society. These include: the degree to which people feel they are treated with respect by others; the degree to which they trust others, including public officials and service providers; the level of admitted prejudice they display through a series of practical scenarios; and the extent to which they value diversity within society.

3.4   Proposed list of indicators: Domain 1
Indicator 1.1: Respect (being/feeling respected)
Indicator 1.2: Valuing diversity
Indicator 1.3: Trust
Indicator 1.4: Admitted prejudice

3.5   Discussion of indicators
Existing indicators, proposed changes and new measurements for domain 1 are discussed below. Data gaps for equality strands and for England, Scotland and Wales are also outlined below but for further details of data gaps see the tables in Appendices M to R.

Indicator 1.1: Respect (being/feeling respected)
The proportion of the population who feel treated with respect by others.

Key questions to address:
- To what extent do different groups of people feel they are respected: in their daily life; in public and social places; at work/school/college; when using public services; by public officials.

Existing measurements:

Measure a (England and Wales):
> In general, would you say that you are treated with respect at work, school or college?

Answer options: All of the time; most of the time; some of the time; rarely; never; not applicable

Measure b (England and Wales):

And in general, would you say that you are treated with respect when using public transport?

Measure c (England and Wales):

And in general, would you say that you are treated with respect when shopping?

Measure d (England and Wales):

And in general, would you say that you are treated with respect when using health services?

Answer options: All of the time; most of the time; some of the time; rarely; never

Source: Citizenship Survey (2008/09). Except measure (c), last asked in 2007/08

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age, religion, sexual orientation, social class (NS-SEC) (disaggregation possible); transgender (data not collected)

Scotland: Data not collected

Wales: Gender and age (disaggregation possible); disability and social class (possible through combined years); ethnicity, religion, sexual orientation (sample size too small to disaggregate); transgender (data not collected)

Disaggregation by geographical level:

England: Nationally, regionally; locally (data collected, but sample size too small to disaggregate)

Scotland: Data not collected

Wales: Nationally; locally (data collected, but sample size too small to disaggregate)

It should, however, be noted that measures a to d are likely to be removed from the Citizenship Survey after 2010-11.

Measure e (England):

In the last year would you say that you have been treated with respect and consideration by your local public services?

Answer options: All of the time; most of the time; some of the time; rarely; never; don't know/no opinion

Source: Place Survey 2008/09

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age (disaggregation possible); religion, sexual orientation (data collected by some local authorities only); transgender, social class (data not collected)

Scotland: Data not collected

Wales: Data not collected

Disaggregation by geographical level:

England: Nationally, regionally and locally

Scotland: Data not collected

Wales: Data not collected

Measure f (Northern Ireland):

In your opinion how often do public officials deal fairly with people like you?

Answer options: Almost always; often; occasionally; seldom; almost never; can't choose

Source: Northern Ireland Life and Times Survey 2007

Disaggregation by equality strand:

England: Data not collected

Scotland: Data not collected

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Data not collected

Wales: Data not collected

Key development issues:
Several stakeholders suggested the use of 'fairness' instead of (or in addition to) 'respect' in the wording of the measurements. It was felt by some that the concept of 'fairness' is less vague and has more practical implications than 'respect'. This could in fact lead to the inclusion of a separate indicator on 'being treated with fairness'. However, it was decided that this would potentially lead to duplication and confusion and so measurements selected for this indicator primarily relate to respect. Some measurements have also been included which address the concepts of 'being treated with consideration' and 'being treated fairly' where they were seen to complement those relating to respect.

Some of the measurements in the above list may be ambiguous - that is, it may not be clear whether measure (b) refers to the driver or to other passengers; likewise measure (c) could refer either to shop assistants or to other customers. In both cases, it was felt that either option would be relevant, but the questions would need to be rephrased in a more specific way.

Measure (e) includes a notion of time ('in the last year') which should also be added to measures (a-d) to strengthen the indicator. To make it more explicit, 'in the last 12 months' could be used instead of 'in the last year'.

Although stakeholders felt that it was important to include a question on public officials, measure (f) was seen by some as a problematic question. The phrase 'people like you' was seen by some as not very clear and can have very different meaning to different people. However, Scottish stakeholders and data commissioners pointed out that when the term 'people like you' is used in surveys, it is very successful. Moreover, unlike other measurements in this indicator, measure (f) asks the respondent to generalise rather than express a view based on personal experience. Measure (f) also focuses upon fairness rather than respect and so complements the others measurements within this indicator.

All the existing measurements identified focus on being treated with respect by (or in the context of) service providers. However, it is important that the indicators also cover other public and social spaces, as suggested by the Advisory Group.

Also, when asking about public services – measure (e) – it is important to gather information on specific services such as benefits agencies; employment support; housing officers/providers, and police. This can be achieved by introducing sub-questions or a set of separate questions.

There are also some measurements in the EMF relating to respect (measure 3.1 of domain B: health: percentage with low perceptions of treatment with dignity and respect in healthcare, and measure 5.1 of domain E: education and learning: percentage of those attending school or college who say they are treated with respect). There is also an indicator under development in domain F: standard of living, indicator 5: being treated with respect by private companies and public agencies in relation to your standard of living (Alkire et al., 2009).

Finally, it was suggested, particularly by the Welsh Assembly Government and Welsh Language Board, that there should be a series of questions about respecting the language(s) that people speak in a variety of public places such as neighbourhoods, schools and workplaces. Issues relating to respect and different language use were raised also in many of the focus groups.

Proposed measurements:
The following changes are proposed to the existing measurements:

Measure a:
In the last 12 months, would you say that you have been treated with respect at work, school, or college?

Measure b:
In the last 12 months, would you say that you have been treated with respect when using public transport by a) other passengers, b) staff?

Measure c:
In the last 12 months, would you say that you have been treated with respect when shopping by a) other shoppers, b) staff?

Measures d and e:
In the last 12 months, would you say that you have been treated with respect and consideration by a) your local public services overall, b) benefit agencies/employment agencies, c) housing officers and providers, d) police, e) health services?

The following new measurements are proposed:

Measure g:
In the last 12 months, would you say that you have been treated with respect in the following public spaces: a) parks, b) local streets, c) places of worship, d) leisure places such as cinemas, theatres, public houses, restaurants, pop concerts, football matches?

Measure h:
Thinking of the neighbourhood where you live, is it a place where people respect the language(s) you speak?

Measure i:
Thinking about the schools that your children attend, are these schools places where you feel people respect the language(s) your children speak?

Measure j:
Thinking about your workplace if you have one, is it a place where people respect the language(s) you speak?

Key recommendations
Suggested changes and proposed new measurements to be included in existing surveys and similar questions relating to respect to be added into surveys covering Scotland, perhaps through the Scottish Social Attitudes Survey.

Rationale for selection:
Respect figures largely in discussions about attitudes to others, both as an indicator of a positive attitude to others and as an indicator of self-esteem, in the respect shown to people by others (Sennett, 2003). Rudeness, perceived as increasing in the UK (Ipsos MORI, 2006) is seen as evidence of a lack of respect or as a lack of consideration for others and their feelings. Interestingly, this is often mentioned as an issue in intergenerational attitudes:

> 'They are judged as young people for being rude as this is a stereotype people have but older people seem to get away with being rude.'
> (FG 7)

Being treated (and treating others) with respect is a key element of good relations. However, it must be highlighted that measurements like those listed above would primarily capture perceptions and only to a certain extent would cover actual experiences. Nonetheless, these kinds of perceptions have a significant impact both on self-esteem and the confidence to interact with others, as well as on general attitudes towards others. For example, a person's negative attitudes towards young people could be affected by his or her perception that young people lack respect to other people.

Many people in the focus groups mentioned that they were sometimes reluctant to speak in the language of their choice in certain public arenas because of a lack of respect shown by other people towards their language and therefore measures h-j have been added in the framework as proposed new measurements. These measurements are clearly not relevant to all individuals but are very important for some groups in society. Examples where respect and language use were raised in our focus groups included: Welsh-speaking people living in certain parts of Wales; English-speaking people living in areas of Wales where Welsh speaking is predominant; Urdu-speaking individuals living in various parts of Britain, and English-speaking individuals living in neighbourhoods with a high proportion of residents whose first language is not English.

Indicator 1.2: Valuing diversity
The degree to which people understand and value diversity.

Key questions to address:

- To what extent do people value a diverse society?

- To what extent do people think everybody should be treated, and should treat others, with fairness and respect?

- To what extent do people value and agree on active promotion of equal opportunities for different diversity groups?

Existing measurements:

Measure a (Wales): To what extent do you agree or disagree with each of the following statements…? It is better for a country if there are a variety of different cultures.

Answer options: Strongly agree; tend to agree; neither agree nor disagree; tend to disagree; strongly disagree; no opinion

Source: Living in Wales Survey 2007 (to be replaced by the National Survey for Wales)

Disaggregation by equality strand:

England: Data not collected

Scotland: Data not collected

Wales: Gender, disability, age, social class (NS-SEC) (disaggregation possible); ethnicity, religion (sample size too small to disaggregate); sexual orientation, transgender (data not collected)

Disaggregation by geographical level:

England: Data not collected

Scotland: Data not collected

Wales: Nationally and locally

Measure b (England, Scotland, Wales):

> Do you think it should be the responsibility of everyone who lives in the UK… to treat others with fairness and respect?

Measure c (England, Scotland, Wales):

> Do you think it should be the responsibility of everyone who lives in the UK to treat all races equally?

Answer options: Yes; no/not sure

Source: British Cohort Study 2004

Disaggregation by equality strand:

England: Gender, disability, ethnicity, social class (NS-SEC) (disaggregation possible); religion, sexual orientation (sample size too small to disaggregate); transgender (data not collected); (all study members same age so disaggregation by age is not relevant)

Scotland: Gender and social class (disaggregation possible); disability (disaggregation possible for disability overall but cannot break down into types of disability); ethnicity, religion, sexual orientation (sample sizes too small); transgender (data not collected); (all study members same age so disaggregation by age is not relevant)

Wales: Gender, disability, social class (NS-SEC) (possible through combined years); ethnicity, religion and sexual orientation (sample size too small to disaggregate); transgender (data not collected); (all study members same age so disaggregation by age is not relevant)

Disaggregation by geographical level:

England: Nationally, regionally, locally

Scotland: Nationally; locally (data collected but sample size too small to disaggregate)

| Wales: | Nationally; locally (data collected but sample size too small to disaggregate) |

Measure d (England, Scotland, Wales):

| | Some people think that women are still not treated equally in our society, while others think that efforts to change the status of women have gone too far. |

Answer options: More should definitely be done to promote equality; more should probably be done to promote equality; changes have probably gone too far; changes have definitely gone too far; (don't know)

Source: British Social Attitudes Survey 2008

Disaggregation by equality strand:

| England: | Gender, ethnicity, age, religion, social class (disaggregation possible); disability (not included as analytical variable every year at moment but should be in future); sexual orientation (only collected if relevant to a specific module), transgender (data not collected) |

| Scotland: | Gender, disability, ethnicity, age, religion, social class (sample size too small to disaggregate); sexual orientation (only collected if relevant to a specific module), transgender (data not collected) |

| Wales: | Gender, disability, ethnicity, age, religion, social class (sample size too small to disaggregate); sexual orientation (only collected if relevant to a specific module), transgender (data not collected) |

Disaggregation by geographical level:

| England: | Nationally, regionally; locally (sample size too small to disaggregate) |

| Scotland: | Nationally, locally (data collected but sample size too small to disaggregate) |

50

Wales: Nationally, locally (data collected but sample size too small to disaggregate)

Measure e (England, Scotland, Wales):

Please use this card to say whether you think attempts to give equal opportunities to black people and Asians in the workplace have gone too far or not gone far enough?

Answer options: Gone much too far; gone too far; about right; not gone far enough; not gone nearly far enough; (don't know); (refusal)

Source: British Social Attitudes Survey 2006

Disaggregation by equality strand:

England: Gender, ethnicity, age, religion, social class (disaggregation possible); disability (not included as an analytical variable every year at the moment but should be in the future), sexual orientation (only collected if relevant to a specific module); transgender (data not collected)

Scotland: Gender, disability, ethnicity, age, religion, social class (data collected but sample sizes too small to disaggregate); sexual orientation (only collected if relevant to a specific module); transgender (data not collected)

Wales: Gender, disability, ethnicity, age, religion, social class (data collected but sample sizes too small to disaggregate); sexual orientation (only collected if relevant to a specific module); transgender (data not collected)

Disaggregation by geographical level:

England: Nationally, regionally; locally (sample size too small to disaggregate)

| Scotland: | Nationally, locally (data collected but sample size too small to disaggregate) |

| Wales: | Nationally, locally (data collected but sample size too small to disaggregate) |

Measure e (Scotland): Now I want to ask you about some changes that have been happening in Scotland over the years. For each one I read out please use this card to say whether you think it has gone too far or not gone far enough. Attempts to give equal opportunities to black people and Asians in Scotland?

Measure f (Scotland): (Has it gone too far or not gone far enough) Attempts to give equal opportunities to gay men and lesbians in Scotland?

Answer options: Gone much too far; gone too far; about right; not gone far enough; not gone nearly far enough

Source: Scottish Social Attitudes Survey 2010

Disaggregation by equality strand:

England: Data not collected

Scotland: Gender, disability, age and social class (disaggregation possible); ethnicity, religion and sexual orientation (data collected but sample size too small to disaggregate); transgender (data not collected)

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Nationally; locally (data collected but sample size too small to disaggregate)

Wales: Data not collected

Measure g (England, Scotland, Wales):

And, whether you think attempts to give equal opportunities to **people with a disability or a long-term illness in the workplace** have gone too far or not gone far enough?

Answer options: Gone much too far; gone too far; about right; not gone far enough; not gone nearly far enough; don't know; refusal

Source: British Social Attitudes Survey 2006 (not to be included in 2010)

Disaggregation by equality strand:

England: Gender, ethnicity, age, religion, social class (disaggregation possible); disability (not included as analytical variable every year at moment but should be in future); sexual orientation (only collected if relevant to a specific module); transgender (data not collected)

Scotland: Gender, disability, ethnicity, age, religion (data collected but sample size too small to disaggregate); sexual orientation (only collected if relevant to a specific module); transgender (data not collected)

Wales: Gender, disability, ethnicity, age, religion, social class (data collected but sample size too small to disaggregate); sexual orientation (only collected if relevant to a specific module); transgender (data not collected)

Disaggregation by geographical level:

England: Nationally and regionally; locally (data collected but sample size too small to disaggregate)

Scotland: Nationally; locally (data collected but sample size too small to disaggregate)

Wales: Nationally; locally (data collected but sample size too small to disaggregate)

Development issues:
Some stakeholders pointed out that general views on diversity and equal opportunities do not necessarily capture the reality of good relations as experienced at an individual and community level.

Moreover, measures such as (b) are often perceived as being too general and difficult to understand. Rather than focusing on 'everyone's responsibility', it was suggested to ask about the individual's responsibility. It is also important that all relevant equality strands are equally covered in these questions.

Additionally, some stakeholders suggested that questions such as 'who influences your identity?' and 'who influences your opinions?' should be added. These would try to capture the role of both media and other people in shaping individuals' attitudes on these issues. Such elements would probably require a separate indicator. However, phrasing these questions in a clear but non-leading way would be difficult and it was not possible to reach an agreement on any specific question to add to the short list.

Proposed measurements:
The following changes are proposed to the existing measurements:

Measure b:
Do you think it should be your responsibility to treat others with fairness and respect?

Measure c:
Do you think it should be your responsibility to treat all races equally?

Measures d, e, f, g:
Say whether you think the following have gone too far or not gone far enough, attempts to give equal opportunities to: a) women, b) ethnic minority people, c) people with a disability or a long-term illness, d) gay men and lesbians, e) different religions and/or beliefs, f) older people, g) young people, h) trans people.

No new measurements are proposed.

Key recommendations

Suggested changes to be included in existing surveys. Questions covering the extent to which diversity across all the equality strands is valued to be included consistently in all three countries.

Rationale for selection:

This indicator aims to measure the degree to which people value diversity. In particular, it examines whether individuals see diversity within society as positive and recognise society's and individuals' responsibility to treat everybody with respect and fairness (in this sense this indicator is closely connected to indicator 1.1). It also includes attitudes towards policy as well as more general developments towards equal opportunities. In other words, this indicator tries to capture views on respect for diversity and equality, which many see as prerequisites for good relations. This links closely to the Equality and Human Rights Commission's good relations mandate in the 2006 Equality Act (Office for Public Sector Information, 2006) which promotes the need to 'build mutual respect between groups based on understanding and valuing of diversity'.

Pendry (2007: 22), however, found, in looking at diversity in a company context, that attitudes to diversity are surprisingly malleable:

> ... support for diversity initiatives appears to increase quickly in response to a simple intervention: that of merely changing the apparent social context. This suggests an element of caution in taking reported diversity attitudes at face value, without also taking into account local norms.

Although some stakeholders argued that general views on a diverse society are not necessarily an indication of actual good relations, this indicator can also be seen as an indirect expression of a lack of prejudice and of positive attitudes towards others – that is, not mere acceptance of diversity, but a belief that society and individuals should be proactive in promoting a diverse society with good relations.

Indicator 1.3: Trust

The degree to which individuals trust people and groups different from themselves.

Key questions to address:

- To what extent do different groups of people trust each other?

- To what extent do people trust their neighbours and work colleagues?

Existing measurements:

Measure a (England, Scotland, Wales):

        I'd like to ask you how much you trust people from various groups. Could you tell me for each whether you trust people from this group completely, somewhat, not very much or not at all?

        People of another religion

Measure b (England, Scotland, Wales):

        I'd like to ask you how much you trust people from various groups. Could you tell me for each whether you trust people from this group completely, somewhat, not very much or not at all?

        People of another nationality

Answer options: Trust completely; Trust somewhat; Do not trust very much; Do not trust at all

Source: World Values Survey 2005-2006

Disaggregation by equality strand:

England: Information not available[1]

Scotland: Gender (disaggregation possible); disability, ethnicity, age, religion, social class (data collected but sample sizes too small to disaggregate); sexual orientation and transgender (data not collected)

Wales: Gender, disability, ethnicity, age, religion, social class (data collected but sample sizes too small to disaggregate); sexual orientation and transgender (data not collected)

---

[1] Despite repeated efforts to do so, we were unable to acquire this information from the World Values Survey.

Disaggregation by geographical level:

England: Information not available

Scotland: Nationally; locally (data not collected)

Wales: Nationally (data collected but sample size too small to disaggregate); locally (data not collected)

Development issues:
Questions focusing on 'trust' raise some definitional problems. People can interpret trust in different ways and it may not be clear what aspect of trust we are asking about. For example, to what extent do people trust their work colleagues **to do what**? In a sense, the measurements currently available try to measure something which is relatively intangible. It may be more effective to include questions which provide practical examples or scenarios. However, no specific example was agreed on through the consultation process.

Stakeholders suggested adding specific questions about neighbours and work colleagues. However, such measurements would not necessarily relate to the equality strands and therefore good relations. On the other hand, responses could then be broken down by strands.

Measures (a) and (b) should be introduced for other equality strands. When 'people of another religion' is asked about, it should be widened to 'people of another religion and/or belief'.

Given the small sample sizes of the World Values Survey (measure b) and the resulting limited ability to disaggregate data, it is recommended that this measure be added to existing mainstream surveys in Britain.

Proposed measurements:
The following changes are proposed to the existing measurements:

Measures a and b:
How much do you trust people from various groups? a) People of another religion and/or belief, b) people of a different ethnicity, c) disabled people, d) young people, e) older people, f) people of a different gender, g) people of a different sexual orientation, h) trans people, i) people of a different social class

The following new measurements are proposed:

Measure c:
How much do you trust your neighbours?

Measure d:
How much do you trust your work colleagues?

Key recommendations
Suggested changes and proposed new measurements relating to trust across the equality strands and in different settings such as neighbourhood, school and work to be included in existing national surveys such as the Scottish Social Attitudes Survey, the British Social Attitudes Survey and the Citizenship Survey. This will ensure that sample sizes are large enough to disaggregate by both equality strands and smaller geographical levels thereby overcoming some of the difficulties with the World Values Survey.

Rationale for selection:
Although the concept of 'trust' can be problematic, this is seen as a key indicator of good relations, since trust is a precondition for positive and close relations as well as often being a result of actual experience of interaction.

Contact over time tends to reduce prejudice and increase empathy and trust (Pettigrew, 1998), and so trust is another indicator that provides both the foundation for good relations and a measurement of the progress of other aspects of it, specifically contact, that is interaction.

Indicator 1.4: Admitted prejudice
The extent to which admitted prejudice exists among the population.

Key questions to address:
- What is the level of admitted prejudice among the population?

- Which groups of people are the object of (admitted) prejudices?

- Which groups of people would not be accepted as neighbours, friends, relatives or work colleagues?

Existing measurements:

Measure a (Northern Ireland):

Could you please indicate whether you agree with the following statements about people from other ethnic groups, for example, Chinese or Asian?

Answer options:

a) I would willingly accept them as a close friend of mine;
b) I would willingly accept them as a resident in my local area. [can answer yes or no to each]

Source:

Northern Ireland Life and Times Survey 2008

Disaggregation by equality strand:

England: Data not collected

Scotland: Data not collected

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Data not collected

Wales: Data not collected

Measure b (Scotland):

Some people say they would be happy if a close relative of theirs married or formed a long-term relationship with someone who was black or Asian, while others say they would be unhappy about this even if the couple themselves were happy. How would **you** feel if a close relative of yours married or formed a long-term relationship with someone who was black or Asian?

Answer options:

Very happy; happy; neither happy nor unhappy; unhappy; very unhappy; it depends

Source:

Scottish Social Attitudes Survey 2010

Disaggregation by equality strand:

England: Data not collected

Scotland: Gender, disability, age and social class (disaggregation possible); ethnicity, religion, sexual orientation (sample sizes too small to disaggregate), transgender (data not collected)

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Nationally; locally (data collected but sample size too small to disaggregate)

Wales: Data not collected

Measure b (Wales):   Now I would like to ask you some questions about living in a country like Wales, where there are people from a variety of different backgrounds. To what extent do you agree or disagree with each of the following statements…?

                          It would not matter to me if one of my close relatives married someone from a different ethnic background.

Answer options: Strongly agree; tend to agree; neither agree nor disagree; tend to disagree; strongly disagree; no opinion

Source: Living in Wales Survey 2007 (to be replaced by the National Survey for Wales)

Disaggregation by equality strand:

England: Data not collected

Scotland: Data not collected

Wales: Gender, disability, age, social class (NS-SEC) (disaggregation possible); ethnicity, religion (sample sizes too small to disaggregate); sexual orientation, transgender (data not collected)

Disaggregation by geographical level:

England: Data not collected

Scotland: Data not collected

Wales: Nationally, locally

Measure c (Scotland):   (And how would you feel if a close relative of yours married or formed a long-term relationship with) a Christian?

Measure d (Scotland):   I am now going to ask you about a person with a learning disability. But first of all I would like to clarify what I am talking about here. A person with a learning disability needs help to learn new things and may need support with everyday living. They will have had this disability since childhood. Once known as 'mental handicap', the best known type is Down's syndrome. It is different from a learning difficulty such as dyslexia. How would you feel if a close relative of yours married or formed a long-term relationship with someone who has a learning disability?

Measure e (Scotland):   (And how would you feel if a close relative of yours married or formed a long-term relationship with) someone who has had a sex <u>change</u> operation?

Measure f (Scotland):   And finally, how would you feel if a close relative of yours married or formed a civil partnership or a long-term relationship with someone of the same sex as themselves?

Answer options: Very happy; happy; neither happy nor unhappy; unhappy; very unhappy; it depends

Source: Scottish Social Attitudes Survey 2010 (except measure (d) which was last asked in 2006)

Disaggregation by equality strand:

England: Data not collected

Scotland: Gender, disability, age and social class (disaggregation possible); ethnicity, religion, sexual orientation (data collected but sample sizes too small); transgender (data not collected)

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Nationally; locally (data collected but sample size too small to disaggregate)

Wales: Data not collected

Development issues:

It was argued by some of the stakeholders that most people would be unwilling to acknowledge their own prejudices. Respondents might be more likely to give what they perceive to be the 'right' or 'acceptable' answer, perhaps to a greater extent than for some other survey questions.

One key issue with the measurements included in this indicator is which and how many groups of people and contexts should be included. Questions like measure (b) could be broadened with further options, for example 'I would willingly accept them as my work colleague/boss/primary school teacher'. This would allow coverage of a wider range of specific contexts and enable us to see how prejudices unfold differently.

Measure (b) (Scotland) assumes the respondent is not black or Asian. This should be rephrased as: 'How would you feel if a close relative of yours married or formed a long-term relationship with someone who was of a different ethnicity than you?'

Likewise, measure (c) should mention 'someone of a different religion and/or belief than you' rather than 'a Christian'.

Proposed measurements:
The following changes are proposed to the existing measurements:

Measure a:
Could you please indicate whether you agree with the following statement about people from another: a) ethnic group, b) religion and/or belief, c) gender, d) sexual orientation, e) age group, f) social class, g) who are disabled, h) who have commenced or completed gender reassignment - I would willingly accept them as a close friend of mine; I would willingly accept them as a neighbour; I would willingly accept them as a work colleague; I would willingly accept them as my boss; I would willingly accept them as a teacher for my children.

Measure b:
How would you feel if a close relative of yours married or formed a long-term relationship with someone who is of a different ethnicity?

Measure c:
How would you feel if a close relative of yours married or formed a long-term relationship with someone of a different religion and/or belief?

Measure d:
How would you feel if a close relative of yours married or formed a long-term relationship with someone who had a) a physical disability, b) a learning disability, c) mental health challenges?

Key recommendations
Suggested changes and proposed new measurements relating to admitted prejudice to cover all the equality strands in all three countries. Questions which were in the Scottish Social Attitudes Survey, 2006, to be re-introduced but widened. Similar questions to be included in the National Survey for Wales and the British Social Attitudes Survey.

Rationale for selection:
Notwithstanding the methodological issues mentioned above, admitted prejudice has been indicated by many stakeholders as a key element to measure overall attitudes towards different individuals and groups of individuals. Measurements along these lines are currently included in several national and local surveys and have produced

interesting results. There was some discussion at the round table events with stakeholders about the extent to which people are willing to be open about their own prejudices and there is evidence that some 'prejudices' are deemed as more socially acceptable than others in different cultural contexts. For example, Cemlyn et al. (2009) point out that prejudice towards Gypsies and Travellers is still common, frequently overt and seen as justified. Indeed, although overt racism at professional football matches in the UK has diminished over the last few years, racist chanting involving derogatory names for Gypsies and Travellers remains relatively unchallenged (personal observation by member of research team).

For some of the groups most affected by prejudice or stigma, the opportunity for contact via purposeful activities provides an important boost to self-esteem. Various practical projects found similar results (Amas and Crosland, 2006; CLG, 2009). The existence of prejudice is likely to prove a barrier to such contact.

Other projects have tackled racist attitudes among young people with varying degrees of success (Lemos, 2005). In one focus group (FG 14), participants called for the local media to change the ways in which they described people and to stop 'pigeonholing' them. Similar comments were also made in FG 5.

3.6 Summary

This chapter has examined the reasons for including attitudes as one of the four domains and for the selection of four indicators. It has also outlined the existing measurements and their coverage, discussed development issues and presented proposed measurements where the existing measurements are deemed inadequate.

Domain rationale

- Attitudes are at the core of good relations: they indicate the presence of positive or negative good relations and they can be changed by better relations.

- Attitudes can be changed by contact, and positive contact can promote self-esteem.

- Dehumanisation, stigma and stereotyping threaten positive attitudes to others as well as affecting life chances.

- Although attitudes are very important to good relations, there are real problems in measuring them in a meaningful way. Qualitative methods that allow people to reflect and comment provide more insight than the quantitative methods offered by national surveys, although the latter have the advantage that they are

more readily available and can be compared with each other. There are also methodological problems with asking people about their own attitudes, or their perceptions of people's attitudes.

Selection of indicators
- Many existing indicators that cover diversity tend to focus on race, 'culture', and related areas. This needs to be addressed by widening measurements to include all equality strands.

- The framework includes an indicator for people to admit to their own prejudices, but existing survey questions do not cover all the equality strands and are often framed on the assumption that respondents will not possess some of the specific protected characteristics themselves.

- The final short list of indicators is as follows:
    - respect (being/feeling respected);
    - valuing diversity;
    - trust; and
    - admitted prejudice.

Measurements
- It has been difficult to find national surveys that cover the issue of respect beyond the areas of service delivery (both public and private), and some of those consulted expressed a preference for using 'fair treatment' rather than respect for this indicator. Measurements covering respect need to be carefully worded and tested to ensure that the respect that is being questioned is clearly defined.

- There is also a need to measure the extent to which people value diversity and the active promotion of it.

- The existing measurements for trust similarly focus on religion and nationality and there is a need to add more covering the other equality strands and to widen religion to include belief, since trust across these divides is as important in shaping good relations. Some measurements designed to test fear of certain groups have been around for some time, however.

4. Personal security

4.1 Introduction: why the domain is important

The personal security domain encompasses both the emotional and physical security of the individual person and his/her immediate circle of friends and relatives. This domain includes the perceptions of those with differing protected characteristics and relates to the perceptions of individuals and groups.

Emotional and physical security is a necessary precondition for good relations to be experienced by both individuals and the population as a whole. Research evidence from our focus groups and discussions with stakeholders shows that many individuals feel that although a high level of personal security does not guarantee that a high level of good relations is enjoyed by individuals or groups of individuals, a high level of personal security is a prerequisite for good relations. Conversely, a low level of personal security has a negative impact upon good relations in society.

Laurence and Heath's study in 2008 of the predictors of community cohesion based on the 2005 Citizenship Survey support this. They found, among other things, that crime and fear of crime is a strong negative predictor. Similarly correlation analysis undertaken by the Department for Communities and Local Government of single contributory factors with the Best Value Performance Indicator (BVPI) figure indicated that there are 'medium' level correlations with crime (burglaries per 1,000 of population); crime (violent crime per 1,000 of population); and crime (robberies per 1,000 of population) (quoted in Commission on Integration and Cohesion, 2007). Johnson and Tatam (2009) similarly conclude that some degree of personal circumstances and feelings of security are important in measuring good relations.

The empirical research carried out for this research project has shown that the emotional and physical security of individuals is determined closely by the attitudes of others towards both themselves and fellow citizens with whom they can identify. Hate crime, for example, stems from intolerance, and often manifests itself in targeted hostility towards particular groups (Universities UK, Equality Challenge Unit, SCOP, 2005).

The attitudes that people have towards others (as captured in domain 1), in particular attitudes towards those who are different in terms of age, disability, ethnicity, gender, religion and/or belief, sexual orientation, socio-economic status/social class, and transgender status, contributes to the extent to which those falling into these categories feel both physically and emotionally safe. This in turn has an impact upon their behaviour in terms of interaction. It determines the extent to which they have the

opportunity and ability to interact with others, as well as the nature of the interaction (captured in domain 3 and to some extent domain 4). Appendix S provides an overview of the four domains and the links between them.

Discussions with individuals through the focus groups confirmed that people's attitudes towards others are played out in a variety of public settings. These include in their local neighbourhood; at work; at school or college; in open spaces; in sports and leisure facilities; in places of worship; in public service facilities such as GP surgeries, hospitals or housing offices; in public transport interchanges and on public transport itself, and, increasingly in contemporary society, through internet tools such as Facebook. Johnson and Tatam (2009) similarly point out that there are a number of key areas where interaction takes place and that 'place' is fundamental to the measurement of good relations.

The experience encountered when individuals or groups of individuals enter these public spaces is closely determined by the attitudes of others towards them, and their perceptions of the attitudes of others towards people with whom they identify. For example, women who attend football matches can gauge how the predominantly male crowd will respond towards them as women by the attitudes that male football supporters adopt towards other women as well as to themselves. Duncan Morrow (2006) outlined the threat that hate crime creates for good relations:

> Acts which create polarising sense of group solidarity are the biggest longest term threat to ideas of social cohesion, potentially generating antagonistic communities with radically different experiences of social life and identification.

Attitudes can clearly range from negative to neutral to positive and the indicators in domain 1 capture the full range of possibilities. In the focus groups, discussions centred upon the fact that attitudes affect how people feel during their everyday life – their levels of emotional and physical security. This in turn is a determining factor of the likelihood of their presence and interaction in various public spaces. It was pointed out on a number of occasions in both the focus groups and in the discussions with stakeholders that the kinds of negative attitudes, resulting in negative behaviour, that affect an individual's interaction and participation can vary from 'looks and stares', to comments made under the breath or to another person, to direct negative comments from one individual to another. This kind of low level harassment affects a variety of groups including disabled and trans people, sometimes on a daily basis. This low level hostility can lead to more serious crimes such as hate and violent crimes.

Likewise, focus group participants also mentioned the kinds of positive attitudes, resulting in positive behaviour, that increase an individual's feelings of emotional and physical security. These include positive body language such as smiles and eye contact; fellow citizens making conversation in public places such as at bus stops, on park benches or in rural localities; passers-by saying hello; as well as people's general consideration for others, for example holding doors open for others, helping a parent with a pram upstairs or helping older people across the road. While these kinds of signals alone do not determine an individual's emotional and physical security, they contribute towards it and enable individuals to feel a sense of belonging to a particular neighbourhood.

Public transport was frequently mentioned as an arena within which negative attitudes towards others had an adverse impact on people's ability and opportunity to engage in their everyday activities. For example, a Spanish Muslim female who wears a hijab mentioned in one of the focus groups (FG 4) how she had been talking to her non-Muslim friend in Spanish on a bus in Sheffield and that this soon became the topic of negative conversation by fellow passengers. Although this did not have the effect of preventing the women from travelling on public transport, it did mean that they became much more aware of their behaviour and the language in which they spoke when in public.

Research in Scotland showed that public transport, in fact, is often a place where hate crimes take place. A survey of 158 disabled people and their carers reported that over one fifth of attacks on disabled people took place on public transport (Disability Rights Commission and Capability Scotland, 2004).

Other Muslim women described in the focus groups (FG 6) how they were spat at in public parks because they were wearing a hijab and that this meant that they became wary about entering these kinds of public places.

Negative behaviours such as these, if experienced on a frequent or continuous basis, often lead to individuals or groups of individuals having negative experiences of particular public places and can result in both emotional insecurity and fears for personal safety. In one focus group (FG 5), for example, a white man who dressed in what he described as an unusual manner explained that he feared going into the city centre where he lived, especially after dark, because of the reaction his appearance provoked. Similarly, through the discussions with stakeholders, a trans woman explained how she had contact with other trans people who frequently avoided going into public places for fear of the reaction of others.

The kinds of negative attitudes that have been outlined and described in domain 1 can lead to a number of different kinds of reactions, including a reduction in the frequency with which individuals or groups of individuals visit or occupy public places; an avoidance of interacting with others in public places; altered behaviour in public places, including hostility and aggression, or an avoidance of visiting certain public places altogether.

This kind of altered behaviour as a result of low levels of personal and emotional safety is reported elsewhere. In relation to hate crime, Higgins (2006: 162-63) explains that:

> As a result of being a victim of hate crime, people reported feeling scared, humiliated, stressed, isolated and lacking in self-confidence: almost all in equal measure. Nearly half of victims avoided going to some places, others changed their usual routines and a quarter moved house, with 7% actually changing their job.

The Disability Rights Commission and Capability Scotland (2004) similarly found that verbal abuse, intimidation and/or physical attacks experienced by people because of their disability had a major impact on the victims' lives. Around a third of victims felt that they had to avoid specific places and change their routine, and one in four had moved home as a result.

This domain therefore seeks to gauge the level of personal security (both physical and emotional) of individuals and groups of individuals with different kinds of protected characteristics and the impact that this has on their levels of interaction and participation and therefore their experience of good relations.

4.2   Background and rationale

The conceptual framework for the Good Relations Measurement Framework (GRMF) set out a case for personal security to be one of the domains of good relations (Johnson and Tatam, 2009). Although the concept of personal security and its direct link to good relations proved to be an area of debate and to be contentious within Institute of Community Cohesion (iCoCo)'s consultations with key academics and policy makers, the authors took the view, on balance, that:

> ... some degree of personal circumstances and feelings of security are important in measuring good relations.
> (Johnson and Tatam, 2009: 43)

The report concluded that potential elements of this domain might be: security from harassment; reported hate crime; fear of crime; and levels of anti-social behaviour. Thus they focused exclusively upon issues relating to crime, feelings of personal safety and the link to good relations.

The issues highlighted by Johnson and Tatam (2009) about personal security and good relations formed our starting point for the focus group discussions and round table events with stakeholders. Throughout the research process, the importance of personal security as a domain for the GRMF was emphasised. There were very few, if any, comments that personal security should not form a domain within the framework. There was a discussion in the first round table discussions with stakeholders about the degree to which the domain of personal security should be widened. It was suggested that it might include socio-economic security to cover access to basic services such as housing and employment. Chronically excluded groups including asylum seekers, sex workers, the homeless, and Gypsies and Travellers were mentioned as groups of people who especially lacked socio-economic security. As stated in the introduction (p. 14), existing quantitative surveys often do not cover these groups thus highlighting the requirement for additional qualitative research as outlined in Chapter 8. The inequalities facing Gypsies and Travellers are documented in Cemlyn et al. (2009).

The potential to widen the personal security domain to include socio-economic security was discussed by the research team both with individual stakeholders who raised this as a suggestion, and at the second advisory group meeting of the project. There was considerable debate about the extent to which socio-economic security should be included in this domain and various aspects of it were discussed. However, in the end it was decided that this was more closely linked to discrimination and issues of equality. Indeed various measurements aiming to capture socio-economic security are included in the Equality Measurement Framework (EMF), for example, in domain F, standard of living, indicator 1.1: 'percentage of individuals living in sub-standard, overcrowded or unadapted accommodation', and indicator 2.1: 'percentage of individuals living in households below 60 per cent of contemporary median income, after housing costs' (Alkire et al., 2009). Some of these EMF measurements could be correlated with some of the GRMF measurements in order to establish if there is a link between the two, for example are measurements of personal security linked to measurements of standard of living?

Further discussions ensued relating to perceptions of fairness or unfairness about the way in which employment opportunities or housing is allocated and the extent to which this creates negative relations among sections of the population who feel

unfairly or unequally treated. For example, in one of the focus groups, it was noted that white members of the population often perceived asylum seekers to be obtaining housing more easily than their white counterparts and that this then led to negative relations between them and more recent arrivals. Examples raising similar issues were mentioned by stakeholders in northern towns with higher than average ethnic minority populations: here some perceived the allocation of regeneration funding as unfair and believed that local regulatory and planning functions 'favoured' minority groups. These perceptions fuelled negative attitudes toward minority ethnic groups.

Other examples were also quoted in a focus group of young people in Anglesey (FG 11) where people were reported as perceiving that young lone parents are awarded housing in preference to others. This, it was reported, often led to negative attitudes towards young lone parents:

> '[Young pregnant girls] are treated like shit. People look down on you,
> people think you're scum….'
> (FG 11)

Other research has documented the way in which perceptions of preferential treatment of different groups lead to negative attitudes. Solomos and Back (1996) found that tensions often occur between more long-standing local residents and newcomers, especially immigrants, if they are seen to be given what is perceived as preferential treatment by authorities. Likewise, Sveinsson (2006) listened to participants' stories about previous occurrences in the 1980s on the Lewisham Council estate he studied. Tensions had existed between Vietnamese refugees as resentment had built around the newcomers being fast-tracked through the housing system.

The Department for Communities and Local Government (CLG), in a report in 2009, similarly reports links between perceptions of treatment by public service providers and attitudes toward others:

> People's perceptions about the fairness of allocation social housing can be
> one of the key issues for cohesion locally. If there are perceptions of special
> treatment for certain groups, whether that is an ethnic group or another group
> such as single mothers, then people may feel negatively towards that group
> and towards the housing provider.
> (CLG, 2009: 34)

These kinds of debates raise issues of the deserving and undeserving and are linked closely to priorities in public policy and the way in which policies are disseminated to the public, including the way in which the media presents the information. There are a number of studies, for example, which explore the links between the media reporting of asylum seekers and public opinion towards them (Greenslade, 2005; Buchanan et al., 2003; Information Centre about Asylum and Refugees in the UK, 2004, 2006; Aspinall and Watters, 2010).

The research team recognises that these kinds of perceptions can lead to negative relations between groups and that this can affect the way in which individuals and groups of individuals view and interact with others affecting their personal security.

The research team came to the conclusion that although the resulting attitudes towards others that emerge from issues relating to socio-economic security are important for the GRMF, the existence and availability of socio-economic security fits much more closely within the EMF. Indeed, access to education and learning is covered by domain E of the EMF: education and learning; housing and income security, and access to care, by domain F: standard of living; and employment by domain G: productive and valued activities (Alkire et al., 2009). Although it is well known that physical security and poverty are closely related - that is, the risk of crime is higher in deprived areas (see for example Berube, 2005) - in terms of good relations, socio-economic security is more indirect in the way in which it can shape people's attitudes (domain 1) which in turn can affect their personal security. Given that socio-economic security is covered by the EMF, as previously stated, some of these EMF measurements could be correlated with some of the GRMF measurements in order to establish if there is a link between the two, for example are measurements of personal security linked to measurements of standard of living?

4.3   Methodological process and issues

As previously mentioned, four key potential elements of this domain were mentioned in the conceptual analysis undertaken by iCoCo (Johnson and Tatam, 2009) which almost exclusively focused upon crime: security from harassment; reported hate crime; fear of crime, and levels of anti-social behaviour.

Following on from this starting point, a long list of 70 indicators was drawn up using the sources listed in Table 2.1 and Appendix A. A number of themes were encompassed by these indicators including: anti-social behaviour; perception of crime; fear of crime; issues relating to safety; experience of crime; and bullying. It is notable that a large proportion of the existing indicators are concerned with

anti-social behaviour – a reflection of the importance that has been placed on this type of crime in recent years by policymakers.

We also created an 'ideal' list of indicators which were drawn up from the 20 focus group discussions that had taken place. There were 91 indicators on this ideal list that related directly to the personal security domain. The main themes that were present on this 'ideal list' covered: crime in general; feelings and perceptions of safety; anti-social behaviour; hate crime; and to a lesser extent, physical and verbal abuse. The great majority of the indicators on the ideal list related to perceptions of safety which were primarily, but not solely, to do with perceptions or experience of crime.

Indicators also related to the freedom to express oneself or one's identity; to communicate in the language of one's choice in public; the impact made by the presence and associated targeted hostility of certain political or interest groups (such as the British National Party or other groups that promote segregationist policies) on behaviour and feelings of safety; awareness and understanding of rights and responsibilities; and confidence in the criminal justice system (CJS). The police, as the public face of the CJS, were often mentioned in the focus group discussions. These more subtle and emotional threats to personal security were mentioned less frequently in the focus groups than more hard and objective measurements of crime. However, these 'softer' issues did emerge in discussions about some of the other domains, in particular attitudes (domain 1) and the resulting associated behaviours. Often people strongly associated personal security with crime and so did not always raise these more subtle signals as part of this domain.

We then narrowed down the long list to a medium list of nine indicators, consisting of 20 ideal measurements mapped against 19 existing measurements. A number of gaps/issues in existing data were also identified for discussion.

This medium list was then refined further still to a short list of three key indicators and eight measurements, followed by a refined short list of five indicators and 19 existing measurements with a series of suggested areas for development.

Although indicators relating to crime were discussed throughout the research process and were seen as important for good relations, it was pointed out during the second stage of round table discussions with stakeholders, particularly at the event in Cardiff, that there was an overlap between many of the existing indicators in this domain and those in the EMF (Alkire et al., 2009). This was discussed further at the second round table discussion with stakeholders in London and at the third advisory group meeting.

Following these discussions, it was concluded that where indicators are important for both the GRMF and the EMF they should be included in both frameworks but that similar measurements should be used, with good relations aspects highlighted in the GRMF. It is therefore important to highlight where there are overlaps between the frameworks.

There was also some debate about the extent to which reported rates of crime, as opposed to people's actual experience of crime, are worthy of inclusion. Reported crimes may not necessarily inform us about the levels of good relations or indeed the degree of change in good relations over time, but might simply reflect how views on reporting crimes have changed and/or if the police are placing more resources and emphasis on particular kinds of crimes. These issues relating to reporting of crime clearly need to be taken into account when analysing the data in the GRMF and, indeed, in the EMF as they are in the British Crime Survey and police data.

Moreover, some kinds of crimes and some victims of crime are more likely to remain unreported than others. For example, a 2008 report by YouGov found that one in five lesbian and gay people surveyed had been victims of homophobic aggression over the previous three years, yet three quarters of victims had not reported the incident to police (*The Guardian*, 2008). Similarly, Balderston and Roebuck (2010) mention research undertaken by Vision Sense which shows that for every one hate crime reported by a person with a disability, approximately 20 more went unreported.

Discussions about the way in which hate crime itself is viewed by the general public was also discussed with stakeholders. It was seen as a crime that many sections of the population were not necessarily aware of and so it was thought that issues relating to hate crime might be dealt with through a series of more subtle indicators. The 2008 Hate Crime Survey shows that only a small portion of violent hate incidents are even reported to the police (Human Rights First, 2008).

4.4   Proposed list of indicators: Domain 2
Indicator 2.1: Perception of personal safety
Indicator 2.2: Hate crime
Indicator 2.3: Violent crime
Indicator 2.4: Feeling comfortable with oneself
Indicator 2.5: Ability to be oneself
Indicator 2.6: Impact of (in)security

4.5 Discussion of indicators

Existing indicators, proposed changes and new measurements for domain 2 are discussed below. Data gaps for equality strands and for England, Scotland and Wales are also outlined below but for further details of data gaps see the tables in Appendices M to R.

Indicator 2.1: Perception of personal safety

Levels of perceived safety of individuals in public places.

Key questions to address:

- The extent to which people feel unsafe in various public places during the day and at night, in places where they are known and where they are not.

- The degree to which levels of safety vary by equality strand.

Existing measurements:

Measure a (England and Wales):

How safe do you feel walking alone in this area after dark?

Answer options: Very safe; fairly safe; a bit unsafe; very unsafe.

Source: British Crime Survey 2008-09

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age (disaggregation possible); religion, sexual orientation, social class (data collected but sample sizes too small to disaggregate); transgender (not collected)

Scotland: Data not collected

Wales:	Gender, disability, age, social class (except unclassified) (disaggregation possible); ethnicity (restricted to two band - white/non-white - or three band - white/Chinese and other/remaining categories); religion (restricted to two band - Christian/non-Christian - or three band - Christian/religious non-Christian/no religion) (data collected but sample size too small to disaggregate); sexual orientation (sample size too small to disaggregate); transgender (not collected)

Disaggregation by geographical level:

England:	Nationally; regionally and locally (for key offence groups only)
Scotland:	Data not collected
Wales:	Nationally and locally (Police Force Area -- for key offence groups only)
Measure a (Scotland):	How safe do you feel walking alone in your local area after dark?
Answer options:	Very safe; fairly safe; a bit unsafe; very unsafe; don't know.
Source:	Scottish Crime and Justice Survey 2008-10

Disaggregation by equality strand:

England:	Data not collected
Scotland:	Gender, disability, age and social class (disaggregation possible); ethnicity, religion, sexual orientation (sample size too small to disaggregate); transgender (data not collected)
Wales:	Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Nationally and locally

Wales: Data not collected

Measure b (England and Wales):

How safe do you feel walking alone in this area during the day?

Answer options: Very safe; fairly safe; a bit unsafe; very unsafe.

Source: British Crime Survey 2008-09

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age (disaggregation possible); religion, sexual orientation, social class (data collected but sample sizes too small to disaggregate); transgender (not collected)

Scotland: Data not collected

Wales: Gender, disability, age, social class (except unclassified) (disaggregation possible); ethnicity (restricted to two band - white/non-white - or three band - white/Chinese and other/remaining categories); religion (restricted to two band - Christian/non-Christian - or three band - Christian/religious non-Christian/no religion) (data collected but sample size too small to disaggregate); sexual orientation (sample size too small to disaggregate); transgender (not collected)

Disaggregation by geographical level:

England: Nationally: regionally and locally (for key offence groups only)

Scotland: Data not collected

Wales: Nationally and locally (Police Force Area – for key offence groups only)

Measure c (Wales): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel … ? When walking in your nearest town or city centre in daylight

Measure d (Wales): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel … ? When walking in your nearest town or city centre after dark

Measure e (Wales): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel … ? When travelling by bus

Source: Living in Wales Survey 2008 (to be replaced by the National Survey for Wales)

Answer options: Very safe; fairly safe; fairly unsafe; very unsafe; not applicable

Disaggregation by equality strand:

England: Data not collected

Scotland: Data not collected

Wales: Gender, disability, age and social class (NS-SEC) (disaggregation possible); ethnicity and religion (sample size too small to disaggregate); sexual orientation and transgender (data not collected)

Disaggregation by geographical level:

England: Data not collected

Scotland: Data not collected

Wales: Nationally and locally

Key development issues:
Indicator 4.1 of the EMF domain physical security contains an indicator: percentage that feel very unsafe or unsafe being alone at home and/or in local area (during the day and after dark) (Alkire et al., 2009). We feel it is important to capture this information, but also to widen the list of places within which people feel safe/unsafe. While safety in the home was mentioned in our research, safety in other public places was also seen as important for the GRMF. It is important to widen the question to include - how safe do you feel in other public spaces: in locations where you do not usually go or where you are not usually seen; on public transport; in town centres; in sports and leisure facilities; at work, and at school/college. While these questions are not necessarily directly relevant for the EMF, they **are** relevant for the GRMF as interaction and contact with others takes place in a variety of settings. Measures (c), (d), and (e) capture some of this information for Wales, but additional measurements are required.

Perceptions of personal safety vary by equality strands and indeed some individuals or groups of individuals are much more likely to feel unsafe than others (see below). It is therefore essential that perceptions of safety are disaggregated wherever possible for all the equality strands.

Proposed measurements:
In replacement of the existing measures (a-e), the following measurements are proposed:

- How safe do you feel during the day in: a) your neighbourhood/local area; b) locations where you do not usually go; c) on public transport; d) in town centres; e) in sports and leisure facilities; f) at work; g) at school/college; h) at home?

- How safe do you feel after dark in: a) your neighbourhood/local area; b) locations where you do not usually go; c) on public transport; d) in town centres; e) in sports and leisure facilities; f) at work; g) at school/college; h) at home?

Key recommendations
Questions relating to personal safety to be widened to include a variety of different settings, as they have been in the Living in Wales survey and are to be in the new

National Survey for Wales, as well as in the British Crime Survey and the Scottish Crime and Justice Survey.

Rationale for selection on short list:
Throughout the research, from the initial conceptual framework through to the focus groups and round table discussions with stakeholders, perceptions of safety were seen as central to good relations. Although it was recognised that personal safety does not necessarily mean that good relations exists, it was frequently pointed out that the extent to which individuals feel physically and emotionally safe and secure directly affects their ability, opportunities and sometimes willingness to go to certain places, and to engage with fellow citizens in those places. Moreover, a lack of personal security is a sign that there is an absence of good relations.

Many people feel unsafe at particular points in their lives or for some part of their lives. Women, for example, quite often indicate that they feel unsafe outside alone after dark. Indeed, a study by Allen (2006) on worry about crime in England and Wales based on the findings of the British Crime Survey concluded that worry about crime was also higher among Asian and Black individuals than their white counterparts. The same report also showed that women are almost twice as likely to have a high level of worry (very worried) than men (11 per cent compared to six per cent) (Allen, 2006). We found similar patterns in our focus groups. Female participants in a focus group in Anglesey, for example, said that they 'felt paranoid' and always locked the door even though they probably did not need to do so in a small village (FG 12).

However, when fear for personal safety and security is so great that it affects the behaviour of the individual involved, then this is significant for good relations. This could encompass the extent to which individuals go out; the time of the day in which they go out; whether they will go out alone, or only in a group; whether they change their behaviour, for example by changing the routes they take to and from work or to the shops so that they are safer; or the way they dress; and whether they interact with others. Again this can disproportionately affect some groups more than others. Allen (2006) reported that older people were generally more likely than younger ones to report fear of crime having a great effect on their quality of life. Furthermore, a report by Stonewall (2008) showed that a third of lesbian and gay people alter their behaviour so as not to appear to be lesbian or gay to prevent being a victim of crime. Kevin, 45, from Wales is quoted in the Stonewall report as saying:

> 'My personal experience has made me aware that most people are
> homophobic. I was sexually assaulted by two straight males, in town. I

have now moved to a very small village and live an anonymous, closeted life. And will have to forever.'
(Stonewall, 2008: 9)

Evidence from research supports the view that anti-social behaviour **does** have serious negative impacts upon individuals and communities. Using data from the British Crime Survey, Wood (2008), for example, notes that **behavioural changes** were reported as a result of anti-social behaviour, including: avoiding certain places in the local area; limiting use of local public spaces; avoiding going out after dark or alone; using cars to get around the area; and, ultimately, thinking about or actually moving away from an area. Problems in areas of relative poverty were both more prevalent and acute than elsewhere. Areas where people felt their neighbours looked out for one another were less affected by the impact of anti-social behaviour.

Warr et al. (2009) conducted face to face peer surveys and quantitative analysis with residents of Australian neighbourhoods and found that, among other things, intimidation and racism were extremely important to residents whose experience of these led to anxiety, insecurity and the belief that it was unsafe to go out alone at night.

In the focus groups, various public places were mentioned as arenas where the safety and security of individuals were felt to be under threat. Those particularly frequently mentioned were on public transport and/or at interchanges, in public parks, on the streets within neighbourhoods and in town centres.

It is essential to identify particular public spaces of interaction beyond the neighbourhood where certain individuals and groups of individuals with differing protected characteristics feel particularly unsafe and insecure. This can help inform policymakers of particular public spaces that require attention. It can also help to identify ways in which these public spaces can be made safer and more accessible to vulnerable groups in society. This will enable such groups to interact with others and reduce the level of involuntary isolation experienced.

Perceptions of safety are often determined, not necessarily by an individual's own experience of crime, but by assumptions which can be exacerbated by media reporting of crime and can as a result become irrational fears. Research for the Equality and Human Rights Commission (Sin et al., 2009) suggested that some disabled people changed their behaviour even when they had not been directly affected by targeted violence and hostility. The media reporting of crime associated with particular geographical localities was mentioned frequently in many of the focus

groups. Burngreave, in Sheffield, for example, was said to be frequently portrayed in the local press as a place to avoid and we were told is listed as a place to keep away from in a document provided to new university students arriving in the city (FG 6). Local residents, though, were quick to emphasise how safe the area felt despite the bad name it had been given. They instead reported feeling at risk in other, more homogeneous, white 'working class' areas where they reported experiencing racism or threats. This meant that many of these residents avoiding visiting these kinds of localities.

For many individuals and/or groups who share particular protected characteristics, especially for those who are visually different in some way, levels and perceptions of safety vary depending upon how familiar they are to fellow citizens and how accepted they feel. This does not necessarily mean that these individuals had experienced threats or violence, but that the reaction of others towards them and the way in which people often stared at them at first sight, led them to feel less emotionally secure and safe and more unwelcome. For example, people with facial disfigurements can feel as though they are 'on duty' all the time. People who have not seen them before seem to stare and this can feel intrusive and prevent them from going out and mixing (Clarke and Castle, 2007).

A number of examples were cited in the focus groups, and in discussions with stakeholders, where individuals who were 'visibly different' felt relatively safe in their local neighbourhood because they had been seen before and their 'difference' had become less of an issue. This has the effect of restricting the extent to which some individuals go to places where people do not know them or are not aware of them and therefore adversely affects their ability and opportunity to interact with a diverse range of people.

Numerous examples were mentioned during the research. They included people who have a darker skin colour who live in a multicultural community but are reluctant to go to predominantly white 'working class' estates for fear of physical attack; a trans woman, who explained that she now feels safe in her immediate neighbourhood as people have come to accept her, but does not feel safe when going to localities where her unfamiliar sight will shock people and lead to looks, stares, verbal abuse and at worst physical assault; and people with facial disfigurements who feel safe and secure interacting in public in places where people have seen them before, but fear going to places where they are not known for similar reasons to the above.

The fear experienced by individuals and groups of individuals who are 'visually different' is not necessarily a fear of being the subject of a criminal act or of physical

assault. Rather it is an emotional fear of being stared at, and of comments being made about them. This inevitably leads to some of these individuals and groups of individuals restricting the spaces they frequent. This in turn limits their interaction and can lead to involuntary isolation. In the same way, positive signs and signals from others, such as smiles or greetings from passers-by, can be interpreted by individuals as positive signals relating to emotional safety. This can in turn encourage them to feel safer in a wider range of public spaces, increasing their opportunities for interaction.

There is an absence of existing measurements in the current datasets which have been reviewed which specifically cover levels of safety in locations where individuals do not usually go or where they are not usually seen. However, it is essential to extend the existing set of measurements to include a question to capture this kind of information.

Indicator 2.2: Hate crime
Fear, experience and recorded levels of hate crime.

Key questions to address:
- The degree to which individuals have experienced hate crime.

- The degree to which individuals are worried about being the subject of either a physical attack or verbal abuse, both for themselves and for their friends and/or relatives because of personal characteristics.

- How does fear and experience of hate crime contrast with recorded levels of hate crime?

- The extent to which an individual's fear, experience and recorded levels of crime varies by equality strand.

Existing measurements:

Measure a (England and Wales):

(How worried are you about)… being subject to a physical attack because of your skin colour, ethnic origin or religion?

Answer options: Very worried; fairly worried; not very worried; not at all worried; not applicable

Source: British Crime Survey 2008-2009

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age, (disaggregation possible); religion, sexual orientation, social class (data collected but sample sizes too small to disaggregate); transgender (data not collected)

Scotland: Data not collected

Wales: Gender, disability, age, social class (except unclassified) (disaggregation possible); ethnicity (restricted to two band - white/non-white - or three band - white/Chinese and other/remaining categories), religion (restricted to two band - Christian/non-Christian - or three band - Christian/religious non-Christian/no religion) (data collected but sample size too small to disaggregate); sexual orientation (sample size too small to disaggregate); transgender (not collected)

Disaggregation by geographical level:

England: Nationally: regionally and locally (for key offence groups only)

Scotland: Data not collected

Wales: Nationally and locally (Police Force Area – for key offence groups only)

Measure b (England, Scotland, Wales):
             A hate crime is one committed against you or your property on the grounds of your personal characteristics, for example religion, ethnic origin, disability or sexual orientation. Do you feel you have ever been a victim of a hate crime?

Answer options: Yes; no

***Source*:** Life Opportunities Survey 2010

Disaggregation by equality strand:

England: Gender, age, disability, ethnicity, religion, sexual orientation, social class (NS-SEC) (disaggregation possible); transgender (data not collected)

Scotland: Gender, disability (survey still in field – probably will be able to get information for all disability but not be able to disaggregate by type of disability); age (disaggregation possible); ethnicity (survey still in field but highly unlikely will get full breakdown by ethnic group – may manage White/total ethnic minorities); religion, sexual orientation and social class, (sample sizes likely to be too small); transgender (data not collected)

Wales: Gender, disability, age and social class (disaggregation possible); ethnicity and religion (broad analysis may be possible using several years worth of data); sexual orientation (data collected but sample size too small to disaggregate); transgender (data not collected)

Disaggregation by geographical level:

England: Nationally, regionally, locally

Scotland: Nationally, locally

Wales: Nationally; locally (sample size too small to disaggregate)

Measure c (England, Wales):

Percentage that are victims of hate crime (by race, religion, age, disability, sexual orientation. The inclusion of transgender has been under consideration.

Answer options: Not applicable

Source: British Crime Survey (England and Wales) 2010-11

Disaggregation by equality strand:

England:	Gender, disability, ethnicity, age (disaggregation possible); religion, sexual orientation, social class (data collected but sample sizes too small to disaggregate); transgender (data not collected)
Scotland:	Data not collected
Wales:	Gender, disability, ethnicity, age, religion, social class (disaggregation possible); sexual orientation (sample size too small to disaggregate); transgender (not collected)

Disaggregation by geographical level:

England:	Nationally; regionally and locally (for key offence groups only)
Scotland:	Data not collected
Wales:	Nationally, locally (Police Force Area – for key offence groups only)
Measure c (Scotland):	The percentage who felt that the crime committed against them was motivated by them belonging to a particular social group
Answer options:	Not applicable
Source:	Scottish Crime and Justice Survey (Scotland) 2008–10

Disaggregation by equality strand:

England:	Data not collected
Scotland:	Gender, disability, age, social class (disaggregation possible); ethnicity, religion, sexual orientation (data collected but sample sizes too small to disaggregate); transgender (data not collected)

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Nationally, locally

Wales: Data not collected

Key development issues:

Measure a
As it currently stands, measure (a) is inadequate. It relates to ethnicity and religion only. The question needs to be widened to include all equality strands and to include belief as well as religion; to cover verbal as well as physical attack; to include harassment and bullying; and to examine the extent to which individuals worry about their friends or relatives, as well as about themselves.

Hence we need to ascertain how worried individuals are about being subject to: a) a physical attack; b) verbal abuse; c) harassment and bullying, because of their or their friends' or relatives' skin colour, ethnic origin, religion and/or belief, transgender status, gender, sexual orientation, disability, age, socio-economic status. We need to establish where individuals may be worried because of one or more of these protected characteristics and which one(s) they worry about.

In addition, it is necessary to establish how worried individuals are about their friends or relatives being subject to: a) a physical attack; b) verbal abuse; c) harassment and bullying, because of their or their friends' or relatives' skin colour, ethnic origin, religion and/or belief, transgender status, gender, sexual orientation, disability, age, socio-economic status.

Again, we need to establish where respondents may be worried about their friends or relatives because of one or more of these protected characteristics and which one(s) they worry about. In order for this information to be of use, we will need to correlate it with indicator 3.4 domain 3: interaction with others, which maps the extent to which people's friends fall into the protected categories.

There was a broad consensus among stakeholders that asking about friends and relatives in the measurements within this indicator is important as perpetrators

87

often target not only the victim but their friends, relatives and associates too. Also individuals who are not subject to hate crime, bullying and harassment often worry about their more vulnerable friends and relatives being the subject of such abuse.

Finally, there is a need to disaggregate the data for all the equality strands as this will tell us if some groups are more likely to worry about hate crime than others.

There is an absence of this measurement in Scotland. A question does exist in the Scottish Crime and Justice Survey which asks: 'How common do you think the following things are in your local area? People being physically attacked because of their skin colour, ethnic origin or religion.' However, this question asks respondents for their perception of how common this type of crime is rather than how worried they are about being the specific victim of this type of crime.

Measure b

Ideally recipients of this question should be given a better definition of hate crime prior to the question being asked. Many people struggle with the meaning of hate crime and so the question needs to be clearer than it is at the moment. Any changes or new questions on hate crime should be carefully worded to ensure that the term is fully understood by the respondent. The Ministry of Justice definition of hate crime, for example, includes the point that if the victim or another person perceives it as a crime motivated by hostility, it should be recorded as such. Also, asking if respondents have ever been victims of hate crime will not tell us if patterns and experiences have changed over time. People might have been a victim of hate crime a number of years ago and might keep referring to that. However, the Life Opportunities Survey is a longitudinal study and it is likely that the question on hate crime, in general, for subsequent waves will be worded 'in the last 12 months'. The answer options for this question should include not sure, as well as yes and no as we cannot really be confident that the public, including victims, necessarily know what hate crime is, even if they experience it.

Again, there is also a need to disaggregate the data for all the equality strands so that we can capture differences in experience of hate crime by groups of individuals with different kinds of protected characteristics.

Measure c

Percentage that are victims of hate crime by equality strands are currently available with the exception of transgender which has been under consideration through the EMF (Alkire et al., 2009). Gender is available for Scotland only.

Proposed measurements:
The following changes are proposed to these measurements:

Measure a:
- How worried are you about being subject to: a) a physical attack; b) verbal abuse; c) harassment and bullying, because of your, or your friends' or relatives': skin colour, ethnic origin, religion and/or belief, transgender status, gender, sexual orientation, disability, age, socio-economic status? (with options to tick more than one)

- How worried are you about your friends or relatives being subject to: a) a physical attack; b) verbal abuse; c) harassment and bullying, because of your or their: skin colour, ethnic origin, religion and/or belief, transgender status, gender, sexual orientation, disability, age, socio-economic status? (with options to tick more than one box).

Measure b:
- [Definition of a hate crime] followed by: Do you feel you have been a victim of a hate crime during the last 12 months? (Subsequent waves of Life Opportunities Survey will probably ask this.) With answer options of yes, no, and not sure.

Key recommendations
Suggested changes and proposed new measurements on hate crime to cover all equality strands and widened to cover friends and relatives of individuals asked too.

Rationale for selection on short list:
General perceptions of safety are captured in indicator 1 of this domain and, as discussed above, perceptions of safety affect an individual's ability and opportunity to frequent a variety of public places and interact. This is therefore an important indicator of the extent to which people can enjoy good relations.

Indicator 1 is really a yardstick of the very basic levels of safety experienced by individuals within society. Indicator 2 goes beyond this, to explore the extent to which individuals or groups of individuals have actually experienced a hate crime. This indicator also explores the extent to which individuals or groups of individuals are actively worried about being subject to a hate crime, a physical attack or verbal abuse, because of their personal characteristics or personal identity including age, disability, ethnic origin, gender, religion and/or belief, sexual orientation, socio-economic status, skin colour, and transgender status. These data can then be compared with the police-recorded rates of hate crime (see

Chapter 7: socio-demographic profile) so that an assessment can be made of the extent to which fear of hate crime is supported (or not) by official crime figures.

It must be noted here that hate crime is an indicator in the EMF in the physical security domain through indicator 2: percentage that are victims of hate crime, as well as in the legal security domain through indicator 1: offences reported and brought to justice: rape, domestic violence and hate crime (Alkire et al., 2009). There is also another relevant indicator in the EMF, indicator 4 of the physical security domain: the percentage that feel very worried/worried about physical attack, sexual assault, intimidation and acquisitive crime.

However, in the EMF, the indicators around hate crime focus particularly on the proportion of adults that are victims of hate crime and the relationship between police-recorded hate crime figures and the legal case outcome figures. None of these specifically identify the extent to which people worry about being the subject of hate crime for either themselves or for a friend or relative. The research team therefore considers that this indicator supplements the information collected in the EMF rather than duplicates it. It is essential that a GRMF which aims to measure levels of personal security as a prerequisite for good relations directly measures the extent to which individuals are worried about this kind of crime. As stated in *Hate Crime: The Cross Government Action Plan* (Home Office, 2009: 2):

> Hate crime is the targeting of individuals, groups and communities because of who they are. It targets people because of elements which go to the core of their identities – their race, their religious beliefs (or lack of them), their disability, their sexual orientation or that they are transgender. Hate crime is also a crime against the groups and communities to which these people belong. Hate crime is a human rights issue, a threat to community cohesion and a rejection of our shared values.

Balderston and Roebuck (2010: 10) note that the Association of Chief Police Officers and the Crown Prosecution Service have agreed on the following definition of a hate crime:

> Any criminal offence which is perceived, by the victim or any other person, to be motivated by a hostility or prejudice based on the following:
>
> - a person's race, or perceived race
> - a person's religion, or perceived religion
> - a person's sexual orientation, or perceived sexual orientation

- a person's disability, or perceived disability
- against a person who is transgender, or perceived to be transgender

This indicator informs us of the extent to which individuals with different protected characteristics feel at risk either physically or emotionally because of their personal identity. We cannot assume that if only a small proportion of the population state that they have experienced hate crime that good relations exist. This is particularly the case given the low levels of recorded hate crime at a local level. As noted earlier (p. 74), many victims of hate crime do not report it.

Similarly, we cannot assume a low level of concern about a physical attack or verbal abuse because of an individual's personal characteristics is an indicator of good relations. However, it is possible to say that if in a society there is a high level of experience of hate crime and a high level of concern about these kinds of attacks, then good relations is less likely to exist.

In both the focus groups and round table discussions with stakeholders, it became evident that many of the participating individuals with differing protected characteristics had at some time in their lives worried about being attacked because of their personal identity. Individuals with certain protected characteristics were more likely to mention this than others. For example, disabled people mentioned feeling particularly vulnerable and often the subject of verbal abuse. One blind mother, for example, stated that she was often told that she should not have children if she can't see:

> 'I'm often shopping at Co-op and people make comments like she shouldn't have children… how can she look after them if she can't see?' (FG 2)

Other research evidence recognises that disabled people are particularly vulnerable to hate crime. A survey of 1,014 people aged 16 and over for the Disability Rights Commission, Scotland, found that one in four disabled people and a staggering nine out of 10 people with learning difficulties had endured verbal or physical abuse and harassment (Disability Rights Commission, Scotland, 2003). In Scotland, one in five disabled people were found to have experienced disability-related harassment and 47 per cent had experienced hate crimes due to their disability (Disability Rights Commission and Capability Scotland, 2004). More recently, Sin et al. (2009) reported that disabled people are at a higher risk of being victimised, with those with learning disabilities and/or mental health conditions being at particular risk.

In some of the focus groups, participants mentioned that they had been the subject of racist attacks and also had friends who had had similar experiences. This meant that they worried about further attacks on both themselves and their families and as a result were cautious about going out at night for fear of racist comments or racist violence. Some ethnic minority individuals in fact mentioned that this worsened as they grew older. In one focus group, individuals stated that they felt less comfortable about being a black person in a white society as they grew older and became more vulnerable and that their fear of racist attacks increased as they grew older:

> 'Later in life, as I get older and more vulnerable and need more help I fear
> racist attitudes more. How can you defend yourself as you get older?'
> (FG 6)

Morrow (2006) states that 51 per cent of migrant workers reported verbal or physical attacks. Moreover, some ethnic minority groups appear to be subject to greater levels of hate crime than others. Indeed, Cemlyn et al. (2009) point out that racism towards Gypsies and Travellers is common, frequently overt and seen as justified, being exacerbated by media coverage and overtly racist statements from both local and national politicians.

In a focus group of lesbian, gay, bisexual and transgender (LGBT) individuals, all stated that they had experienced some form of verbal abuse. One older female participant reported being grabbed by a man and told to 'grow some bloody hair' (FG 20). While these individuals did not worry extensively about being the subject of either verbal or physical abuse, because they lived in a relatively 'liberal' city, they recognised LGBT people living in less 'tolerant' communities experienced, and consequently feared, verbal or physical abuse on a more regular basis. Other research also points to the way in which LGBT individuals are particularly targeted as victims of hate crime (Human Rights First, 2008; Herek et al., 1999; Balderston and Roebuck, 2010).

Research evidence indicates that people experience hate crime because of 'multiple oppression'. A survey by Mind found that 62 per cent of 304 respondents reported verbal harassment about their mental health and several respondents said that they were also targeted, not just because of their mental health, but also for racist or homophobic abuse, or because they were transgender (Mind, 2007). This demonstrates the importance of multiple identities and the way in which they are viewed in society and links to indicator 4 of this domain.

Even if individuals do not worry about being attacked or verbally abused themselves, they can fear for the safety of particularly vulnerable friends or relatives. This in turn can determine their behaviour and levels of interaction and engagement. The mother of a gay son in a focus group in a rural location mentioned that her son was frequently bullied at school and occasionally beaten up in the street where they lived (FG 12). As a result, she worried constantly about him and had to think carefully about which kinds of places they went to. A similar situation was mentioned by the multiple heritage female, whose father was white British and mother was Pakistani. While the daughter herself felt safe and free to participate in everyday life, she worried about her much darker skinned mother being attacked:

> 'I worry about my mum. It was much worse when I was younger. People didn't really notice that I was different. I'm not that dark. But I always worried about my mum because her skin colour is darker. She's Pakistani and it's obvious to everyone.'
> (FG 3)

Tameside Metropolitan Borough Council, on its website (2010) similarly points out that: 'hate crime does not only harm the victim… it can affect the whole family, friends and the wider community'. The wider impacts of hate crime are outlined in a report by the Equality and Human Rights Commission (2008) which states that hate incidents not only impact negatively on the lives of victims and their families but also damage cohesion.

As explained earlier, fear and experience of hate crime impact upon individuals, their friends and family and the wider community. Victims can feel isolated and lacking in self-confidence. They often avoid going to certain places or change their routines. Some even move jobs or house (Higgins, 2006). Research specifically on trans people and those with disabilities indicates that everyday tasks such as catching a bus can be traumatic. It can substantially affect people's social life, work life and aspirations (Balderston and Roebuck, 2010). The connection between hate crime and the interaction domain of good relations is therefore very clear.

Indicator 2.3: Violent crime
Recorded levels of violent crimes against the person and intimate violence (domestic and sexual).

Key questions to address:
- The level of recorded violent crimes against the person and/or intimate violence (domestic and sexual).

Existing measurements:

The following measurements are included in the EMF (Alkire et al., 2009) and should also be included in the GRMF.

Measure a (England, Scotland, Wales):

Percentage that are victims of violent crime (all types)

Answer options: Not applicable

Sources: British Crime Survey (England and Wales) 2010-11; Scottish Crime and Justice Survey (Scotland) 2008-10

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age (disaggregation possible); religion, sexual orientation, social class (data collected but sample sizes too small to disaggregate); transgender (data not collected)

Scotland: Gender, disability, age, social class (disaggregation possible); ethnicity, religion, sexual orientation (data collected but sample sizes too small to disaggregate); transgender (data not collected)

Wales: Gender, disability, age, social class (except unclassified) (disaggregation possible); ethnicity (restricted to two band - white/non-white - or three band - white/Chinese and other/remaining categories), religion (restricted to two band - Christian/non-Christian - or three band - Christian/religious non-Christian/no religion) (data collected but sample size too small to disaggregate); sexual orientation (sample size too small to disaggregate); transgender (not collected)

Disaggregation by geographical level:

England: Nationally; regionally and locally (for key offence groups only)

Scotland: Nationally, locally

Wales: Nationally, locally (Police Force Area - for key offence groups only)

Measure b (England, Scotland, Wales):

Percentage that are victims of violent crime involving knives, sharp stabbing instruments and guns

Answer options: Not applicable

*Sources***:**   British Crime Survey (Victims form) (England and Wales) 2010-11; Scottish Crime and Justice Survey (Scotland) 2008-10

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age, religion, sexual orientation, social class (data collected but sample sizes too small to disaggregate); transgender (data not collected)

Scotland: Gender, disability, age, social class (disaggregation possible); ethnicity, religion, sexual orientation (data collected but sample sizes too small to disaggregate); transgender (data not collected)

Wales: Gender, disability, age, social class (except unclassified) (disaggregation possible); ethnicity (restricted to two band (white / non-white) or three band (white / Chinese and other / remaining categories), religion (restricted to two band (Christian / non-Christian) or three band (Christian / religious non-Christian / no religion); (data collected but sample size too small to disaggregate); sexual orientation (sample size too small to disaggregate); transgender (not collected)

Disaggregation by geographical level:

England: Nationally; regionally and locally (for key offence groups only)

Scotland: Nationally, locally

Wales: Nationally, locally (Police Force Area - for key offence groups only)

Measure c (England and Wales):

Percentage that are victims of sexual violence (with separate reporting of a) indecent exposure, unwanted touching and sexual threats, b) rape and assault by penetration (including attempts) and c) total sexual violence)

Answer options: Not applicable

Source: British Crime Survey - self-completion module 2010-11

Disaggregation by equality strand:

England: Gender (disaggregation possible); disability, ethnicity, age, religion, sexual orientation, social class (data collected but sample size too small to disaggregate); transgender (data not collected)

Scotland: Data not collected

Wales: Gender, disability, age, social class (except unclassified) (disaggregation possible); ethnicity (restricted to two band (white / non-white) or three band (white / Chinese and other / remaining categories), religion (restricted to two band (Christian / non-Christian) or three band (Christian / religious non-Christian / no religion); (data collected but sample size too small to disaggregate); sexual orientation (sample size too small to disaggregate); transgender (not collected)

Disaggregation by geographical level:

England: Nationally; regionally and locally (for key offence groups only)

Scotland: Nationally, locally

Wales: Nationally, locally (Police Force Area - for key offence
                                 groups only)

Measure c (Scotland):   Percentage that are victims of sexual violence
                                 (with separate reporting of rape, including attempts,
                                 and sexual assault)

Answer options: Not applicable

Source: Scottish Crime and Justice Survey (Scotland) 2008-10

Disaggregation by equality strand:

England: Data not collected

Scotland: Gender, disability, age, social class (disaggregation
                                 possible); ethnicity, religion, sexual orientation (data
                                 collected but sample size too small to disaggregate);
                                 transgender (data not collected)

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Nationally, locally

Wales: Data not collected

Measure d (England and Wales):
                                 Percentage that are victims of domestic violence (with
                                 reporting of relationship of victim to principal suspect,
                                 including partner violence)

Answer options: Not applicable

***Source*:**   British Crime Survey - self-completion module 2010-11

Disaggregation by equality strand:

England: Gender (disaggregation possible); disability, ethnicity, age, religion, sexual orientation, social class (data collected but sample sizes too small to disaggregate); transgender (data not collected)

Scotland: Data not collected

Wales: Gender, disability, age, social class (except unclassified) (disaggregation possible); ethnicity (restricted to two band (white / non-white) or three band (white / Chinese and other / remaining categories), religion (restricted to two band (Christian / non-Christian) or three band (Christian / religious non-Christian / no religion); (data collected but sample size too small to disaggregate); sexual orientation (sample size too small to disaggregate); transgender (not collected)

Disaggregation by geographical level:

England: Nationally; regionally and locally (for key offence groups only)

Scotland: Nationally, locally

Wales: Nationally, locally (Police Force Area - for key offence groups only)

Measure d (Scotland):   Percentage that are victims of partner violence

Answer options: Not applicable

***Source*:**   Scottish Crime and Justice Survey - self-completion module, partner violence only 2008-10

Disaggregation by equality strand:

England: Data not collected

Scotland: Gender, disability, age, social class (disaggregation possible); ethnicity, religion, sexual orientation (sample sizes too small); transgender (data not collected)

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Nationally, locally

Wales: Data not collected

The data for measure (a), (b), (c) and (d) will be collected in the socio-demographic profile (see Chapter 7).

Development issues:
There are no key development issues.

Proposed measurements:
No further proposed measurements. Existing measurements to be used.

Key recommendations
To continue monitoring and measuring violent crime and allowing for disaggregation by equality strands.

Rationale for selection on short list:
It is important to include recorded levels of violent crimes against the person and intimate violence (domestic and sexual) in the GRMF as this is an indicator of the degree to which individuals and groups of individuals with different kinds of protected characteristics experience personal security within Britain. As stated in Chapter 7, it is important that these data are disaggregated by both equality strand and by geographical location.

Recorded levels of violent crime against the person and intimate violence (domestic and sexual) are good descriptive indicators of personal security. High levels of recorded violent crimes are an indicator that people from targeted groups will feel unsafe and so will be less likely to explore social and physical spaces that would enable them to interact and develop relationships. However, low levels of recorded violent crimes do not guarantee that good relations exist, but rather are an important prerequisite for good relations.

Stakeholders attending the round table discussions generally agreed that recorded levels of violent crimes should be included in the GRMF. There was some discussion about the validity of including domestic violence in the framework. Some Scottish stakeholders argued that domestic violence was more about one person's wish to control the life of another rather than anything to do with good relations. However, it was generally agreed that domestic violence and the desire to control the lives of others is about good relations and should be included in the framework. Some stakeholders pointed out that it was particularly important to include intimate violence (including domestic and sexual) given that hate crime legislation does not cover gender or age, and that the majority of victims of domestic violence are women.

Cemlyn et al. (2009: 136) in fact argue that:

> Policy and practice relating to domestic violence are central to gender equality and human rights, and recognised at both national and international level as critically important in terms of ensuring safety, dignity and equality for all members of society.

It is particularly important to disaggregate the recorded violent crime by equality strands in order to assess if some individuals or groups of individuals are more likely to be the victim of violent crimes than others. It is also important to break down these crime statistics by geographical location. These issues of equality strand and place are discussed in more detail in Chapter 7.

Walby and Allen (2004) report that, in any one year, there are 13 million separate incidents of physical violence or threats of violence against women from partners or former partners. They calculate that 45 per cent of women and 26 per cent of men had experienced at least one incident of inter-personal violence in their lifetimes. However, when there were more than four incidents (reflecting ongoing domestic or sexual abuse), 89 per cent of victims were women. The degree to which women are disproportionately affected by domestic violence is confirmed by the Women and

Equality Unit (2008), which states that in 2006/07 the majority of all reported crimes of domestic violence in the UK (77 per cent) were perpetrated against women.

During discussions with stakeholders on the medium list and the short list, the issue of asking individuals directly if they had experienced a violent crime was discussed. Many stakeholders felt that this information would not add anything significant to that which could be gained through the collection of official crime statistics.

Indicator 2.4: Feeling comfortable with oneself
Proportion of the population who feel comfortable with their own identity.

Key questions to address:
- The extent to which people feel comfortable with their own identity.

- The degree to which this varies according to different or multiple identities.

- The degree to which feeling comfortable with oneself varies by equality strand.

Existing measurements:
None were identified, but a measurement on self-respect/self-esteem is being developed through the EMF, measurement 4.1 of domain I: Identity, expression and self-respect (Alkire et al., 2009).

Development issues:
A measure of self-respect based on Morris Rosenberg's (1965) self-esteem scale is recommended for the EMF (Alkire et al., 2009) and it would be useful to draw upon this or a variation of it for the GRMF as well. As Alkire et al. (2009: 339-40) outline, the survey instrument normally consists of 10 items assessed along a four-point scale:

> *Please say whether you strongly agree, agree, disagree or strongly disagree with the following statements:*
> 1. On the whole I am satisfied with myself.
> 2. At times I think that I am no good at all.
> 3. I feel that I have a number of good qualities.
> 4. I am able to do things as well as most other people.
> 5. I feel I do not have much to be proud of.
> 6. I certainly feel useless at times.
> 7. I feel that I am a person of worth, at least the equal of others.
> 8. I wish I could have more respect for myself.

9. All in all, I am inclined to feel that I am a failure.

10. I take a positive attitude toward myself.

Items are assigned a score between 3 (strongly agree) and 0 (strongly disagree). The scoring for items 2, 5, 6, 8 and 9 are reversed. Higher scores reflect higher self- esteem. Scores between 15 and 25 are typically considered to be in the normal range, although there are no discrete cut-off points to distinguish high and low self-esteem. This issue is also discussed in Rosenberg (1965); Crandal (1973); Wylie (1974).

Alkire et al. (2009) recommend that relevant questions from Rosenberg's self-esteem scale are added to a self-completion component of the Integrated Household Survey or to Understanding Society (the UK Household Longitudinal Survey). This might also be useful for the GRMF. However, the questions would need to be disaggregated by equality strand and further consideration of multiple identities would need to be taken into account.

An additional measurement is also proposed for the EMF through Indicator 5: Freedom from Stigma in Domain I: Identity, Expression and Self-respect. Although we do not propose to incorporate a measurement on stigma in the GRMF, the measurement proposed for the EMF could be useful for analysis and comparison.

Proposed measurements:

Measure a: Self-respect - mean score on Rosenberg self-esteem
                                scale (under development, see Alkire et al., 2009)

Key recommendations:

To coordinate with efforts through the EMF to add to a self-completion component of the Integrated Household Survey or to Understanding Society (the UK Household Longitudinal Survey) a measure on self-respect, ensuring multiple identities are taken into account and that disaggregation by equality strand is possible.

Rationale for selection on short list:

This indicator aims to measure the extent to which people feel comfortable with their own identity. Ideally, this should also cover different aspects of one's identity, although this would be quite complex as different people have very different 'hierarchies of identities'. For example, does a Muslim woman see herself first as a woman and then as a Muslim, or vice versa? This issue of multiple identities was seen as particularly important by stakeholders representing transgender groups. It was pointed out that a trans-woman could view her identity as a woman,

as a trans person and sometimes also as a lesbian. Therefore the degree to which she feels comfortable with her own identity would vary depending upon which identity she is considering.

A Joseph Rowntree Foundation funded project on black and ethnic minority disabled people outlined the importance of projects which recognise multiple identities that straddle 'tick boxes' of ethnicity, heritage, disability, mental health, gender, faith, age, generation, class, family and citizenship status (Singh, 2005). Issues of multiple identities emerge in other research too (Enneli et al., 2005).

Several stakeholders felt that it was important to include an indicator of this kind, focusing on self-confidence and self-esteem. This indicator was seen to both supplement and complement indicator 2.5 (the ability to be oneself). It was argued by stakeholders that the degree to which people feel comfortable with themselves is a very basic prerequisite of personal security. If individuals do not have confidence in their own identity then this will adversely affect their (emotional) security and have an impact upon their ability to be oneself in public settings (indicator 2.5).

There are clearly very strong links here between this indicator and those in domain 1: attitudes. It can be argued that self-esteem in relation to particular aspects of one's identity is deeply affected by people's and society's views and reaction towards them. Ellison and Gunstone (2009) outline the results of a survey containing evidence from more than 2,700 lesbian, gay and bisexual respondents who reported they had suffered stress, low self-esteem and had felt frightened as a result of prejudice and discrimination linked to their sexual orientation. However, as Maslow (1987) points out, self-respect is firmly about perceptions of self and should not be confused with the 'need for respect from others'.

This indicator, along with indicator 2.5 (the ability to be oneself) was initially placed within domain 1: attitudes. However, after some discussion with stakeholders at the short list stage, it was agreed that the indicator would be more appropriately placed within the personal security domain. This is primarily because the extent to which people feel comfortable with themselves is largely an **outcome** of an individual's and society's attitudes to others. There is also a strong argument for the fact that self-esteem/self-respect is also an attitude, but an attitude towards oneself rather than towards others. Clearly then, there are close links between this indicator and those in domain 1: attitudes.

Indicator 2.5: Ability to be oneself
The proportion of the population who feel they can be open about their identity.

Key questions to address:

- The extent to which people feel that they can be themselves in a variety of public places: in their neighbourhood; at school; at work.

Existing measurements:

Measure a (Northern Ireland):

Thinking of the neighbourhood where you live, is it a place where you feel you can be open about your own cultural identity?

Answer options: Yes, definitely; yes, probably; probably not; definitely not; don't know.

Measure b (Northern Ireland):

And thinking about the schools that your children attend – if you have children at school – are <u>all</u> these schools places where your children feel free that they can be open about their own cultural identity?

Answer options: Yes, definitely; yes, probably; probably not; definitely not; depends on the school; (don't have children at school); (don't know).

Measure c (Northern Ireland):

Thinking about your workplace – if you have one – is it a place where you feel you can be open about your own cultural identity?

Answer options: Yes, definitely; Yes, probably; probably not; definitely not; don't have a workplace; (don't know).

*Source***:**   Northern Ireland Life and Times Survey 2008

Disaggregation by equality strand:

England: Data not collected

Scotland: Data not collected

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Data not collected

Wales: Data not collected

Development issues:
The idea of cultural identity is too narrow. It assumes that the issues are only concerned with ethnicity and, to some extent, religion and/or belief. We would propose using just 'identity' as this would be appropriate for all the equality strands. Alkire et al. (2009) similarly found that the ability to be oneself should be included as an indicator in the EMF (indicator 4: being able to be yourself of domain H: individual, family and social life). They suggest the following measurement: Percentage who feel able to be themselves a) with their family, b) with friends and c) in public. Any developmental work on these measurements for both the EMF and GRMF needs to be carried out in tandem if possible.

Proposed measurements:
The following changes to the existing measurements are proposed:

- Thinking of the neighbourhood where you live, is it a place where you can feel you can a) be open about your own identity, b) speak in the language of your choice?

- Thinking about the schools that your children attend – if you have children at school – are <u>all</u> these schools places where you feel that your children can a) be open about their own identity, b) learn in the language of their choice, c) talk to fellow pupils in the playground in the language of their choice?

- Thinking about your workplace - if you have one - is it a place where you feel you can a) be open about your own identity?

The following new measurements are proposed:

- Measure d: Thinking about your family home, is it a place where you feel you can a) be open about your own identity, b) speak in a language of your choice?

105

- Measure e: Thinking about local public transport, is it a place where you feel you can a) be open about your own identity, b) speak in the language of your choice?

Key recommendations:
To widen questions currently asked in Northern Ireland beyond cultural identity and to include language. To include similar questions in surveys such as the National Survey for Wales, British Social Attitudes Survey and Scottish Social Attitudes Survey.

Rationale for selection on short list:
This indicator is concerned with the extent to which individuals have the emotional and physical security to be themselves in various public settings.

The extent to which people feel that they can be themselves is often a direct result of attitudes to others (domain 1) and the resulting level of personal security enjoyed by an individual or group of individuals. If attitudes towards others are positive, if individuals feel relatively secure both physically and emotionally, and if they do not worry about being the subject of hate crime, then they are more likely to feel able to be themselves in public settings.

The ability of individuals to be themselves was a common thread throughout the focus groups and was mentioned as particularly important by individuals from ethnic minority backgrounds, Muslims, disabled people, LGBT individuals and young people. In fact the ability to be oneself was often mentioned without prompting and came up in the discussions in relation to a number of the domains. Alkire et al. (2009) similarly reported that organisations of LGBT people pointed out that problems often arise for these groups as a result of other individuals or organisations rejecting or refusing to recognise their identity or their relationships.

There was some debate among stakeholders as to where this indicator should be placed. We originally placed it within attitudes (domain 1), but finally decided to place it within personal security. This is because the ability to be oneself constitutes more than an attitude. The ability to be oneself is often a result of attitudes. Attitudes towards an individual's appearance and/or 'usual' or 'normal' behaviour shape the physical and emotional security experienced by that individual and this in turn determines the extent to which they feel that they can be themselves.

The degree to which people feel that they cannot be themselves in public places affects their behaviour. Participants in some focus groups explained that because of

negative attitudes displayed towards them in the past in public, they have since changed their patterns of behaviour when interacting with those who might not behave in the same way. So for example, in a focus group of multiple heritage young people, one young female mentioned how she had been talking to her (white British) work colleague and in this conversation was describing how she washed in a certain way. This shocked her work colleague and provoked a negative reaction, something which was not expected by the multiple heritage young person. As a result, she says that she now disguises the way in which she washes and any other activity which she thinks may provoke a negative attitude (FG 4).

Other examples included individuals who felt that they could not speak the language of their choice for fear of negative reactions by other people. This was particularly frequently mentioned in the context of public transport.

Another example was of a Muslim woman who wished to wear a hijab in public, but for fear of the reaction of others felt that she could not do so:

> 'I have been told to go back to where I had come from and have frequently been spat at in the street because I wear a headscarf… people are often surprised that I am a capable eloquent person, they assume that because of my headscarf I am not a good mother or cannot speak English.'
> (FG 4)

A participant at an LGBT focus group reported similar experiences. She felt that she could not be herself at work and therefore altered her behaviour accordingly. However, out of work when she interacted with the gay community, she felt as though she could be herself. This is supported by other research evidence such as that conducted by Ellison and Gunstone (2009). They report that high proportions of LGB people (32 per cent of lesbians and gay men and 44 per cent of bisexual people in their online survey of 2,731 LGB people) do not feel that they can be open about their sexual orientation because they fear prejudice and discrimination. This, they argue, is particularly problematic in public places such as schools, colleges, universities, police stations and neighbourhood streets. Being open about their sexuality in neighbourhood streets appeared to be the most challenging, with half of lesbians and gay men and 61 per cent of bisexual people reporting they cannot be open on the streets in their neighbourhood.

Some of those who cannot be themselves in public might even exclude themselves from certain public places thus leading to isolation, a factor which Alkire et al. (2009) also recognise. This clearly links closely to the indicators in domain 3: interaction.

It was also felt important to capture the degree to which people feel that they can be themselves in their homes. Sometimes people feel that they have to hide their identity in the family home for fear of disapproval by other family members. This is particularly the case for issues relating to sexual orientation, transgender status and also to mental health.

As previously mentioned, individuals do not necessarily have one identity; indeed, identity can be multi-dimensional. For example a person can be a football fan, a lesbian, a professional and a Muslim. This issue of multiple identities will have important consequences for how individuals answer questions about their identity. It will raise questions about which of their identities are being asked about and which of their identities they should provide answers for. While these issues of multiple identities are important to capture within the GRMF, it was felt that this would be difficult to examine in a quantitative survey and would need to be followed up by further qualitative research.

Indicator 2.6: Impact of (in)security
The impact of perceived safety and fear of hate crime on ability and opportunities for interaction.

Key questions to address:
- The effect that perceived safety and fear of hate crime has on the behaviour of individuals.

- The extent to which perceived safety and fear of hate crime impacts upon the ability and opportunities of individuals and groups of individuals to frequent public places and interact with others.

Existing measurements:
None identified.

Key development issue:
How feeling unsafe and worried about physical attack or verbal abuse because of personal characteristics affects opportunities and abilities to interact in public spaces using a scale ranging from excluding oneself (for example, do not go or do not do it); changing behaviour in public (for example, gay couple not holding hands or kissing); and not interacting with people (for example, go to places but do not engage in conversation/discussion). This kind of indicator would ideally require qualitative research in order to capture the key ways in which an individual's behaviour and

interaction with others changes as a result of the levels of personal security that they experience.

Proposed measurements:

It is proposed to use qualitative research to capture this information. This will involve using a series of in-depth questions to explore the impact that perceptions of (in)security (including physical and emotional safety, hate crime and violent crime) have on individuals, for example if it stops them from going to certain places, stops them from interacting with people, or means that they change their behaviour. This is supported by the data commissioners who were consulted as part of this research.

Key recommendations:

To carry out qualitative research on perceptions of the impact of (in)security.

Rationale for selection on short list:

This indicator is concerned with the extent to which the perceived levels of safety and fear of hate crime of individuals and their friends or relatives affects their behaviour, opportunities and abilities to interact in public spaces.

To some extent, the information that this indicator aims to capture can be discovered by correlating the results of indicators 2.1 and 2.2 of this domain and the indicators in domain 3, interaction. This will show the extent to which people's perceptions of personal safety and fear of hate crime affect their ability and opportunity to interact with others. However, the direct relevance of this indicator to good relations means that it is important to have a specific indicator here with a measurement to ask explicitly if, and how, individuals change their behaviour and patterns of interaction as a result of feeling emotionally and physically unsafe. It is also necessary to assess how being worried about being verbally abused or physically attacked because of personal characteristics affects behaviour and interaction.

As we have already mentioned, quite often when fear for personal safety and security in public spaces is high, individuals retreat from the aspects of society which make them feel unsafe. The fear experienced by individuals and groups who are 'visually different' is not necessarily a fear of being the subject of a criminal act or of physical assault, but an emotional fear of being stared at and of comments being made about them. This inevitably results in some of these individuals and groups restricting the spaces which they frequent. This in turn limits their interaction and can lead to isolation.

An example was cited by a stakeholder during the research process of a transgender person who went to work during the week but felt unable to leave the house at the

weekend because of the reaction of fellow citizens. This person was said to be often completely isolated at weekends. This is not an uncommon experience among this section of the population. There are examples of stories of isolation experienced by trans people:

> Sharon's experience as a mother of a 15-year-old daughter who is transgender, for example explains how Nicki was born in a male body but felt female. When Nicki started secondary school as a girl she was called a 'tranny' and a man-beast. She was spat on, and attacked in the corridors. Her mother explained how each year, the bullying and isolation got worse, and Nicki started harming herself.
> (Quote from
> http://www.nhs.uk/Livewell/Transhealth/Pages/Transrealstorymother.aspx)

Unfortunately, examples of this kind of isolation experienced by trans people are all too common.

Disabled people similarly experience isolation as a result of their lower levels of personal security. A report by the Home Office (2007) stated that fear of targeted violence and hostility can have long-lasting effects on disabled people including feelings of isolation which causes people to remain in their home, give up their jobs or even move house.

In some of the focus groups in both urban and rural areas and in all three countries (England, Scotland and Wales), various other examples of altered behaviour because of a fear for safety were highlighted by participants. It was noticeable that the incidence of this kind of altered behaviour was more frequently reported by individuals who had certain kinds of protected characteristics. So, for example, in a focus group of older people in Glasgow, the group expressed fear about going out because of their age which meant that they avoided certain places and the use of public transport. This inevitably meant that they did not interact with others in the same way that they would if they used public transport. As one participant stated:

> 'I feel threatened now… especially with my stick now that I'm disabled.'
> 'I don't carry a handbag.'
> 'I wouldn't go to town in an evening.'
> 'Too many young ones. I just take taxis all the time.'
> 'We get taxis… I'm just apprehensive… you don't see gangs but I know that I can't run…'
> (FG 8)

For this group of older people, concerns about a lack of safety means that their ability and opportunity to frequent public spaces and to interact is determined by their ability to afford taxi fares. This clearly has socio-economic consequences, with those on low incomes less likely to be able to afford to do so.

In a focus group of local authority workers in Sheffield, the female members of the group stated that fears for their safety meant that they were restricted from engaging in activities that they would like to do, for example going for walks alone in the countryside or going out alone after dark (FG 13).

A female with a disability in one focus group recalled a time in her life when for two years she feared going out after dark because of aggressive behaviour towards her. She recounted how she took her child to and from school and beyond that locked herself in her home. The only time she felt safe to go out was at 3am when she would walk to the local petrol station to buy some provisions. For this disabled person, a fear of safety meant that she withdrew almost completely from everyday life. As a result, she had very few friends, virtually no interaction with other people, and felt very isolated and depressed (FG 2).

The health implications of personal insecurity and the resulting isolation are outlined by Chandola (2001) who proposes that one of the mechanisms which could explain differences in health is the fear of crime in the local area or neighbourhood. The report concluded that the fear of crime was found to be associated with self-rated health even after adjusting for health behaviours and a number of individual and household socio-economic factors.

For some individuals, fears for their own safety and the impact that this has on their movement and level of friends means that they feel forced to take the rather drastic action of relocating. A white man who dressed unusually explained in one focus group that he had deliberately moved from the South to a multicultural part of Sheffield because his appearance was not accepted where he previously lived. He was frequently subject to negative comments and physical attack and had few friends. Upon moving to this new location he felt accepted and no longer feared for his safety within that particular community. He had since developed friends and had also become active in a local community organisation which aimed to improve community relations (hence highlighting the link between domain 2: personal security and domain 3: interaction and domain 4: participation and influence). However, this individual explained that he avoided going into the town centre, especially during the evening, as he was frequently the subject of abuse because of his unusual appearance (FG 5).

The need to relocate because of personal insecurity has also been found in other research (for example Higgins, 2006; Disability Rights Commission and Capability Scotland, 2004; Home Office, 2007; Sin et al., 2009).

For others, fear for their own safety means that they select their acquaintances carefully. A group of Muslim women reported that people spitting at them and their friends was not uncommon on public transport and in public spaces such as parks. This was particularly experienced by women wearing traditional dress such as the hijab. One of the effects this kind of behaviour can have is to discourage some Muslim women from frequenting these kinds of public places and from interacting and communicating with non-Muslims. In fact some of the women said that this was one of the reasons why their friends were exclusively other Muslim women (FG 4).

Sin et al. (2009: 46) similarly found that, for disabled people, a lack of personal security affected their social relationships. However, it was not just a case of selecting acquaintances but about social withdrawal as a protective measure which resulted from a loss of trust in people (indicator 1.3). A disabled person is quoted in the report as saying:

> 'I lost all trust in human beings – it's difficult to describe the depth of that … I had my barriers up all the time. I was terrified of speaking to anyone in the new flat because of my experiences in the old flat. So I thought I'm going to keep myself to myself. So when people started being friendly to me I was worried they might start harassing me, so I was very offish. Very offish and unfriendly. That was just to protect myself I think because I was so frightened.'

It must be stated, however, that not all individuals will react in this way and retreat from public places and interaction with others. Indeed, one Muslim female mentioned in a focus group that she actively goes out of her way to try and talk to all sorts of people despite the negative attitudes that are often displayed towards her. She provided examples where she had actively confronted a white man who was criticising her for talking in a foreign language to her friend on a bus and other examples where she actively says hello as she passes other individuals in the street whatever their initial reaction towards her. For this woman, the fear for security was not necessarily a reason to retreat from society but a trigger to address it head on (FG 4).

4.6 Summary

This chapter has examined the reasons for including personal security as one of the four domains and for the selection of the six indicators. It has also outlined the existing measurements and their coverage, discussed development issues and presented proposed measurements where the existing measurements are deemed inadequate.

Domain rationale

- The personal security domain encompasses both the emotional and physical security of the individual person and his/her immediate circle of friends and relatives. Emotional and physical security is a necessary precondition for good relations to be experienced by the population.

- The experience encountered when individuals or groups of individuals enter public spaces such as sports and leisure facilities, places of worship, GP surgeries, hospitals, housing offices or public transport is closely determined by the attitudes of others towards them and their perceptions of the attitudes of others towards people with whom they identify.

- Negative attitudes, if experienced on a frequent or continuous basis, often lead to individuals or groups of individuals having negative experiences of particular public places and can result in both emotional insecurity and fears for personal safety.

- Negative attitudes can lead to a number of different kinds of reactions, including a reduction in the frequency with which individuals or groups of individuals visit or occupy public places; an avoidance of interacting with others in public places; altered behaviour in public places; or an avoidance of visiting certain public places altogether.

- The potential to widen the personal security domain to include socio-economic security was discussed during the research process. Although the resulting attitudes towards others that emerge from issues relating to socio-economic security are important for the GRMF, the existence and availability of socio-economic security fits much more closely within the EMF.

Selection of indicators

The final short list of indicators is as follows:

- perception of personal safety;

- hate crime;
- violent crime;
- feeling comfortable with oneself;
- ability to be oneself; and
- impact of (in)security.

There are some links between these indicators and those in the EMF; see Chapter 7 for further details of the implications. Two of the indicators (feeling comfortable with oneself and the ability to be oneself) are very closely linked to domain 1: attitudes, but a final decision was made to place them within this domain. The final indicator – impact of (in)security – cannot easily be captured through quantitative surveys but requires a series of detailed, in-depth qualitative questions.

Measurements
Although there are existing measurements for the indicators within this personal security domain, some changes and amendments to existing measurements are required. Measurements within indicators 2.2 and 2.3 are identical to those being used for the EMF and should therefore remain unaltered. Similarly, the measurement for indicator 2.4 is currently under development for the EMF and therefore no further changes are recommended. Small changes to the precise wording of the measurements for indicators 2.1 and 2.5 are suggested, as are additional questions exploring different places of potential interaction.

5.   Interaction with others

5.1   Introduction: why the domain is important

Experience of interaction with others is one of the core elements of good relations and therefore forms one of the strongest and most important set of indicators of the framework. There was a strong consensus in our research that this was probably the most straightforward of all the domains. An overview of the four domains and the links between them is provided in Appendix S.

Direct social contact in terms of both quantity and quality is fundamental to an assessment of the level of good relations in society. For some groups within society, interaction is more difficult than it is for others. Some disabled people are a notable example here, with inaccessible public spaces often hindering their ability to interact with others.

Interaction with a diverse range of people is particularly important for good relations. A lack of interaction with a diverse range of people can lead to segregation in communities (Dorling, 2007). If such segregation becomes entrenched and results in groups of people leading 'parallel lives', where people have little or no contact with those who are different from themselves, this can lead to a lack of understanding, perpetuate stereotypes and result in negative attitudes towards others and therefore negative good relations.

Interaction in terms of diversity is often associated with ethnicity and religion and/or belief; however, for good relations, interaction with a diverse range of people needs to cut across all the equality strands. It should be concerned with measuring interaction across and within the equality strands, within and between neighbourhoods and communities.

The degree to which people have the opportunity to interact with a diverse range of people is obviously related to a number of factors such as the composition of the area within which they live and the composition of the workplace, school or college which they attend. So in very homogeneous environments, the opportunity to interact with a diverse range of people is, of course, reduced. This needs to be taken into account within the framework (see Chapter 7). It is similarly important to explore barriers to interaction which might include disabilities, language or confidence.

A distinction should be made between positive and negative interactions, although this is quite difficult to capture through quantitative surveys. The previous labour government in fact promoted 'meaningful interaction' and Communities and Local

115

Government (CLG) stated that for interaction to be meaningful, it also needs to be positive and go beyond the superficial level
(Office for Public Management, forthcoming).

5.2 Background and rationale

Good relations is characterised by interaction, and so interaction with others constitutes the third domain in this framework. This is primarily concerned with interaction on an informal or unorganised basis. In its turn, this is framed by people's attitudes to others (domain 1) and their perception of emotional and physical security (domain 2). Interaction at this less organised level is both a precondition of, and sometimes an accompanying factor to, participation (domain 4).

It is, however, often identified, especially at the local, neighbourhood level, as the most important domain in measuring good relations. Johnson and Tatam (2009: ii) note that:

> The most crucial element was interactions with others where direct physical contact in a number of spheres is vital in achieving good relations… It is also about the physical spaces where interaction might take place: schools, workplaces, places of worship or sports clubs.

The same report even found some people who felt that good relations should be measured entirely in terms of people's relationships with 'fellow citizens': a position it eventually discarded in favour of a wider focus on groups of individuals as well.

At the individual level, having the opportunity to interact with other people (in other words, not being isolated) is generally deemed important for wellbeing. For contact, even at the relatively banal level of meeting and greeting, to happen, a certain level of trust and personal security is necessary, as is the public space in which it can take place (Amin, 2002). The existence of such public spaces, and its importance for enabling a sense of common interest or mutuality, is emphasised in much research (see, for example, Lownsborough and Beunderman, 2007; CLG, 2009b). Layard (2005) found that living in a 'secure community' affects levels of happiness. This is partly because living in a 'secure community' allows people to form personal relationships, which most people believe promote happiness.

The 2003 Citizenship Survey (Home Office, 2004) found that 42 per cent of people socialise with their neighbours or friends at least once a week, and another 25 per cent do so at least once a month. Interaction between neighbours is higher in places

where people are satisfied with their area and where there are higher levels of participation in local activities and organisations.

Women in one focus group (FG 6) in Sheffield identified shopping, waiting for buses, taking part in radio shows, and chatting, as ways that they interacted with lots of different people. Another Sheffield focus group (FG 13) found that some workplaces (but not others) gave them an opportunity to interact with lots of people they identified as different and diverse. A Glasgow group (FG 10) talked about the swimming pool, the bowling club and even the town centre in the 'friendliest city in the world'. One of the participants commented:

> 'Somebody always talks to you in Glasgow…you don't feel so lonely when you come home at night.'
> (FG 10)

In Anglesey (FG 11), younger people noted that pubs (which they cannot yet use) are a place for such friendly interactions. In Edmonton (FG 14), the loss of safe spaces for interaction such as pubs, parks and post offices was described as a loss to good relations in the area. In Hackney (FG 16), while street markets were less used for interactions, the emergence of children's centres had provided a new space. Another Sheffield group (FG 20) talked about allotments, which allowed for social exchange.

The Commission for Racial Equality (CRE) (2007), however, provides a taxonomy of types of interaction:

- grounding, which takes place with familiar individuals and builds self identity;

- banal, which consolidate the external environment and builds belonging;

- opportunity, which broadens horizons and open opportunities; and

- growth, which broadens identity and values, brings about change and is based on curiosity.

There is, of course, an inter-relationship between these, and the CRE also identifies a cycle.

This illustrates the fact that what we consider interaction is fraught with difficulty. The 'socialising' described in the Citizenship Survey is important because it constitutes some form of meaningful relationship, however minimal. It involves a positive choice,

and is also an indicator of how 'connected' individuals are to other people. It also often takes place within a locality, and its association with a locality increases the positive feelings that people may have about that place. The shared use of that space is valued at the local level in particular (Johnson and Tatam, 2009). Within an identified safe space, potentially dangerous interactions (for example, with strangers) can be made safe.

Positive interactions are also identified as a foundation for community cohesion, or as an antidote to the breakdowns in cohesion that have occurred. Johnson and Tatam (2009: 8) cite the Ted Cantle report (2001) into the 2001 riots in some northern towns:

> The various reports into the 2001 riots did not formally define community cohesion but rather proposed a range of activities that were: 'designed to close the gap between communities, to engender a common sense of purpose and to encourage positive interaction between different groups so that tolerance, understanding and respect would develop'.

Interactions between neighbours are seen by researchers and participants in focus groups as absolutely fundamental. The 2003 Citizenship Survey (Home Office, 2004) reported that trust levels were still relatively high, with 47 per cent of people trusting many people in their neighbourhood, and a further 37 per cent trusting some people.

Barriers identified in other research include language, beliefs about cultural difference, unemployment, fear of crime and racial harassment. Harassment of the Somali community was attributed to a fear of terrorism (Hudson et al., 2007), but there are many examples of the exclusion and harassment of specific groups. One such group is Gypsies and Travellers (FG 18), who confirmed what is reported in the literature on the nature, extent and effect of harassment and exclusion (see, for example, on their effective exclusion from schools, an important place for good relations, Kenrick and Clark, 1999; Lloyd et al., 1999; Derrington and Kendall, 2003).

Isolation may be caused by segregation, discrimination or stigma but may also be produced by other living conditions. Buonfino and Hilder (2003) argue that good neighbouring relationships are vital for wellbeing and happiness, but add that the dynamics of neighbourliness have changed over time. They propose that being neighbourly is an innate human characteristic connected with our need to bond with others. Their report also states that increased mobility, longer daily commutes, and a more dynamic housing market give people less opportunity for interaction with neighbours. This was confirmed in at least one focus group where residents

of city centre apartments spoke of the lack of interaction with neighbours in this form of housing.

Segregation, however, presents particular difficulties for interaction, and may also be an indicator in itself of some degree of deterioration in relations. The Commission on Integration and Cohesion, however, did not regard residential segregation necessarily as a problem in itself, and recognised that interaction could take place in other areas of life.

One focus group in a rural area (FG 2) noted that the local area did not enable residents to have contact with people very different from themselves in terms of ethnicity, nationality or sexual orientation. This they found a 'shame', or 'odd', or a 'culture shock'. However, they also all interacted with many different people through work, hence the significance of considering the multiplicity of spaces in which an individual may interact. Another focus group noted that people came from all over Sheffield to shop in their multi-ethnic area which further increased diversity on their streets (FG 5). Fortier (2007) also questions the need for close physical proximity to foster social cohesion. Poverty, however, may make it very difficult for individuals to move out across spaces and localities.

Segregation that occurs as a result of positive choices by individuals within specific communities may also develop people's feelings of self-confidence and so increase social capital (Johnson and Tatam, 2009). Where, however, it becomes entrenched, and those involved have little or no other opportunity to interact with others, or it is enforced through lack of resources or through social pressures or codes of behaviour, this is likely to indicate negative good relations. One focus group in Sheffield (FG 5) spoke of a belief that 'growing up with diversity allows you to be adaptable and open minded'.

Generally, social segregation of different age groups (especially those separated by more than one generation) was a phenomenon that emerged in the focus groups. Hudson et al. (2007) also found this. They found social cohesion was challenged by age as much as by ethnicity. Younger people felt stereotyped as troublemakers and older residents tended to fear younger people whom they assumed were involved in anti-social behaviour.

Gay people in a focus group (FG 20) also commented that they 'lost their straight friends' and tended to be 'involved in the same groups, drink at the same pubs' and that this was by choice because 'I feel more relaxed, I don't have to worry about possible homophobic remarks or ill-considered assumptions'.

Diverse neighbourhoods, on the other hand, as the opposite of segregated ones, generally appear to function at least as well. Letki (2008: 23) found that in diverse neighbourhoods 'there was no evidence for the eroding effect of racial diversity on interactions within local communities'. She also demonstrated that interactions improve perceptions of a neighbourhood, regardless of its economic status or social composition, but these interactions were far less frequent in poorer neighbourhoods. Thus while there was no deficiency of social capital networks in diverse communities, there was a shortage of them in economically disadvantaged ones.

Although the views on different types of segregation are mixed, there is agreement that positive interaction between different specified groups, as well as between individuals, is very important, and forms an essential part, not just of good relations, but of equality. As the CRE (2007: 2) noted:

> To achieve an integrated Britain, we need to achieve equality for all sections of society, interaction between all sections of society and participation by all sections of society.

As we have seen, much of the literature on interaction focuses on the neighbourhood level with little attention being paid to other institutional spaces such as work and school, which participants in our focus groups discussed at length, but which are not necessarily located in the immediate neighbourhood. In part, this may be attributed to the focus on community and social cohesion which highlights relationships between people living in proximity, especially in working-class areas.

5.3   Methodological process and issues

The degree to which people have the opportunity, ability and direct experience of interacting with a diverse range of people is a core element of good relations. Good relations, however, is often assumed to be solely about 'positive' interaction, and some stakeholders argued that measurements in this domain should primarily focus on this kind on interaction. On the other hand, defining and measuring 'positive' interaction, as opposed to 'negative' or 'neutral' interaction, is not straightforward and would lead to a very prescriptive domain. It might also make it more difficult for those using the Good Relations Measurement Framework (GRMF) to get a more holistic understanding of good relations.

The reviews of quantitative data sources returned 48 measurements, including some measuring overall levels of interaction – for example, number of friends, knowledge of neighbours – as well as several on interaction with diverse groups of people. The latter includes questions such as 'how often do you come into contact with people

from ethnic minority backgrounds?' or 'about how many of your friends would you say are the same religion as you?' In fact, the vast majority of the specific measurements confirmed that interaction with 'others' has been so far conceptualised – and then measured in surveys – mainly in terms of ethnic/racial/interfaith relations. The discussions in the focus groups suggested that this is still the main example initially occurring to most people when asked about interaction between different people, until specifically probed about other equality strands.

However, the ideal list of indicators emerging from the focus groups led to 158 different measurements in total and also included a broader definition of 'diversity', including language, values, people 'looking different', as well as specific groups such as students, gay people, disabled people. The categories which emerged as relevant to interaction were of course different in relation to the key characteristics of the attendees in each focus group.

Several stakeholders supported the idea of introducing a scale of interaction and, in particular, of communication, for example from saying hello to others to having an informal chat to more personal and meaningful interaction. This demonstrates that good relations is not just about quantity and breadth of relations but also about their 'depth'. However, this may be quite complex to measure with a limited number of measurements and it was not possible to reach an agreement about how this should be achieved.

The long list was narrowed down to a medium list of six indicators which contained nine ideal measurements and 11 existing measurements. The discussion for the final selection of the short list was once again mainly focused on the level of specificity and on which spatial contexts and categories should be prioritised. The final short list comprises four indicators and 10 measurements.

The neighbourhood is one of the main contexts where interaction with others can take place and should be measured, the level of isolation, availability of friends and local support networks being some of the basic measurements. However, other contexts such as work, schools and different kinds of public spaces are also important.

At one stage, we considered introducing different sets of indicators relevant to various contexts and places – not least 'virtual' spaces such as the internet and, in particular, social networking websites, which were considered by some as important as traditional physical places. However, the final list includes mainly general measurements of the level of interaction together with others specific to the

neighbourhood level. This decision was driven by the availability of actual measurements in existing surveys, but also by the fact that (even in contemporary society) the neighbourhood is widely perceived as one key element of social interaction and often a good indicator of individuals' quantity and quality of interaction at a broader level.

5.4 Proposed list of indicators: Domain 3

Indicator 3.1: Isolation

Indicator 3.2: Availability of support from neighbours

Indicator 3.3: Ability to interact

Indicator 3.4: Experience of interaction with a diverse range of people

5.5 Discussion of indicators

Existing indicators, proposed changes and new measurements for domain 3 are discussed below. Data gaps for equality strands and for England, Scotland and Wales are also outlined below but for further details of data gaps see the tables in Appendices M to R.

Indicator 3.1: Isolation

The proportion of the population who feel isolated.

Key questions to address:

- The extent to which people are/feel isolated: in their daily life; and in specific contexts such as school, workplace.

- The extent to which people experience different types and levels of isolation.

- The extent to which people feel they can get support from others when needed.

Existing measurements:

Measure a (England, Scotland, Wales):

How many people would you say you feel close to, that is, you could count on them if you had a problem?

Answer options: None; 1 or 2; 3, 4 or 5; 6 or more

Source: Life Opportunities Survey 2010

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age, religion, sexual orientation, social class (NS-SEC) (disaggregation possible); transgender (data not collected)

Scotland: Gender, disability (survey still in field – probably will be able to get information for all disability but not be able to disaggregate by type of disability); age (disaggregation possible); ethnicity (survey still in field but highly unlikely will get full breakdown by ethnic group – may manage White/total Black and ethnic minority (BME); religion, sexual orientation, social class (sample sizes likely to be too small); transgender (data not collected)

Wales: Gender, disability, age and social class (disaggregation possible); ethnicity, religion (analysis may be possible using several years worth of data); sexual orientation (data collected but sample size too small to disaggregate); transgender (data not collected)

Disaggregation by geographical level:

England: Nationally, regionally, locally

Scotland: Nationally, locally

Wales: Nationally; locally (sample size too small to disaggregate)

Measure b (Wales):   Finally, I am going to read out some statements about neighbourhoods. Please look at this card and tell me how strongly you agree or disagree with each statement.
I feel like I belong to this neighbourhood

Answer options: Strongly agree; Tend to agree; Neither agree nor disagree; Tend to disagree; Strongly disagree; Don't know

Source: Living in Wales Survey 2008 (to be replaced by the National Survey for Wales)

Disaggregation by equality strand:

England: Data not collected

Scotland: Data not collected

Wales: Gender, disability, age and social class (NS-SEC) (disaggregation possible); ethnicity, religion (sample sizes too small); sexual orientation, transgender (data not collected)

Disaggregation by geographical level:

England: Data not collected

Scotland: Data not collected

Wales: Nationally, locally

Measure b (England and Wales):

I would like you to tell me how strongly you feel you belong to each of the following areas using the answers on this card. First, your immediate neighbourhood?

Answer options: Very strongly; fairly strongly; not very strongly; not at all strongly; don't know

Source: Citizenship Survey 2008-09

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age, religion, sexual orientation, social class (NS-SEC) (disaggregation possible); transgender (data not collected).

Scotland: Data not collected

| Wales: | Gender and age (disaggregation possible); disability and social class (possible through combined years); ethnicity, religion, sexual orientation (sample sizes too small); and transgender (data not collected) |

Disaggregation by geographical level:

England:	Nationally, regionally; locally (data collected, but sample size too small to disaggregate)
Scotland:	Data not collected
Wales:	Nationally; locally (data collected but sample size too small to disaggregate)

Development issues:
The first of the two measures, (a), is seen as too general: rather than 'counting on people', it would be appropriate to replace this with 'could count on them for advice and support'. Nevertheless, this was seen as a more suitable measurement than the alternatives on the long list of existing indicators, some of which were from the General Household Survey.

Measure (b) about 'belonging to this neighbourhood', was originally part of a separate domain on 'sense of belonging', which was later incorporated into this domain (see Chapter 2 for more detailed discussion). In this case, it was felt that a sense of belonging to the neighbourhood is often an indication of a lack of isolation at a local level. Although the neighbourhood level was identified as a key dimension, it is suggested that we add some sub-questions to measure (b) relative to other contexts, such as school and workplace.

Finally, in addition to belonging to actual geographical or physical contexts it is important to assess whether people feel they belong to groups or 'communities' in a wider sense, based on identity or common interests.

Proposed measurements:
The following change is proposed to the existing measurements:

| **Measure a:** | If you had a problem, how many people would you say you could count on for advice and support? |

The following new measurements are proposed:

Measure c:	How strongly do you agree or disagree with these statements? a) I feel like I am accepted as part of a community (please specify), b) I feel like I am accepted in my neighbourhood, c) I feel like I am accepted in my workplace, c) I feel like my children are accepted in their school
Measure d:	Do you feel physically isolated? (that is, unable to leave your home or go to places as you'd like)

The results of the above should be analysed in conjunction with what emerges from the domain on personal security (Chapter 4).

Key recommendations:
To include proposed changes in existing surveys and to include in Scotland, perhaps through the Scottish Social Attitudes Survey. Also to widen questions to include issues relating to acceptance as well as physical isolation.

Rationale for selection:
Although accepted by most stakeholders as a relevant indicator, this also generated much discussion. The presence of this indicator suggests that isolation is negative for good relations, in particular indicating a lack of social interaction. However, it has been pointed out that some people may be happy about being isolated: being forced to be isolated is very different from being isolated by choice. One view following on from this was that we need an orientating question upfront – something like: 'do you want to interact?' or 'are you happy with your level of social interaction?'

The initial long list of indicators included measurements such as 'number of friends', but these were removed at later stages. The concept of 'friendship' is seen as being too general, subjective, and even culturally specific and it was agreed to use more tangible measurements. For example, on the ability to get support, it would be more appropriate to measure actual levels of interaction.

Indicator 3.2: Availability of support from neighbours
The proportion of the population who feel that neighbours would help them.

Key questions to address:
- The extent to which people feel they could get support from neighbours.

- The extent to which people feel comfortable in doing so.

Existing measurements:

Measure a (Scotland): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. I regularly stop and speak to people in my area.

Measure b (Scotland): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. If my home was empty, I could count on one of my friends or relatives in this area to keep an eye on it.

Measure c (Scotland): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one.
I have friends or relatives in this area I feel I could turn to for advice or support.

Answer options: Agree strongly; Agree; Neither agree nor disagree; Disagree; Disagree strongly; Don't know (option for measure (a) only).

Source: Scottish Social Attitudes Survey 2009 (will only appear in the future if they are relevant for a particular module)

Disaggregation by equality strand:

England: Data not collected

Scotland: Gender, disability, age and social class (disaggregation possible); ethnicity, religion, sexual orientation (data collected but sample sizes too small); transgender (data not collected)

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Nationally; locally (data collected but sample size too small to disaggregate)

Wales: Data not collected

Answer options: Agree strongly; agree; neither agree nor disagree; disagree; disagree strongly.

Source: Scottish Social Attitudes Survey 2006

Disaggregation by equality strand:

England: Data not collected

Scotland: Gender, disability, age and social class (disaggregation possible); ethnicity, religion, sexual orientation (sample sizes too small); transgender (data not collected)

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Nationally; locally (data collected but sample size too small to disaggregate)

Wales: Data not collected

Note: These questions are used as a suite of questions and not as standalone questions. They are not included in the Scottish Social Attitudes Survey routinely but are included where they are planned to be used for specific modules. It is unlikely that they will be used in 2010.

Development issues:
There are no key development issues.

Proposed measurements:
No further proposed measurements. Existing measurements to be used.

Key recommendations:
To include existing questions in the latest version of the Scottish Social Attitudes Survey and to widen coverage to include in the Citizenship Survey and perhaps the National Survey for Wales too.

Rationale for selection:
Good neighbourly behaviour offers support and so provides security, and hence is highly valued. One focus group participant (FG 20) described 'getting quite morbid' while living in an area far from neighbours, because there would be no one to help if needed.

As noted above (p. 118), Buonfino and Hilder (2003) argue that good neighbouring relationships are vital for wellbeing and happiness. Sveinsson (2006) found similar feelings in Lewisham:

> … carrying your neighbour's shopping up the stairs or alerting them to headlights left on their cars, to keeping a watchful eye out for potential burglars. In short, all interviewees said that people are inclined to look out for each other… interviewees said that residents' concerted efforts to acknowledge familiar faces was as important for the community spirit as enduring friendships.

Informal relationships ('everyday friendliness') with neighbours can counteract perceptions of crime and disorder, even in places where these are prevalent (Ross and Jang, 2000). Stolle et al. (2008: 58) note that it can also reduce the perceived 'threat' created by diversity in an area:

> ... if you have social ties to others in your diverse neighbourhood, the diversity of that neighbourhood may not be as threatening to your level of interpersonal trust as for someone who lives in a diverse neighbourhood without such social interactions.

People in some focus groups regretted what they saw as a decline in neighbourly behaviour, and the willingness to 'help out' and support each other. This may be explained by highly transient residents and local small businesses in an area, which is seen as reducing familiarity and hence trust (aspects of this were discussed in focus groups 2, 10, 13, 14, 16 and 17, for example).

Although it is important to assess people's support networks in the wider sense, the local/neighbourhood level is often a key indicator of the ability to access support and of good relations in everyday life. On the other hand, some stakeholders pointed out that in contemporary society the concept of neighbourhood can be much less meaningful than it used to be and that some people may seek and get support (and establish good relations) within networks and social spaces with no clear geographical boundaries. To capture this dimension would require the addition of further indicators.

An indicator on 'availability of support' (domain H: individual, family and social life: indicators 1.1 and 1.2) is also included in the EMF (Alkire et al., 2009), made up of two measurements. The first is about frequency of meetings with friends and relatives and the second is more specifically about availability of support: a theme which gathered support as relevant to good relations. However, the measurements finally shortlisted for the GRMF are not exactly the same to those used for the EMF but are complementary.

At the third advisory group meeting, it was suggested that in order to measure relations at a neighbourhood level more effectively, an additional measurement should be added: 'having arguments with neighbours'. This generated a complex debate about how to analyse this kind of information and what it might mean for good relations. However, in the end it was decided not to include this as a measurement of this indicator in the GRMF. Explanations for this are threefold: firstly, it might tell us about a specific disagreement that people have had with neighbours but not necessarily anything much about the general state of good relations in a community; secondly, some people may not have an argument with their neighbours but that does not mean that they get on, for example some people may get annoyed about some of their neighbour's behaviour (for example, making excessive noise) but may avoid arguing about it; thirdly, in some communities having an argument could be an indicator of good relations. People may argue about something completely external, and be able to do so because of a high level of trust.

Indicator 3.3: Ability to interact
The proportion of the population who feel they are able to interact (free from specific limits or constraints).

Key questions to address:
- The extent to which people feel/are able and confident to interact with a wide range of other groups

Existing measurements:

Measure a (England and Wales):

How good are you at speaking English when you need to in daily life, for example to have a conversation on the telephone or talk to a professional such as a teacher or a doctor?

Answer options: Very good; fairly good; below average; poor; no opinion

Source: Citizenship Survey 2008-09

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age, religion, sexual orientation, social class (NS-SEC) (disaggregation possible); transgender (data not collected).

Scotland: No data collected

Wales: Gender and age (disaggregation possible); disability and social class (possible through combined years); ethnicity, religion, and sexual orientation (sample size too small to disaggregate); and transgender (data not collected)

Disaggregation by geographical level:

England: Nationally, regionally; locally (data collected, but sample size too small to disaggregate)

Scotland: Data not collected

Wales: Nationally; locally (data collected, but sample size too small to disaggregate)

Development issues:
The only existing measurement listed under this domain does not adequately address the needs of this indicator. Ability to speak English (or another relevant language) is just one dimension of the ability to interact and is relevant only to those individuals whose first language is not English. Furthermore, the measurement

(as it is currently worded) will simply inform us of the ability to interact when the respondent can and cannot speak English. It is preferable to develop a new measurement which assesses the barriers to interaction beyond those of language, such as those mentioned under the proposed measurements.

The EMF includes an indicator (3.1) about 'ability to communicate in the language of your choice' in domain 1: identity, expression and self-respect (Alkire et al., 2009).

The possibility of using 'language of choice' rather than English was thoroughly discussed, but was considered potentially confusing in the context of good relations. The language of one's choice is not necessarily the language spoken by different groups one wants to interact with. In particular the measurement suggested above aims to cover the ability of minority groups to communicate with the others using the 'mainstream' language.

It has been highlighted that some individuals are not necessarily (or not always) their own agents. For example, in some cultural contexts, husbands may interact 'on behalf' of their wives in their relationships with others; or carers for those for whom they care. It is important to explore issues of ability of direct and independent interaction, although a survey would not necessarily be the best way to do this.

Proposed measurements:
The following new measurements are proposed:

Measure a:
In your daily life do any of the following make it difficult for you to interact with others? a) your language, b) your accent c) a speech impairment, (d) a disability, e) confidence, f) fear of saying the wrong thing.

Measure b:
In your daily life how confident are you to interact with people who are different than you in terms of a) ethnicity, b) religion and/or belief, c) transgender status, d) gender, e) age, f) sexual orientation, g) disability, h) socio-economic status/social class (with a scale of answer options from very confident to not at all confident).

Key recommendations:
To widen the existing question to include a question about different potential barriers to communication and to include the same measurements in Scotland too.

Rationale for selection:

The actual ability to interact with others is, of course, a prerequisite for interaction. On the other hand, it was suggested this dimension should be analysed together with 'willingness' as well as 'confidence' to interact, which are all strictly linked to each other. Nonetheless, there was general consensus that 'ability' would be the main indicator in terms of prerequisites for interaction.

The opportunity to interact requires the ability to do so. Focus groups raised interesting issues about the barriers that some people may face. One group (FG 16) talked about people facing mental health challenges, who might find it very hard to leave their house and socialise and who have less confidence. Similar sentiments were expressed by the focus group held with disabled people (FG 19). Language can also isolate people, as noted in several groups, including that involving English speakers in Anglesey (FG 12).

Disabled people found that their ability to interact could be undermined by others' attitudes: one described 'staying at home because people are not nice' (FG 19). Gay people found it important to establish some level of shared values before interacting more closely with unknown others (FG 20).

Indicator 3.4: Experience of interaction with a diverse range of people

The proportion of people who interact positively with a diverse range of people.

Key questions to address:

- The frequency with which people from different groups interact with each other in different contexts.

- The extent to which people feel able to live in an area where interaction between different people is possible.

Existing measurements:

Measure a (Northern Ireland):

More generally, thinking of the main minority ethnic communities listed on this card, how often would you say that you come into direct contact with people from one or more of these backgrounds?

Answer options: Daily; about once or twice a week; about once or twice a month; very rarely; not at all; don't know

Source: Northern Ireland Life and Times Survey 2009

Disaggregation by equality strand:

England: Data not collected

Scotland: Data not collected

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Data not collected

Wales: Data not collected

Measure b (England and Wales):

To what extent do you agree or disagree that this local area (within 15/20 minutes walking distance) is a place where people from different backgrounds get on well together?

Answer options: Definitely agree; tend to agree; tend to disagree; definitely disagree; don't know; too few people in local area; all same backgrounds

Source: Citizenship Survey 2008-09

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age, religion, sexual orientation, social class (NS-SEC) (disaggregation possible); transgender (data not collected).

Scotland: Data not collected

| Wales: | Gender and age (disaggregation possible); disability and social class (possible through combined years); ethnicity, religion, sexual orientation (sample sizes too small); and transgender (data not collected) |

Disaggregation by geographical level:

| England: | Nationally, regionally; locally (data collected, but sample size too small to disaggregate) |

| Scotland: | Data not collected |

| Wales: | Nationally; locally (data collected, but sample size too small to disaggregate) |

Measure c (England and Wales):

| | And which of the groups on this card do these close friends come from? (list of ethnic groups) |

| ***Answer options:*** | 16-point census classification of ethnic groups |

| ***Source:*** | Citizenship Survey 2008-09 |

Disaggregation by equality strand:

| England: | Gender, disability, ethnicity, age, religion, sexual orientation, social class (NS-SEC) (disaggregation possible); transgender (data not collected). |

| Scotland: | Data not collected |

| Wales: | Gender and age (disaggregation possible); disability and social class (possible through combined years); ethnicity, religion, sexual orientation (sample sizes too small); and transgender (data not collected) |

Disaggregation by geographical level:

| England: | Nationally, regionally; locally (data collected, but sample size too small to disaggregate) |

Scotland: Data not collected

Wales: Nationally; locally (data collected, but sample size too
                                    small to disaggregate)

Development issues:

Measure (a) takes for granted that the respondent is not from an ethnic minority group and would need to be rephrased as suggested below. Also, this question should be extended to all the equality strands.

It was felt that 'coming into contact' is too general a phrase, which is not necessarily associated with actual relations. Ideally it would be preferable to use measurements focusing on specific, practical, examples of interaction. However, as it was not possible to get consensus on any such example it was decided to keep the existing question, although it would be advisable to integrate this with results coming from other data sources. It was also suggested that (a) should be specifically about 'positive contacts/interaction', but this may also be a difficult term for respondents to understand without clear examples.

Results emerging from this indicator are dependent upon where individuals live/work, particularly in relation to their actual opportunity to interact, that is, the presence of other people belonging to certain groups. Interaction with individuals from particular groups cannot be measured if these groups are not present. This element is covered by the socio-demographic profiles of localities accompanying the Good Relations Measurement Framework (see Chapter 7).

Linked to measure (b), there is also a measurement in domain I: identity, expression and self-respect of the EMF (Alkire et al., 2009) relating to: Percentage who believe that people with diverse backgrounds, beliefs and identities get on well together (a) where they live, (b) where they work or study.

Proposed measurements:

The following changes are proposed to the existing measurements:

Measure a:

How often do you come into contact with people from another a) ethnicity, b) religion and/or belief, c) gender, d) sexual orientation, e) age, f) socio-economic status/social class, g) who are disabled, h) who have commenced or completed gender reassignment.

Key recommendations:
To widen the existing questions to include a question about contact with people from all equality strands and to include the same measurements in Scotland too.

Rationale for selection:
Friendships between people from different backgrounds or equalities target groups are seen as particularly important as indicators of good relations. The Equalities Review (CLG, 2007b: 40) foresaw divergence between different ethnic groups on this:

> Increased social interaction – including inter-marriage and less geographical polarisation between Whites and some ethnic minority groups, such as Black Caribbeans and Indians – will contrast with continuing segregation among Bangladeshis and many Pakistanis.

Research over the last two decades has shown that people who associate with one another regularly tend to build up relations of trust and mutual reciprocity (Hall, 1999), and that meaningful, positive and sustained interaction between people from different backgrounds breaks down stereotypes and reduces prejudice. It can also break down fear between generations, helping younger people to develop their social skills, as well as their understanding of other people and citizenship. It also helps older people to remain active and involved. Meaningful interaction is therefore good for both individuals and groups, breaking down negative stereotypes by encouraging empathy and understanding (CLG, 2008).

Kitchen et al. (2006: 4), in analysing the 2005 Citizenship Survey, found that:

> The diversity of people's social networks was associated with their perceptions of racial prejudice. People who said that their friends were all from the same ethnic group as themselves were more likely to say that racial prejudice had increased (53%) than people who had friends from different ethnic groups to themselves (43%).

People with diverse contacts may also feel safer (Waff and Stenson, 1997) and the relationship is reciprocal: people from cohesive communities tend to value diversity (Local Government Association et al., 2002). An increase in empathy, however, was noted in one focus group (FG 11) as making participants realise how much racism exists.

An indicator of experiences of interaction was one of those most widely supported by both stakeholders and focus groups participants. On the other hand the existing measurements present several limitations, as discussed above.

5.6   Summary

This chapter has examined the reasons for including interaction as one of the four domains and for the selection of four indicators. It has also outlined the existing measurements and their coverage, discussed development issues and presented proposed measurements where the existing measurements are deemed inadequate.

Domain rationale

- Interaction happens in shared spaces and requires trust: both are necessary preconditions for interaction to take place.

- Most of those consulted and the research in this field identified the neighbourhood as a place where such interactions happen, but other places such as workplaces, schools, children's centres or allotments, may be as important.

- Barriers to interaction may include language, attitudes of others, disability and illness, but less time available is also significant.

- Segregation may be by choice, and segregation by age is a particular threat to social cohesion. An important factor, however, is socio-economic status: the poorer the neighbourhood, the less likely it is to promote good interactions.

- Interaction with a diverse range of people is the opposite of segregation and a core element of good relations, indeed it is sometimes identified as the most important for measuring it.

- Positive interactions can combat fears and threats, while transience, which may reduce such interactions, may reduce familiarity and trust.

Selection of indicators

The final short list of indicators is as follows:

- isolation;
- availability of support from neighbours;
- ability to interact; and
- experience of interaction with a diverse range of people.

- Indicators of isolation proposed include one relating to a sense of belonging to the neighbourhood as well as identifying how many people to whom a respondent feels close.

- A second indicator looks at the availability of support and we recommend that this covers support from a more diverse group than the existing questions about friends and relatives: the proposal is also that this is looked at in relation to the equalities strands represented by respondents to identify if some groups are more supported than others.

Measurements

- We found surprisingly few measurements of the ability to interact, and the only one available related exclusively to the ability to speak English. We propose new measurements to cover other barriers and also confidence to interact with 'different' others.

- The current available measurements of actual experience of interaction similarly either assume that the respondent is not 'from an ethnic minority background' or fail to cover several equalities strands. We propose amending them accordingly.

6.   Participation and influence

6.1   Introduction: why the domain is important

This domain is divided into two key groupings of indicators: participation and influence.

Participation

The term participation is quite broad and can include involvement and engagement in a whole range of groups and organisations. Indeed, participation encompasses involvement in community groups and organisations, sports clubs, political parties, professional societies, trade unions and so on.

In recent years in Great Britain there has been a movement towards more participatory democracy, where both local communities and individual citizens have been encouraged to participate in political, civic and social activities (Sin et al., 2009). Irrespective of their success, targeted funding programmes to address poverty and cohesion through area-based initiatives, such as the Neighbourhood Renewal Fund and New Deal for Communities, indicate a similar interest in participatory democracy by policymakers (Grimsley et al., 2005; Social Exclusion Unit, 2001).

The establishment in recent years of the Local Strategic Partnerships (LSPs), which are responsible for consulting on, designing and implementing local renewal strategies, are further evidence of the policy drive for partnership working. The LSPs bring together at a local level all of the different parts of the public, private, business, community and voluntary sectors so that different initiatives and services support each other and work together. LSPs have been a requirement for central government funding to be released. LSPs are involved in the recent Total Place initiative, which is being piloted through 13 areas and aims to adopt a 'whole area' approach to public services in an attempt to provide better services at less cost (http://www.localleadership.gov.uk/totalplace/).

Similarly, European funding for regional development has required partnership working and a greater community participation in decision-making. One of the priority aims of Objective One funding received in South Yorkshire between 2000 and 2009 was a strengthening of the voluntary, community and faith sector (VCF). This led to the development of the Pioneer Areas Project (PAP) which was a unique 'bottom up' approach to social and economic regeneration. A key aim of PAP was to empower local people, to encourage them to become active in the community and make decisions about their area. The project aimed to renew both pride and a sense of community cohesion. The project assisted Community Partnerships in 14 localities

across South Yorkshire, which in turn assisted both established and new community groups to form (Policy Evaluation Group (PEG), 2007).

Alongside the push for greater community participation from the policy arena has been academic debate about the importance of community participation and engagement. Putnam's influential work, *Bowling Alone: The Collapse and Revival of American Community* (2000), is a notable example of this, building on the concept of social capital which has been in the academic consciousness for the last 90 years.

As Johnson and Tatam (2009) point out, Putnam's work on social capital is crucially important to the concept of good relations. Putnam distinguishes between bonding social capital, which refers to relations **within** homogeneous groups (intra-group activity), and bridging social capital, which refers to heterogeneous relations that exist **between** groups (intergroup activity). Putnam (2000) also refers to linking social capital which connects communities to institutions of power and authority through processes such as lobbying, influencing and consulting. Thus, while the bonding and bridging aspects of social capital can been seen to link to the participation element of good relations, the linking aspect of social capital is very clearly related to the influence element of good relations.

Our research has shown that one of the outcomes of people's experience of good relations is participation. Participation can be determined by the nature of people's attitudes to others (domain 1), their resulting perception of emotional and physical security (domain 2), and their experience of interaction (domain 3).

The propensity of individuals and groups of individuals to engage in this kind of participation is determined by a number of factors beyond their experience of good relations, however. Within the focus group discussions, individuals frequently mentioned determining factors of participation to be: time; confidence; language; knowledge of what activities and/or groups are available; the availability of activities that were of direct interest to them; and a desire to give something back to the community.

A recently retired professional male when talking in a focus group, for example, explained how there were a lot of opportunities to engage in community activities in his village and the surrounding area, but that the nature of the activities which were based around issues such as horse riding, yoga or flower arranging were not of interest to him (FG 1).

Explanations for participation are also determined by the nature of the participation. For example, individuals participating in community organisations which aim to improve the local neighbourhood are often those who are dissatisfied with their neighbourhood. Grimsley et al. (2005) showed that participation in local community organisations and New Deal for Community (NDC) activity is strongly correlated with lawlessness and dereliction and environmental problems.

Research also shows that participation is determined to some degree by personal characteristics. Gender and age are particularly important determinants. Research by PEG (2002b, 2004a, 2004b, 2005 and 2007) and Grimsley et al. (2005) shows that women and older people are more likely to participate in community organisations than men and young people. Meanwhile other research (Warde et al., 2003), based on an analysis of the British Household Panel Survey, found that men were more likely to be members of a voluntary organisation than women, and Attwood et al. (2003) found on the basis of the 2001 Citizenship Survey that men were more likely to participate in their communities than women.

Educational qualifications is also a determining factor, with a number of studies showing that participation increases with educational attainment (Attwood et al., 2003; Coulthard et al., 2002; Grimsley et al., 2005; Warde et al., 2003).

Evidence around participation based on ethnicity is mixed. Grimsley et al. (2005) show that ethnicity is not a significant explanatory variable of voluntary participation or involvement in NDC activities. Other studies (Attwood et al., 2003; Coulthard et al., 2002; Warde et al., 2003) have shown ethnic origin is related to participation.

The research undertaken for the Good Relations Measurement Framework (GRMF), however, has also revealed that the extent to which individuals or groups of individuals with differing protected characteristics participate is also determined by their experience of good relations. The degree to which they feel welcome and accepted within their community; their perception of the attitudes others have towards them; the resulting level of emotional and physical security; and the degree to which they engage in interaction with friends and neighbours within their community all determine the extent to which they participate.

Ellison and Gunstone (2009) report how lesbian, gay and bisexual people often avoid participating in sporting activities or hide their sexual orientation while participating (24 per cent of gay men, 13 per cent of lesbians and 15 per cent of bisexual people in their sample stated this). Aggressive and homophobic behaviour were provided as reasons for this reluctance to participate. Moreover, those who did participate feared

being treated differently by team mates and experiencing negative reactions to their presence in the changing room because of their sexual orientation.

It is these determining factors of participation which are in fact most significant for good relations. The relationship between these factors and levels of participation is complex and varied. At one end of the continuum, individuals can feel accepted and welcome. Attitudes towards them can be perceived to be positive and they can have a high level of emotional and physical security. This in turn means that they interact with fellow citizens and are confident about participating if they wish to do so.

At the other end of the continuum, individuals can feel unwelcome and unaccepted within their neighbourhood. Attitudes displayed towards them can be negative and, as a result, they can feel insecure at both a physical and an emotional level. This can lead to their levels of interaction and participation being adversely affected.

The two scenarios outlined here clearly fall at opposite ends of the continuum of participation and, for many individuals, the reality will be somewhere in between. Moreover, the reaction to feeling unwelcome, to experiencing negative attitudes from others, and to feeling high levels of personal insecurity, can also act as a trigger to individuals to participate in, rather than withdraw from, activities. Indeed, in discussions with stakeholders representing the transgender community, examples were provided of individuals who had actively become involved in a transgender campaign group as a direct result of the negative experience they had encountered on a daily basis.

Regardless of the reasons that motivate individuals to participate (that is, whether it is a result of their experience of positive or negative relations with others), the fact that the participation itself can bring them into some positive contact with others further impacts upon the level of good relations experienced by individuals. There is a kind of multiplier effect. Where this participation leads to bonding social capital, it can help to create a sense of belonging and cohesion within communities. Where it leads to bridging social capital, building relationships between communities, this is particularly important for good relations (Belfast City Council, 2006; Johnson and Tatam, 2009; Putnam, 2000). The view of the research team is that participation through bridging social capital is particularly positive for good relations.

The dynamics of good relations means that, depending upon how individuals react to their experience of relations with others in society through attitudes (domain 1), personal security (domain 2), and/or interaction (domain 3), participation can be a medium through which both positive and negative experiences are further reinforced.

143

The reaction of individuals to their experience of good or bad relations in terms of participation can therefore vary substantially and it is consequently important to assess how individuals or groups of individuals with different kinds of protected characteristics react to their positive and/or negative experiences. The degree to which there are different reactions by individuals in each of the equality strands is likewise important to capture.

The nature of the reaction of individuals in itself has consequences for the extent to which positive or negative relations are perpetuated and become entrenched in particular communities. For example, a young, white, homeless person who attended a focus group in Glasgow had clearly decided to opt out of engagement and participation in part because of his experience of 'bad relations' (FG 9). An Asian woman in Sheffield, on the other hand, had reacted to her experience of 'bad relations' since arriving in the country by actively setting up a social enterprise to assist fellow Asian women to become more confident, access education and employment, and confront the stereotypes they face (FG 4).

Various typologies of participation have in fact been developed (in the context of Northern Ireland, see Belfast City Council, 2006; also more generally for assessing community strengths, see Skinner and Wilson, 2002). Nevertheless, three broad kinds of participation were identified through this research as being directly relevant to good relations:

- organised activities that are (at least theoretically) open to everyone;

- organised activities through communities of interest; and

- campaign 'groups' and/or political parties which propose and/or oppose change.

Within this domain, we are concerned to establish: the opportunities that individuals have to participate; the kinds of participation that they engage in; the degree to which this varies for individuals with different kinds of protected characteristics; the reasons for their participation; and, most importantly, the extent to which this participation facilitates positive interaction with individuals or groups of individuals with different kinds of protected characteristics, and in each of the equality strands.

By including these key concepts of participation in the GRMF, an insight is gained into the way in which good relations, as experienced by individuals and groups, is played out in the arena of community participation. Hence this provides a greater understanding of the dynamics involved in the nature and course of good relations.

Influence

The degree to which participation leads to individuals feeling that they have both the opportunity and experience of empowerment is also important to capture within the GRMF. This links to the research around autonomy which has been undertaken for the EMF (Alkire et al., 2009; Burchardt et al., 2009a). Burchardt et al. (2009a: 8, 24) provide a broad definition of autonomy as:

> The amount of choice, control and empowerment an individual has over their life… based on the understanding that for complete autonomy, a person would need to have achieved three separate components: self-reflection; active or delegated decision-making, and range and quality of options.

The authors are, however, keen to point out that it is possible to have any one or two aspects of autonomy but not the others, although complete autonomy needs all three components to be achieved.

Like participation, the concept of autonomy has become increasingly important in the policy context. As Burchardt et al. (2009a) point out, autonomy is a critical element of a person's substantive freedom. If individuals or groups of individuals have autonomy, it means that they are empowered to make decisions about their life. They have a degree of choice and control.

Issues relating to empowerment of some groups in society, for example for disabled people through independent living, have been a key part of the attempts to achieve equality. However, as Burchardt et al. (2009a) explain, there is a growing recognition that empowerment is important for all the equality strands and for individuals with different kinds of protected characteristics.

In the context of good relations, it is important to explore how individuals perceive their influence, autonomy and empowerment, and also how they perceive their relative influence to that of others.

Our research, primarily through the discussions with stakeholders, has shown that the **opportunity** to influence is as important as the **experience** of influencing. This is similarly pointed out by Alsop and Heinsohn (2005) who argue that the 'use of choice' is important to capture as part of empowerment. Thus it is important to establish if individuals **could** make decisions on various aspects of their life, as well as if they **actually do so**. Alsop and Heinsohn (2005) outline a three-level opportunity structure for empowerment: local, intermediary and macro. Meanwhile,

Narayan (2005) points out that real opportunities for empowerment can be defined by those which lead to change.

Through the focus group discussions and round table discussions with stakeholders, we discovered that an individual's experience and opportunities or perceived opportunities for influence can vary according to the setting. Examples were provided by stakeholders of transgender people who can have a lot of influence, autonomy and power at work, but feel they have very little influence or power in their neighbourhood or in their social life. Ibrahim and Alkire (2007) also note that people's levels of empowerment can vary across different aspects of their lives. They consequently take this into account when developing potential measurements of empowerment.

When looking at influence and empowerment specifically in the context of good relations, Johnson and Tatam (2009: 42) argue that a sense of being able to influence decisions is important for good relations. They suggest that:

> ... feelings of empowerment can be linked to some social capital measures of trust in institutions and systems to treat people fairly.

They conclude therefore that it is:

> ... difficult to have good relations where some groups believe that they will not be treated fairly.

There is clearly a close relationship here between concepts of fairness and empowerment and the Equality Measurement Framework (EMF) (Alkire et al., 2009).

It must be pointed out, however, that the relationship between good relations and influence, autonomy and empowerment is complex. Having the experience and opportunities to influence means individuals are more likely to have a positive experience of good relations, but it does not guarantee this. Moreover, individuals may have influence and autonomy in some aspects of their lives and not in others. Thus their experience of good relations will vary according to different aspects of their life. There is, however, little doubt that a lack of experience and opportunities to influence can have a negative impact upon an individual's experience of good relations.

6.2   Background and rationale

The conceptual framework for the GRMF prepared by the Institute of Community Cohesion (iCoCo) sets out a case for participation and influence to be one of the domains of good relations (Johnson and Tatam, 2009). However, like the personal security domain, the concept of participation and influence and its direct link to good relations proved to be an area of debate. In fact, some stakeholders put forward a view that good relations should be about 'contact and relationships with other people and therefore participation and influence did not meet this criteria' (Johnson and Tatam, 2009: 41). Those proposing this view felt that participation was essentially about empowerment and the relationship that an individual has with the 'public realm', rather than with fellow citizens, and as such it would be more appropriate to be incorporated into the EMF.

There were also questions in the conceptual framework research about the relative importance of participation that led to networking and collaboration, on the one hand, and passive membership, on the other hand, and about the degree to which participation should include formal or informal activities and national or local participation.

Nevertheless, Johnson and Tatam (2009: 41) concluded that 'some element of participation is vital to any GRMF'. Their justification for inclusion of participation and influence was that an individual's willingness and ability to participate in the life and decision-making of their community is essential for their ability to enjoy good relations.

Johnson and Tatam (2009) conclude that the domain could be divided into two: engagement (which would include issues such as equal participation in all aspects of public and civic life, levels of volunteering and electoral turnout) and empowerment (which includes trust in institutions; confidence in the Criminal Justice System; perceptions of being able to influence the local and national decision-making process; feeling of autonomy over one's own life's choices; and a belief that an individual would be unfairly treated because of their identity).

Within this research, we took the overall concept of participation and influence outlined by Johnson and Tatam (2009) and explored with individuals through focus groups, and with stakeholders through round table discussions, how they themselves defined participation and influence, and, crucially, how they saw the link between it and good relations.

Similar to the results of the conceptual framework research carried out by Johnson and Tatam (2009), the importance of participation and influence to the GRMF was questioned throughout our research. The kinds of participation and influence outlined in Johnson and Tatam's research did not play a big part in the lives of many of the individuals to whom we spoke in the focus groups. There was a general apathy at a grass roots level towards these kinds of activities among the population including those with different kinds of protected characteristics. Moreover, when individuals mentioned examples of participation they focused more upon involvement in three key types of activities:

- Organised activities that are (at least theoretically) open to everyone, for example the Abbeyfield Multicultural Festival in Sheffield.

- Organised 'group' activities through communities of interest; for example, at the Penistone focus group (FG 2), membership of rugby and church groups were mentioned.

- Campaign 'groups' or activities which either propose and/or oppose change. For example, in a focus group of young people in Sheffield (FG 7), participation in animal rights campaign groups was mentioned, and in Anglesey, examples were provided by groups of different ages of residents joining campaigns to oppose the closure of a local leisure centre (FG 11 and FG 12).

As mentioned earlier, a complex kind of relationship emerged between these kinds of participation and good relations. On the one hand, an individual's experience of good relations determined the extent to which they participated in certain activities. On the other hand, the extent to which an individual participated was a determining factor of the degree to which individuals could enjoy further interaction with others and hence good relations. In one focus group of Muslim women, for example, the way in which participation in a local community group opened up their opportunities for 'social networking' was seen as an important outcome (FG 4).

There was a discussion in the first round table discussions with stakeholders about the degree to which the issues raised in the focus groups relating to participation were seen to be relevant to good relations, and a number of key points were made:

- It was felt important to make a distinction between the extent to which participation in these kinds of activities is the result of experiencing positive or negative good relations. An example of socially excluded groups setting up their own football team was cited as one possible response to negative good

relations. This emphasises the need to establish the reasons why people participate (as stated earlier).

- It was felt important to explore the extent to which participation brought those involved into direct positive contact with others. If it simply meant that they had more contact with likeminded people, while this was seen as beneficial through bonding social capital, it could be regarded as an indication of the existence of segregation and people living parallel lives.

- If we are interested in levels of influence as well as participation, it was thought important to explore the influence that groups have, rather than the influence individuals who are involved in the groups themselves have.

- It was seen as particularly important to examine not just individuals' actual experience of participation but also, and perhaps more importantly, their opportunity and perceived ability to participate.

Despite these issues being taken into account, this domain continued to be the most contentious (with the exception of sense of belonging which, as explained in Chapter 2, was eventually removed as a domain in its own right).

During the second series of round table discussions with stakeholders and through a series of telephone interviews with stakeholders, this domain continued to be questioned. Furthermore, at the round table discussion with stakeholders to discuss the short list of indicators in Edinburgh, two separate groups of stakeholders felt that this domain should be withdrawn from the framework.

The general opposition to this domain was that stakeholders could not see a direct link to good relations and the cause and effect were not necessarily obvious. There was also a view that participation and influence should be separated and that out of the two the former is more relevant to good relations than the latter.

Moreover, the stakeholders in Scotland raised a concern about the ambiguous nature of indicators that measure participation. They pointed out that the effects of participation could be both positive and negative in terms of good relations. For example, participation in groups that promote inter-generational activities could be seen as positive for good relations, while participation in anti-gay or anti-migrant organisations could be seen as negative.

The issues raised in Edinburgh, together with a rationale for the domain, were then taken to a similar round table discussion of stakeholders in London a few weeks later. The ambiguous nature of participation was discussed further with stakeholders at the London event. There was an agreement with the Scottish stakeholders that participation can have a range of effects on good relations. However, an argument was put forward that all participation can be seen in a positive light because even participation which appears to be clearly contradictory to good relations is, in fact, highlighting where there are tensions and therefore presenting a more comprehensive picture of social relationships overall.

Indeed, the Commission's view is that, on a fundamental level, participating in expressing discontent and protest publicly is, in itself, valuable and needs to be recognised and understood as it invites discussion of points of disagreement and prevents growing underground resentment. This relates to the importance of not limiting the GRMF by the assumptions of the harmony paradigm and, rather, recognising that expressing discontent, protest and non-violent conflict (potentially followed by debate and finding solutions) are all constituent parts of good relations. This indicates that by framing the GRMF in this way, more than one approach to achieving good relations can be achieved.

The challenge, therefore, is to identify where participation in the short term is positive for good relations and where it might lead to tensions and conflict (which may eventually lead to finding solutions). The latter is difficult to assess in a quantitative survey and so would need more qualitative analysis and detailed study.

We came to the conclusion that this domain, along with the interaction domain, reflects the outcomes of both positive and negative experiences of good relations, and once the domain is viewed in this way, its significance in measuring good relations cannot be completely ignored.

Influence is therefore the next step on from participation and reflects the degree to which participation leads to opportunities and experience of empowerment and autonomy. By exploring individuals' perceived levels of influence and opportunities to influence, compared to their perception of that experienced by others, we can see the way in which relations between individuals and with institutions plays out in the good relations arena. An overview of the four domains and the links between them is provided in Appendix S.

6.3 Methodological process and issues

As previously mentioned, a number of key potential elements of this domain were put forward in the conceptual analysis undertaken by Johnson and Tatam (2009) and broken down into the broad categorisations of engagement and empowerment.

Following on from this starting point, a long list of 205 indicators was drawn up using the sources listed in Table 2.1 and in Appendix A. The relatively large number of indicators shows that many existing surveys focus a great deal of their attention on these kinds of issues. A number of themes were encompassed by these indicators including: participation and trust in politics and the political system; trust and confidence in institutions; volunteering; influencing the decision-making process; feeling of autonomy; and control over one's life choices.

We also created an 'ideal' list of indicators which were drawn up from the 20 focus group discussions that had taken place. There were 134 indicators on this ideal list that related directly to the participation and influence domain. The main themes that were present on this 'ideal list' covered: participation in activities within the community; participation in activities which were designed to influence what happens within the community; volunteering; participation in civic roles such as school governors; the degree to which people felt able to participate and their reasons for doing so; and the benefits of participation.

We then narrowed down the long list to a medium list of 12 indicators, consisting of 22 ideal measurements mapped against 20 existing measurements. A number of gaps/issues were also identified for discussion. This medium list was then refined further still to a short list of three key indicators and 14 measurements, followed by a refined short list of six indicators and eight existing measurements with a series of suggested areas for development.

The list of indicators and associated measurements for this domain have changed more substantially throughout the research process than any of the other three domains, which is a reflection of the degree to which this domain has been debated and contested. Some issues such as voting, which featured in the earlier lists, have been replaced by indicators and measurements which are designed to measure participation as a direct outcome of people's experience of good relations and which in turn affect the propensity of those involved to further experience positive or negative good relations.

The indicators around influence were not as passionately contested as those around participation, although it was pointed out in each stage of the research that influence

should be explored at a level which is meaningful to individuals, that is, in their neighbourhood, at school, at work and so on, rather than at a national or governmental level.

It is therefore of little surprise that there are gaps in the existing data covering the indicators in this domain and that there are many developmental issues for existing surveys that need to be addressed.

Moreover, it is important to note here that, perhaps more so than for the other domains, the indicators in this domain are not all equal in weighting. Indicator 1 should not be taken, alone, as a measure of good relations but in conjunction with the other indicators in this domain and with those in domains 1 and 2 and to some extent those in domain 3. Moreover this indicator requires additional qualitative supporting research in order to help us to provide a full picture. Indicator 2 is primarily qualitative and indicator 3 is a central element to this domain.

6.4   Proposed list of indicators: Domain 4

Participation

Indicator 4.1: Participation in organised activities

Indicator 4.2: Determinants of participation

Indicator 4.3: Opportunity to interact positively with a diverse range of people through participation

Influence/empowerment

Indicator 4.4: Opportunities and experience of influence

Indicator 4.5: Perceived influence of others

Indicator 4.6: Registering a view

6.5   Discussion of indicators

Existing indicators, proposed changes and new measurements for domain 4 are discussed below. Data gaps for equality strands and for England, Scotland and Wales are also outlined below but for further details of data gaps see the tables in Appendices M to R.

Indicator 4.1: Participation in organised activities

Participation in organised activities.

Key questions to address:

- The extent of the opportunities to participate in organised activities.

- The experience of participation in organised activities.

- The type of participation in organised activities.

- The way in which participation varies according to individuals or groups of individuals with different kinds of protected characteristics.

Existing measurements:

Measure a (England, Scotland, Wales):

> Now I am going to read off a list of voluntary organizations. For each one, could you tell me whether you are an active member, an inactive member or not a member of that type of organization?
> V24. Church or religious organization
> V25. Sport or recreational organization
> V26. Art, music or educational organization
> V27. Labor Union
> V28. Political party
> V29. Environmental organization
> V30. Professional association
> V31. Humanitarian or charitable organization
> V32. Consumer organization
> V33. Any other (write in):_____

Answer options: Active member; Inactive member; Don't belong.

Source: World Values Survey 2005-2006

Disaggregation by equality strand:

England: Information not available

Scotland: Gender (disaggregation possible); disability, ethnicity, age, religion, social class (data collected but sample sizes too small); sexual orientation, transgender (data not collected)

| Wales: | Gender, disability, ethnicity, age, religion, social class (data collected but sample sizes too small); sexual orientation, transgender (data not collected) |

Disaggregation by geographical level:

| England: | Information not available |

| Scotland: | Nationally; locally (data not collected) |

| Wales: | Nationally (data collected but sample size too small to disaggregate); locally (data not collected) |

Development issues:

This measure would ideally be widened to explore opportunities that individuals have to participate in these activities as well as their actual experience. It is important to add opportunities to become involved, as well as experience of being involved. Some people may not become members or participate because of time pressures or other factors, but may still have the opportunity to get involved. Some people may have time but not have the opportunity to participate because they feel excluded and unwelcome and this is significant for good relations. For others, a lack of time due to in-work poverty, for example, can itself reflect a lack of opportunity. The case for opportunity for participation and the lack of existing measurements is also noted in the EMF (Alkire et al., 2009).

We would also like to add a further two options: community organisations which aim to change the local neighbourhood, and organised community activities that are open to the general public.

Given the small sample sizes of the World Values Survey and the resulting limited ability to disaggregate data, it is recommended that this measure be added to existing mainstream surveys in Britain.

Proposed measurements:

The following changes are proposed to the existing measurement:

Measure a:

Now I am going to read off a list of voluntary organisations. For each one could you tell me whether you are an active member, an inactive member, or not a member of that type of organisation?

If you are not a member, can you tell me if you have had the opportunity to become a member of each of the following?

Church or religious organisation
Sport or recreational organisation
Art, music or educational organisation
Local neighbourhood campaign group
Trade union
Political party
Environmental organisation
Professional association
Humanitarian or charitable organisation
Consumer organisation
Any other (write in):_____

The following new measurement is proposed:

Measure b:

> How often in the last 12 months have you attended an organised community activity that is open to the general public, for example a fireworks display, a quiz in a public house, a summer fete.

Key recommendations:
To include existing measurements, proposed changes and new measurements to key national surveys so that a bigger sample size can be achieved, allowing for disaggregation by both equality strands and smaller geographical levels.

Rationale for selection on short list:
Here we are concerned with opportunities and actual experience of participation in organised activities. As previously mentioned we are interested in three key types of participation:

• organised activities that are (at least theoretically) open to everyone;

• organised 'group' activities through communities of interest; and

• campaign 'groups' and/or political parties which either propose and/or oppose change.

The EMF has some measurements in indicator 4: taking part in civil organisations within the participation, influence and voice domain (Alkire et al., 2009) which could also be drawn upon to inform this indicator. These include:

Measure 4.1 (E, W): Percentage who were a member of a local decision-making body in last 12 months.

Measure 4.1 (S): Percentage active in a local or national campaigning or solidarity organisation or group in last 12 months.

Measure 4.1 (W): Percentage active in a local or national campaigning or solidarity organisation or group in last three years.

It should be stated from the outset that this indicator (more so than the others in the GRMF) should not be taken on its own to measure a change in good relations. While participation is generally positive in society, participation in the context of good relations can have a range of positive and negative consequences. As previously pointed out, participation which is based around bridging social capital and intergroup activity (Putnam, 2000), such as intergenerational work, can be seen as positive for good relations. However, other kinds of participation may lead to tensions and conflict. For example, a recent demonstration in March 2010 by members of the English Defence League in Bolton led to violent clashes with members of Unite Against Fascism (*Bolton News*, 2010). Thus, while it is important to capture all participation we must not make an assumption that an increase in participation per se leads to an increase in good relations. The situation is much more complex and will require further qualitative analysis to explore potential areas of tensions and conflict which might result from growing participation.

This indicator is important in order to set the context of the opportunity for participation and kinds of participation that people are involved in. If taken into consideration with both indicators 4.2 and 4.3 of this domain, and with the indicators in domains 1, 2 and 3, it provides useful descriptive information for the GRMF. It paints a picture of the way in which an individual's experience of good relations impacts upon their capacity and experience of participation and the way in which the participation itself stimulates positive relations or indeed points to potential conflict or tensions.

As already stated, the opportunities that individuals have to participate, and the extent to which they actually participate, in these kinds of activities are often determined by their experience of good relations (which could be positive or

negative). In particular, their attitudes towards others, their perceived attitudes of others towards them, the resulting personal security that they feel in the public arena and to some extent their interaction with others, all influence the opportunities and experience individuals have to participate. By correlating the results of the appropriate measurements in domains 1, 2 and 3 with the result of this indicator, we can assess the way in which individuals' experience of good relations affects their ability to engage in these kinds of organised activities. Moreover, we can assess the types of activities that they participate in.

It is important to point out that the opportunities that people have to participate in organised activities will also be determined by other factors (for example, the number of activities that actually take place within a given community) and that this itself may be determined by issues such as geographical location. Villagers are likely to have less opportunity than urban dwellers to participate in such activities as there is more likely to be a greater number of these in urban areas. The socio-economic status of a particular community will also play a part in the opportunities that individuals have to participate in organised community activities. The nature of the activities is likely to vary according to the relative levels of wealth and poverty of any given community.

Government policy also plays a significant role in the degree of community activities and organisations within a given locality. Communities which have been designated status to receive particular funding streams in recent years have seen an influx in community organisations as a consequence. As explained earlier in this report, a good example of this can be seen in South Yorkshire. Objective One status allowed European funding to develop (among other things) the third sector across the county. As a result, there was a massive increase in the number of community-based organisations and activities with 2,586 'community projects achieved as a result of Community Economic Development plans' (Objective One Programme Directorate, 2007: 42).

It is therefore essential that, as well as exploring opportunities and experience of participation by equality strands, the demographic profile (see Chapter 7) and wider policy context of any given community is taken into account when analysing the opportunities individuals have to participate at this level.

Indicator 4.2: Determinants of participation
Factors which determine opportunity and experience of participation.

Key questions to address:

- The key factors which determine an individual's opportunity to, and experience of, participating in organised activities.

- The way in which people's experience of good relations determines participation.

- The extent to which factors which determine participation vary according to individuals with different kinds of protected characteristics.

Existing measurements:

There are no appropriate existing measurements in the surveys reviewed.

Development issues:

In order to capture the key determinants of, and barriers to, participation in organised activities, and the degree to which these are directly related to an individual's experience of good relations, in-depth qualitative research would be required. It is unlikely that this kind of subjective detailed analysis could be provided through large-scale quantitative surveys.

Proposed measurements:

It is proposed to use qualitative research to capture this information. This will involve using a series of in-depth questions in order to help us find out what the key reasons are for people participating in different kinds of organised activities. Participation may be facilitated by positive experience of interaction, positive attitudes and associated behaviour or high levels of personal security. It may also be stimulated by the opposite – negative attitudes and behaviour, low levels of personal security, and feelings of isolation.

Key recommendations:

To carry out qualitative research on the key reasons why people participate in organised activities in all three countries.

Rationale for selection on short list:

In order to assess the way in which participation in organised activities is a response to an individual's positive or negative experience of good relations, it is essential that we identify the key determining factors in their participation. To some extent, analysis of the links between indicator 1 of this domain (the opportunities and experience of participation) and the indicators in domains 1, 2 and in part 3 will enable us to explore

the nature of the relationship between an individual's experience of good relations and their participation in organised activities.

However, the extent to which other 'non-good relations' factors (for example, availability or lack of time) are involved in an individual's decision to participate will remain undetected. It is therefore necessary to explore the key determining factors in the decisions of individuals to participate or not in these kinds of organised activities. This indicator therefore requires the use of measurements which explore why individuals participate in each of the types of activities and, in particular, the degree to which this is due to their experience of good relations.

As we have already discussed in this chapter, individuals may react to their experience of good relations in a number of ways in relation to participation. This ranges from opting out altogether because of their negative experience of good relations to participating precisely because of their negative experience of good relations and a desire to interact with similar people to themselves. Some may even participate in a campaign group to stimulate change as a response to their own negative experience. On the other hand, the inclination to participate may be high because of a positive experience of good relations, but other issues such as a lack of time may prevent people from participating. This indicator is designed to assess the extent to which people's opportunity and experience of participation is an outcome of their experience of good relations.

The degree to which individuals feel able to be themselves when participating is also important to capture. Negative attitudes displayed towards some individuals with different kinds of protected characteristics will inevitably affect their ability to be themselves when participating. It is therefore important to look at the extent to which people feel they can be themselves and be open about their identity when engaging in this kind of participation (see indicator 2.5 in Chapter 4). This is difficult to measure in quantitative surveys which is why we are suggesting qualitative research here.

Determining factors of participation should ideally be disaggregated by the equality strands. This enables us to assess the degree to which an individual's experience of good relations, their resulting (non) participation, and their experience and opportunity to participate is determined by the existence of different kinds of protected characteristics. It is also necessary to consider the extent to which the presence of **some** protected characteristics is more influential in terms of determining an individual's participation patterns than is the possession of others.

Our research of existing data sources reveals that there are no matching questions in current national surveys that seek to find this kind of information and therefore completely new measurements would need to be developed. There is, however, a great deal of local and regional research into participation in the voluntary, community and faith (VCF) sector, and some appropriate questions may be adapted from these sources. Nevertheless, questions of this nature would be perhaps best captured by qualitative research rather than through quantitative surveys.

Indicator 4.3: Opportunity to interact with a diverse range of people through participation
Interaction with a diverse range of people through participation.

Key questions to address:

- The way in which participation in organised activities increases interaction with others and particularly with a diverse range of people.

- The nature of that interaction.

Existing measurements:

Measure a (England and Wales):

Thinking about the unpaid help you have given as part of a group, club or organisation in the last 12 months, that is since (DATE), how often, if at all, have you mixed with people from different ethnic or religious groups to yourself as part of this? Please think about all of the people you mix with as part of this activity.

Answer options: Daily; weekly; monthly; at least once a year; less often; never; don't know

Source: Citizenship Survey 2008-09

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age, religion, sexual orientation, social class (NS-SEC) (disaggregation possible); transgender (data not collected).

Scotland: Data not collected

Wales:	Gender and age (disaggregation possible); disability and social class (possible through combined years); ethnicity, religion, sexual orientation (sample sizes too small); and transgender (data not collected)

Disaggregation by geographical level:

England:	Nationally, regionally; locally (data collected, but sample size too small to disaggregate)
Scotland:	Data not collected
Wales:	Nationally; locally (data collected, but sample size too small to disaggregate)

Development issues:

This measurement, as it is currently worded, is inadequate but still offers the best starting point for measuring this indicator. There are a number of problems with this question, as it is currently worded, for the GRMF. Firstly, it is concerned with ethnicity and religion only and not with the other equality strands. Secondly, it simply asks about 'mixing' and this phrase is too vague. What we are really interested in is the nature of the interaction, that is, the degree to which it is positive or negative.

Proposed measurements:

- Does this participation lead directly to increased contact with a) other people like you; and b) people of other ages, with disabilities, other ethnic groups, different gender, other religions and/or beliefs, transgender, of a different sexual orientation, and other socio-economic status/social class?

- When this participation does lead to increased contact, would you describe that contact in general as: positive, neutral or negative?

Key recommendations:

To make the proposed changes to existing measurements, to add the new measurements proposed and to include the questions in Scottish surveys too.

Rationale for selection on short list:

The degree to which participation in organised activities increases an individual's contact and positive interaction with others is the crux of this domain. It is essential to assess the degree to which participation in these activities brings individuals into

161

positive contact with people who are similar to themselves (bonding social capital), as well as the extent to which it brings them into contact with a diverse range of people (bridging social capital).

At one end of the extreme, it will be possible to have participation in organised activities with a homogeneous group of people who are engaging in activities for the benefit of that community only, without engaging in interaction with a diverse range of people. While this is beneficial in terms of bonding social capital, it may also be a sign of some degree of segregation in a community (Johnson and Tatam, 2009) and highlight a need for further qualitative investigation and possible action. Conversely, there may be a situation where participation within a homogeneous group takes place for the benefit of that group but during this process, intergroup activity and partnership working means that participation increases positive contact with a diverse range of people (bridging social capital) (Putnam, 2000). This in turn increases understanding between diverse groups in society and is a positive signal in terms of good relations.

Evidence of the importance of social capital in preventing violence between ethnic groups was reported by Varshney (2002). His research of Hindu-Muslim relations in India showed that inter-communal networks of civic life such as business associations, professional organisations, clubs and everyday interactions promoted peace between communities.

Evidence of bridging social capital in the UK is presented in the Communities and Local Government's *Guidance on Meaningful Interaction*, for example, where a case study is outlined of a youth café launched in Dinnington in South Yorkshire in 2007. The café operated on the same evening as a sequence dance club, which consisted mainly of older local residents. The two activities ran alongside each other, and this:

> ... assisted building positive relationships between young and older
> people, with the two groups undertaking some activity together.
> (CLG, 2008: 26)

Moreover, ' "youth nuisance" was reduced significantly in the area' (CLG, 2008: 26).

Another project, based in Tottenham, encourages children and families from different cultural backgrounds to meet through the medium of cooking and sharing food:

> Neighbours from different communities have been brought into contact
> with each other and the project has facilitated women's involvement in

training sessions in food hygiene, first aid and children's face-painting…
The project engaged with Kosovan, Albanian, Turkish, Kurdish, Latin
American, Somali and West African communities.
(Hudson et al., 2007: 4)

A recent mapping exercise of positive contacts between Jews and Muslims, in fact, outlined a large number of activities including discussion groups, activities with schools and youth associations, and work to promote a greater understanding of different communities (Alif Aleph UK, 2005).

When analysing the information obtained from this indicator, careful attention needs to be paid to the demographic profile of communities (see Chapter 7: socio-demographic profile). The opportunities that people have to engage in positive interaction with a diverse range of people will, in part, be determined by the diversity of the population in that community. For example, participation in an organised activity in a multicultural community in London is more likely to lead to opportunities to interact with a diverse range of ethnic backgrounds than participation in an organised activity in a predominantly white village in a remote location in Wales.

Moreover, the degree to which individuals through organised activities are able to interact positively is also determined, to some extent, by the existence of structures in places to facilitate or enable intergroup collaboration and activity. This varies from locality to locality. The receipt of Objective One European funding in South Yorkshire (which has been mentioned earlier in this report), for example, led to an increase in the capacity and support for intergroup working and partnership activity between different interest groups (PEG, 2007).

So by exploring the extent to which participation in organised activities leads to an increase in positive interaction with people who are similar or with a diverse range of people (in conjunction with analysis of the demographic profile of communities), we can assess, at one level, if there are signs of segregation within the community. We can also assess if there are signs of individuals or groups of individuals with different kinds of protected characteristics interacting positively.

Exploring the kinds of organised activities that facilitate or enable positive interaction to occur with a diverse range of people, and the kinds of public spaces within which these activities most successfully take place, are important factors for policymakers to take into account. A good example of an organised community event which has been specifically designed to bring a diverse range of people together, and to encourage positive interaction, is the Abbeyfield Multicultural Festival which is held

on an annual basis in a multicultural part of Sheffield. The festival specifically aims to create a multicultural event where people of all ethnicities, religions and/or beliefs can come together and engage in positive interaction. The festival has been funded over the last few years by the New Deal for Communities with that specific goal in mind (PEG, 2006).

In Northern Ireland, funding bodies have actually been using the social capital framework to analyse the development of specific funding streams and to monitor the outcomes and impact of grant-making programmes (Belfast City Council, 2006).

Influence/empowerment

Indicator 4.4: Opportunities and experience of influence
Opportunities for and experience of empowerment

Key questions to address:
- The extent to which people feel they have the opportunities and experience of empowerment.

- The degree to which this varies in different settings, in the neighbourhood, at work, at school, in their social life.

- The extent to which this varies by individuals with different kinds of protected characteristics.

Existing measurements:

Measure a (England, Wales):

Now thinking about whether you can influence decisions. Please look at this card and tell me whether you agree or disagree with the following statements. Firstly, do you agree or disagree that you can influence decisions affecting your local area?

Answer options: Definitely agree; Tend to agree; Tend to disagree; Definitely disagree; Don't know.

Source: Citizenship Survey 2008-09

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age, religion, sexual orientation, social class (NS-SEC) (disaggregation possible); transgender (data not collected).

Scotland: Data not collected

Wales: Gender and age (disaggregation possible); disability, social class (possible through combined years); ethnicity, religion, sexual orientation (sample sizes too small to disaggregate); transgender (data not collected)

Disaggregation by geographical level:

England: Nationally, regionally; locally (data collected, but sample size too small to disaggregate)

Scotland: Data not collected

Wales: Nationally; locally (data collected, but sample size too small to disaggregate)

Measure a (Scotland)

I am going to read out a list of phrases which might be used to describe things a local council does. For each of these, please tell me to what extent you agree or disagree that it applies to your local council.

I can influence decisions affecting my local area

Source: Scottish Household Survey (from 2007 onwards; data not yet available for analysis) 2007-2008

Disaggregation by equality strand:

England: Data not collected

Scotland: Gender, disability, age and social class (disaggregation possible); ethnicity, religion (can produce White/total minority ethnic and Christian/non-Christian. May be

165

possible to disaggregate further by combining several years worth of data); sexual orientation (to be collected from 2010); transgender (data not collected).

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Nationally; locally (disaggregation possible for large local authorities only)

Wales: Data not collected

These two measurements are also included in the EMF through indicator 2: perceived influence in local area, in the domain participation, influence and voice (Alkire et al., 2009).

Measure b (England, Scotland, Wales):

Some people feel they have completely free choice and control over their lives, while other people feel that what they do has no real effect on what happens to them. Please use this scale where 1 means 'no choice at all' and 10 means 'a great deal of choice' to indicate how much freedom of choice and control you feel you have over the way your life turns out (code one number):

No choice at all   A great deal of choice
1 2 3 4 5 6 7 8 9 10

Source: World Values Survey 2005-2006

Disaggregation by equality strand:

England: Information not available

Scotland:	Gender (disaggregation possible); disability, ethnicity, age, religion, social class (data collected but sample sizes too small to disaggregate); sexual orientation, transgender (data not collected)
Wales:	Gender, disability, ethnicity, age, religion, social class (data collected but sample sizes too small to disaggregate); sexual orientation, transgender (data not collected)

Disaggregation by geographical level:

England:	Information not available
Scotland:	Nationally; locally (data not collected)
Wales:	Nationally (data collected but sample size too small to disaggregate); locally (data not collected)

Development issues:

Measure a:

The existing question needs to be widened to include other aspects of people's lives, work, school and social life. This is particularly important given that an individual's levels of empowerment and influence vary in different aspects of their lives. For example, some people may have very little influence in their local school or community but may be very influential in their workplace.

Also, to ask if people agree or disagree that they can influence is not sufficient. This will ascertain only people's experience of influence rather than their opportunities and experience. Adding in choice and control is therefore important.

Measure b:

Again the existing question needs to be widened to include other aspects of people's lives, work, school and social life.

Given the small sample sizes of the World Values Survey and the resulting limited ability to disaggregate data, it is recommended that this measure be added to existing mainstream surveys in Britain.

Proposed measurements:
The following new measurements are proposed:

Measure a:
Some people feel they have completely free choice and control over their lives, while other people feel that what they do has no real effect on what happens to them. Please use this scale where 1 means 'no choice at all' and 10 means 'a great deal of choice' to indicate how much choice and control do you feel that you have over: a) where you live; b) your work in general; c) your children's school overall; d) your social life (code one number):

<div align="center">

No choice at all   A great deal of choice
1 2 3 4 5 6 7 8 9 10

</div>

Measure b:
Some people feel they have completely free choice and control over their lives, while other people feel that what they do has no real effect on what happens to them. Please use this scale where 1 means 'no choice at all' and 10 means 'a great deal of choice' to indicate how much choice and control do you feel that you will have in five years' time over: a) where you live; b) your work in general; c) your children's school overall; d) your social life (code one number):

<div align="center">

No choice at all   A great deal of choice
1 2 3 4 5 6 7 8 9 10

</div>

These proposed measurements are adapted from Burchardt et al. (2009a: 40). Alternatively the same report proposes the following questions which could be adapted as follows:

> Some people feel that they have completely free choice and control over *[add in each of the following: where they live; work; their children's school; their social life],* while other people feel that what they do has no real effect on what happens to them. Imagine a ten step ladder, where on the bottom, the first step, stand people who are completely without free choice and control over *[add in each of the following: where they live; work; their children's school; their social life],* and on the highest step, the tenth, stand those with the most free choice and control.
> (Show card with a ladder with steps labelled from 1 to 10).
>
> a. On which step are you today?

b. On which step do you think you will be on in five years' time?

There is additionally a template containing a suite of five questions that are being developed and piloted relating to autonomy for the EMF (Burchardt et al., 2009a: 92). These could be further adapted for this purpose if it is felt that a more detailed analysis of levels of empowerment are needed.

Key recommendations:
To make the proposed changes and additions to existing surveys, coordinating suggestions with those highlighted in the EMF. To include proposed changes in key national surveys (rather than the World Values Survey) so that large sample sizes can be achieved, thus allowing for disaggregation by equality strand and smaller geographical area.

Rationale for selection on short list:
Opportunities and experience of empowerment and influence over decisions which are made in the key places within which good relations are played out (for example, in the neighbourhood, at work, at school and in one's social life) are important elements to capture in the GRMF. A lack of experience and opportunities to influence these areas of an individual's life can adversely affect their experience of good relations. However, it must be pointed out that having opportunities and experience of influence does not, in itself, guarantee that good relations exist.

Indeed, while an equal distribution of opportunities and experience of empowerment is unquestionably positive for the EMF, this is not necessarily the case for the GRMF. Within the GRMF, the key to understanding the significance of influence is the way in which individuals react to and/or view the distribution or perceived distribution of power (indicator 4.5). Thus it is essential that this indicator is taken into consideration with the following indicator: the perceived relative power of others.

Indicator 4.5: Perceived influence of others
Identification of groups of individuals who are perceived to have too much influence and autonomy.

Key questions:
The extent to which people feel that other individuals or groups of individuals have too much influence.

Existing measurements:
There are no identified existing measurements.

Development issues:
A new question would need to be developed and piloted based on the above proposed measure**.**

Proposed measurements:
Measure a:
Do you feel that any of the following groups of people have too much choice and control over *[add in each of the following: where they live; work; their children's school; their social life]? With answer options of people of different:* ethnic origin, religion and/or belief, transgender status, gender, sexual orientation, disability, age, socio-economic status.

Key recommendations:
Add the proposed measure to key national surveys.

Rationale for selection on short list:
This indicator represents one of the key ways in which the indicators around influence vary from those used in the EMF. While an equal distribution of perceived power is positive for a measurement of equality, the way in which power distribution is perceived by others is more significant for the GRMF.

We are interested in this indicator to explore if individuals feel that other groups of individuals, particularly those within the key equality strands, have too much control and choice over the key elements of their lives in a way that is significant for good relations. We recognise that this is not easy to measure quantitatively and may need qualitative supporting research. The findings of this indicator can then be compared and contrasted to those provided through indicator 4.4 and with those being developed for the EMF (Burchardt et al., 2009a). This will therefore allow an analysis to be made of the extent to which people have un/founded assumptions about the influence levels of other groups. It is often these kinds of assumptions about the relative power base of others that have implications for attitudes towards certain groups (domain 1).

Indicator 4.6: Registering a view
The proportion of the population who engage in political activity by registering a view.

Key questions:
• The extent to which people engage in political activity by registering a view.

170

- The degree to which this varies by equality strand.

Existing measurements:

Measure a (England and Wales):

If you wanted to influence decisions in your local area, how would you go about it? (Please choose your answers from this card.)

Answer options: Contact the council/a council official; contact my councillor; contact my MP; contact my assembly member (for Wales and London); sign a petition; organise a petition; attend a council meeting; attend a public meeting; contact local media or journalists; other, specify; wouldn't do anything; don't know

Source: Citizenship Survey 2008-09

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age, religion, sexual orientation, social class (NS-SEC) (disaggregation possible); transgender (data not collected).

Scotland: Data not collected

Wales: Gender and age (disaggregation possible); disability and social class (possible through combined years); ethnicity, religion and sexual orientation (sample size too small to disaggregate); transgender (data not collected)

Disaggregation by geographical level:

England: Nationally, regionally; locally (data collected, but sample size too small to disaggregate)

Scotland: Data not collected

Wales: Nationally, locally (data collected, but sample size too small to disaggregate)

171

Measure a (Scotland):   Have you ever done any of the things on this card as a way of registering what you personally thought about an issue?

Answer options: No, have not done any of these; contacted an MP or MSP; contacted a government department directly; responded to a consultation document; attended a public meeting; contacted radio, TV or a newspaper; signed a petition; raised the issue in an organisation I already belong to; gone on a protest or demonstration; attended an event organised as part of a consultation exercise; spoken to an influential person; formed a group of like-minded people; joined an existing organisation; actively took part in a campaign (e.g. leafleting, stuffing envelopes etc); given money to a campaign or organisation.

*Source***:**   Scottish Social Attitudes Survey 2009 (not in 2010 survey)

Disaggregation by equality strand:

England: Data not collected

Scotland: Gender, disability, age and social class (disaggregation possible); ethnicity, religion, sexual orientation (data collected but sample sizes too small); transgender (data not collected)

Wales: Data not collected

Disaggregation by geographical level:

England: Data not collected

Scotland: Nationally; locally (data collected but sample size too small to disaggregate)

Wales: Data not collected

These measurements are also included in the EMF through indicator 3: political activity of the participation, influence and voice domain (Alkire et al., 2009).

Measure b: (England, Scotland, Wales):

Percentage who voted in most recent general, national or local election.

Answer options: Not applicable

Source: British Election Study 2005

Disaggregation by equality strand:

England: Gender, disability, ethnicity, age, religion, social class (disaggregation possible); sexual orientation and transgender (data not collected)

Scotland: Gender, disability, ethnicity, age, religion, social class (disaggregation possible); sexual orientation and transgender (data not collected)

Wales: Gender and age (disaggregation possible); social class (disaggregation *may* be possible through broad groups); disability (disaggregation *may* be possible through combined years); ethnicity and religion (sample sizes too small); sexual orientation and transgender (data not collected)

Disaggregation by geographical level:

England: Nationally and regionally; locally (sample size too small to disaggregate)

Scotland: Nationally; locally (sample size too small to disaggregate)

Wales: Nationally; locally (sample size too small to disaggregate)

Development issues:
There are no key development issues.

Proposed measurements:
No additional measurements are proposed.

Key recommendations:
To re-introduce measure (a) into the Scottish Social Attitudes Survey.

Rationale for selection on short list:
This indicator aims to assess whether individuals engage in political activity through registering a view. This is designed to supplement the information collated through indicators 4.4 and 4.5 of this domain. By correlating the information provided through this indicator and indicators 4 and 5 of this domain, it will be possible to examine the degree to which people's perceived levels of control and choice, and their perception of the control and choice enjoyed by others, determines whether they register a view.

Akin to the issues pointed out around participation, expressed in indicator 4.1 of this domain, it will not be possible through these measurements alone to assess if the views registered are positive for good relations (for example, signing a petition to maintain funding for an inter-generational project), or actually reflect tensions or conflict within society. This is primarily because we will not know the precise nature of the political activity engaged in. Moreover, we could not, and would not wish to, make a subjective judgment of the nature of political engagement or the likely impact. However, by looking at the data generated by this indicator with the results of other indicators in the framework we can start to highlight particular issues that might give rise to conflict within certain communities.

It would be beneficial to carry out supporting supplementary qualitative research to establish more details of the kinds of political activity that people who feel that either they have low opportunities and experience of influence, and/or who feel that other groups in society have too much influence/power, engage in.

6.6 Summary
This chapter has examined the reasons for including participation and influence as one of the four domains and for the selection of six indicators. It has also outlined the existing measurements and their coverage, discussed development issues and presented proposed measurements where the existing measurements are deemed inadequate.

Domain rationale
- The concept of participation and influence, and the nature of its link to good relations, was a contentious area. It was difficult to achieve a consensus on the subject among academics and stakeholders.

- It was concluded, however, that participation and influence is vital to the GRMF, and that a person's willingness and ability to participate in the life and decision-making of their community is an outcome of their experience of good relations and further affects their ability to enjoy good relations.

- Whether or not people engage in participation is also determined by a number of factors beyond their experience of good relations, including: time; confidence; language; knowledge of what activities and/or groups are available; availability of activities of direct interest to them; and a desire to give something back to the community.

- The reaction of individuals to their experience of good relations in terms of participation varies substantially and it is important to assess how people with different kinds of protected characteristics react to their positive and/or negative experiences.

- The degree to which participation leads to people feeling that they have both the opportunity and experience of empowerment is important to capture within the GRMF. A lack of the ability or opportunity to exercise influence can have a negative impact upon an individual's experience of good relations.

- In the context of good relations it is important to explore how individuals perceive their influence, autonomy and empowerment, how they perceive their influence relative to that of others, and the impact of this in terms of registering views.

Selection of indicators
The final short list of indicators is as follows:

- participation in organised activities;
- determinants of participation;
- opportunity to interact positively with a diverse range of people through participation;
- opportunities and experience of influence;
- perceived influence of others; and
- registering a view.

Many of the indicators within this domain, perhaps more so than the other domains, should not be taken alone as a measure of good relations but in conjunction with the other indicators in this domain and with those in domains 1 and 2 and to some

extent those in domain 3. Indicators 4.2 and 4.5 cannot easily be captured through quantitative surveys but require a series of detailed, in-depth qualitative questions.

Measurements

There are arguably more gaps in existing measurements for the indicators within this participation and influence domain than in the other three domains for the GRMF. Moreover, where existing measurements are available, some changes and amendments are required. There are links between measurements within indicators 4.1, 4.4 and 4.6 and those within the EMF. The recent development of indicators for autonomy for the purpose of the EMF are particularly useful for indicator 4.4.

7. Data analysis

7.1 Introduction

While outlining the rationale for the domains and selection of the associated indicators and measurements, Chapters 3 to 6 have demonstrated the complex nature of the Good Relations Measurement Framework (GRMF). The links and interdependencies between indicators and measurements within and between domains are obvious and the importance of socio-economic profiles of geographical areas when analysing the data that the GRMF will provide have been reported clearly.

This chapter therefore aims to outline some of the issues that will need to be considered in relation to data analysis of the GRMF as well as some of the additional datasets relating to socio-economic information that will be required.

7.2 Links between indicators

Many of the indicators within the four domains are linked very closely to each other. This demonstrates the way in which the domains are closely connected and confirms the need to look at the data as a whole rather than to take each separate indicator or measurement in isolation. The links between indicators are particularly strong given the complexity of the GRMF and the interdependencies that many of the indicators have on each other. The research team would warn against taking any one indicator in isolation as a measure of good relations. Some particular dangers of using individual measurements in isolation have been outlined in Chapter 6.

Links between indicators are important because it may be possible to achieve improvements in some by raising the scores in others (improving the sense of personal security in an area, for example, might lead to greater trust, which in turn might lead to more positive interactions). It is important to be aware of the links between indicators in order to attribute such changes accurately.

There are also links between indicators within the GRMF and within the Equality Measurement Framework (EMF), and indicators in some domains are more closely connected to those in the GRMF than others. The links between some of the indicators in domain 2: personal security and the EMF (Alkire et al., 2009) are particularly strong and are detailed fully in Chapter 4. This emphasises the fact that some indicators are crucial for measuring both equality as well as good relations, and strengthens the argument for correlation analysis to take place between indicators both within each of the frameworks and also between them.

Undoubtedly, similar issues will arise in connection to the relationships with the EMF for children and the Human Rights Measurement Framework (HRMF).

We specify and categorise some of the key and most obvious links between the indicators in the four domains of the GRMF below.

Attitudes, behaviour and personal security

- Attitudes that people have towards others (domain 1) determines the extent to which people feel personally safe in a variety of public settings (indicator 2.1). In particular, a lack of respect (indicator 1.1) can sometimes escalate into open hostility and harassment, thus correlating with perceptions of personal safety (indicator 2.1).

- A lack of personal safety overall (indicator 2.1) has a negative effect on trust towards others, particularly if one has experienced, or fears experiencing, hate crime (indicator 2.2). People can be prejudiced about others, believing that they are untrustworthy (indicator 1.3), or even dangerous, and may therefore avoid going to certain places or avoid groups of young people in the street, for example, because they fear for their own personal safety (indicator 2.1).

- If people feel that they are not respected because of their identity, this can limit their ability to be themselves (indicator 2.5) and impact on their self-esteem (indicator 2.4). Some of those who cannot be themselves in public (indicator 2.5) might even exclude themselves from certain public places thus leading to isolation (3.1).

- People can have multiple identities, and they may experience 'multiple oppression' sometimes including hate crime (indicator 2.2), which can affect the way in which people feel comfortable with themselves (indicator 2.4).

- Indicator 2.4 (feeling comfortable with oneself) and indicator 2.5 (the ability to be oneself) fit closely with domain 1: attitudes, as they are attitudes towards oneself.

- Prejudices can exist even in relation to the beliefs people have about other people's views. For example, lesbian, gay, bisexual and trans people may feel that some people from certain ethnic or religious groups would be prejudiced against them and this may make them less willing to interact.

- The extent to which people feel physically and emotionally safe further determines the extent to which they have the opportunity and ability to interact with others, as well as the nature of the interaction. In relation to indicator 3.2, availability of support from neighbours, feeling support is at hand is often influenced by trust (indicator 1.3) towards others. Availability of support will also enhance perceptions of personal safety (indicator 2.1) in the area where one lives.

Attitudes, interaction and valuing diversity

- Valuing diversity in general terms (indicator 1.2) is often linked to people's attitudes towards others – in terms of mutual respect (indicator 1.1), trust (indicator 1.3) and (lack of) prejudices (indicator 1.4) – as well as their actual experiences of interaction with other people (indicator 3.4).

- Being isolated (indicator 3.1), either because of physical constraint or unwillingness or fear of interacting with others, will of course limit such experiences of interacting with a diverse range of people (indicator 3.4) as well as participation in organised activities (indicator 4.1).

- Experience of interaction with a diverse range of people (indicator 3.4) affects people's views on others: positive experiences produce trust (indicator 1.3) and a sense of respect (indicator 1.1); negative experiences can reinforce prejudices (indicator 1.4).

Participation as an outcome of attitudes, personal security and interaction

- The determinants of participation stretch across three domains: people's attitudes (domain 1), their resulting perception of emotional and physical security (domain 2) and their experience of interaction (domain 3). Participation can be a medium through which both positive and negative experiences are reinforced, depending upon how individuals react to their experience of relations with others in society.

- People's experience of interaction as demonstrated through indicator 3.1 (isolation) and indicator 3.2 (availability of support from neighbours) can affect their willingness to participate in organised activities (4.1).

- It is important to capture the degree to which individuals feel able to be themselves (indicator 2.5) when participating in organised, more formal, activities (indicator 4.1).

Attitudes, behaviour and perceptions of influence

- Indicator 4.4, opportunities and experience of influence, needs to be taken into consideration with indicator 4.5, the perceived relative power of others. If an individual perceives members of a different 'group' as being more influential or having more power than he or she has, this can generate negative prejudices (indicator 1.4).

- Indicator 4.6 (registering a view) supplements the information collated through indicators 4.4 (opportunities and experience of influence) and 4.5 (perceived influence of others). Correlation between these indicators enables us to examine the degree to which people's perceived levels of control and choice, and their perception of the levels of control and choice enjoyed by others, determines whether they register a view.

7.3 Socio-economic profiles

There was a large consensus during the course of the research that information gathered through the four domains of good relations should be integrated by a set of socio-economic indicators – at national, regional and local level. Such variables are outlined in the section below.

7.4 Why include socio-economic indicators?

One of the main issues which emerged quite clearly within the research project is that many, if not all, the indicators included in the GRMF would be affected by the characteristics of areas and places in which people live and interact. In particular:

- Attitudes to others – especially those towards people seen as members of a 'different group' – would be affected by the extent to which such groups are present and visible in different contexts.

- Perceived personal security (both in general and in relation to specific groups) will be dependent on the overall crime rates and overall 'environmental' conditions of an area.

- Experiences of interaction with others are dependent upon actual opportunity to interact, that is, the presence of other people belonging to certain groups. Interaction with individuals from particular groups cannot be measured meaningfully if these groups are not present. A low level of interaction between people of, for example, a different religion and/or belief or social class in a socially and culturally homogeneous area is not easily compared to the same low level of interaction in a very diverse area.

- Participation and influence in community activities will depend on the actual presence of community organisations and formal and informal groups, as well as on the general 'community' infrastructure of an area.

All these elements are also highly interconnected and will unfold differently in different contexts and at different geographical levels.

When looking at the results of a set of indicators within a specific local authority or neighbourhood, it is important to contextualise them in relation to the general characteristics of the area. The same is true when looking at the overall national picture, although issues of averaging make this an even more complex exercise.

It must be highlighted that the GRMF is not designed to be a set of 'prescriptive' measurements which can be aggregated as a sum of 'positive' or 'negative' elements. Rather, it is a descriptive and exploratory tool which aims to provide a picture, as comprehensive as possible, about the state of the nation (or a small area when data are disaggregated) in terms of good relations. This is the case for all the measurements included and even more so for the socio-economic measurements identified in this section. In other words, a higher or lower level of diversity, for example, is not measured as a linear indication of positive, 'good' relations, but just as one of the contextual elements within which relations take place and analysis should be conducted.

7.5   Socio-economic indicators

Unlike the indicators and measurements grouped under the four domains – which are mainly direct subjective questions to individual respondents to surveys – the indicators used for the area profiles are mainly 'factual' objective data coming from official statistics and summarising the overall characteristics of an area rather than the feelings and experiences of a sample of individuals. The main data sources for the area profiles are the Census, the Labour Force Survey, the Annual Population Survey and the Office for National Statistics (ONS) mid-year population estimates. It should be noted that statistical information on sexual orientation or gender reassignment provided within these official surveys is limited and not reliable.

The set of socio-economic indicators needs to include the following:

Proportion of diverse groups/equality strands

Equality strands:
- Proportion of people by age groups.

- Proportion of people by health conditions/disability.
- Proportion of people by gender.
- Proportion of people by sexual orientation.
- Proportion of people who commenced or completed gender reassignment.
- Proportion of people by ethnic groups.
- Proportion of people by religion and/or belief.
- Proportion of people by socio-economic condition (class).

Other relevant variables:

- Proportion of people by nationality.
- Proportion of people by country of birth.
- Proportion of 'immigrants' (that is, people who moved to the UK in the last 12 months).
- Proportion of people by language spoken.

Diversity indices

Diversity indices are a statistical measurement of the level of diversity within a population in terms of number of different groups and proportion and distribution of each group. These indices are widely used in demographic and population studies; in particular the ONS has published data on ethnic diversity by local authority (Large and Ghosh, 2006). The ethnic diversity index is defined as 'the probability of two persons selected at random in a local authority district belonging to different ethnic groups' – for example, a 0.85 score for London means that there is an 85 per cent probability that two people chosen at random from London's residents would be from different ethnic groups.

Diversity indices provide a much more effective way to assess overall diversity of a population rather than looking at the proportion of each group, and it would therefore be advisable to include such indices in the GRMF area profiles not just for ethnicity but for all the relevant equality strands. Although no such index is currently computed by data providers for the other strands, this would be feasible using existing datasets.

Crime statistics

- Crime rates – that is, notifiable offences recorded by the police.

The currently available classification includes: violence against the person; wounding or other act endangering life; other wounding; harassment including penalty notices for disorder; common assault; robbery; theft from the person; criminal damage

including arson; burglary in a dwelling; burglary other than a dwelling; theft of a motor vehicle; and theft from a motor vehicle.

- Reported experiences of crime.

The key data sources include: the Home Office, the British Crime Survey (BCS) and the Scottish Crime and Justice Survey, which ask people about crimes they have experienced. The BCS includes crimes which are not reported to the police, so it is an important alternative to police records. The survey collects information about: the victims of crime, the circumstances in which incidents occur and the behaviour of offenders in committing crimes.

It is proposed that some of the data on crime rates be used also for measurements of indicators in domain 2: personal security. Some are also used for the EMF (see Chapter 4 for more details).

Overall socio-economic conditions
- Index of Multiple Deprivation

The Indices of Multiple Deprivation (IMD) 2007 – developed by Communities and Local Government (CLG) – combines 38 indicators, grouped into seven domains: income; employment; health and disability; education, skills and training; barriers to housing and services; living environment; and crime.

Indicators are combined into a single deprivation score for each small area in England, allowing for the calculation of the relative ranking of areas. District summaries at local authority level are also produced. The Scottish Government and Welsh Assembly produce IMDs for Scotland and Wales based on fairly similar methodologies.

The IMD is a measurement of relative position and not of absolute socio-economic conditions, and it cannot be used to assess the overall level of deprivation for the whole of England. There are also supplementary indices measuring income deprivation among children and older people: the Income Deprivation Affecting Children Index and the Income Deprivation Affecting Older People Index.

Additional variables
Three additional key variables are also important to take into consideration when analysing the data within the GRMF: urban/rural locations through population density measures; the size and scale of the voluntary, community and faith sector (VCF)

and supporting infrastructure through local infrastructure organisations (particularly relevant for participation); and the existence of area-based public regeneration and renewal funding which may be a determinant of the way in which good relations is experienced within particular communities. It must be noted that reliable data availability on the VCF sector is difficult to obtain and is often patchy throughout the country. Research carried out by the National Association for Voluntary and Community Action and the National Council for Voluntary Organisations may, however, be of some use here.

Conclusion

This chapter has outlined some of the key issues that will need to be considered in relation to data analysis of the GRMF and some of the key additional datasets relating to socio-economic information that will be required.

8.   Conclusions and recommendations

This chapter summarises the process of developing the indicators for the Good Relations Measurement Framework (GRMF) and outlines overall recommendations arising from the study as well as highlighting specific differences between data availability in England, Scotland and Wales. The GRMF is first and foremost a descriptive tool that will draw a picture of the state of good relations in Britain at a certain moment in time. It will allow trends on good relations to be depicted over particular time periods. It will inform decision-makers on the most important characteristics of good relations in Britain, providing an evidence base for identifying issues that need policy attention.

The GRMF will highlight areas of concern as they affect individuals and groups with different protected characteristics in Britain, and any areas of concern about relationships between particular groups.

Four domains have been selected which capture the nature of good relations in this framework: attitudes, personal security, interaction with others, and participation and influence. In developing the GRMF, one domain, that of 'sense of belonging' which was originally proposed in the conceptual framework (Johnson and Tatam, 2009) has been removed, with most of the potential content now subsumed into interaction.

During the research for the GRMF, the importance of widening the framework beyond issues of ethnicity and religion and/or belief (that have tended to be the focus of community cohesion work) to all the equality strands (ethnicity, gender, age, transgender status, sexual orientation, religion and/or belief, socio-economic status/social class) has become increasingly evident. The need to incorporate all the equality strands into the framework has been supported by all those consulted for this research, by members of the general public attending the 20 focus groups and by the stakeholders who were consulted through round table discussions in England, Scotland and Wales. Moreover, the evidence from this research supports the more recent addition of socio-economic status/social class as a focus of concern and activity. This is particularly interesting in the light of research on the importance of class in segregation (and consequent lack of interaction), and the research which suggests that socio-economic inequality can lead to negative good relations.

Good relations within all four domains are also played out in many spaces and places, going a long way beyond the traditional focus on neighbourhood or the narrow spatial definitions of community. Individuals experience good relations in a

range of additional places: workplaces, schools and leisure places and many different kinds of public, institutional or shared spaces.

As a result of this study, 19 indicators have been identified across the four domains, comprising 60 existing measurements overall. Data are already available for these existing measurements across a number of the equality strands but a series of specific recommended changes to existing questions and/or newly proposed questions are suggested in order to ensure that the data collected depicts an accurate picture of the state of good relations in Great Britain, as well as by country and smaller geographical localities.

- We suggest a series of very specific changes to existing measurements as well as a series of additional new measurements in order to ensure that the state of good relations is measured accurately in Britain. The specific proposed changes and new measurements are listed in the executive summary and within Chapters 3 to 6.

The suggestions and recommendations that follow highlight data gaps and suggest areas that would benefit from greater data availability.

The process of selecting indicators
The project comprised three specific phases of research. Phase 1 involved developing a long list of indicators, phase 2 was concerned with narrowing the long list down to a medium list and then a short list of indicators, and phase 3 was primarily based around finalising the development of framework and its future use.

Throughout the process of deciding which indicators and measurements should be retained and which should be dropped, selection criteria were applied to help in the assessment based on four key themes: centrality and appropriateness; clarity, precision, unambiguousness and specificity; complementarity versus overlap, and coverage and power. Because of the complex and subjective nature of good relations a combination of these selection criteria and pragmatism were required.

In developing the GRMF we have attempted to ensure that many of the issues will be meaningful over time. However, as with the Equality Measurement Framework (EMF), it is important that the GRMF is not regarded as fixed in stone and it should be recognised that while many indicators should be retained over time for the purpose of tracking changes, some changes may be required to indicators in order to keep the framework up to date.

- We suggest that the Commission addresses with the commissioners of the major datasets used for the framework and the devolved administrations the idea of running a series of carefully designed focus groups which represent individuals who fall both within and outside each of the equality strands (including social class). These focus groups could take place on a regular basis in order to ensure that the GRMF continues to be relevant at a grass roots level.

Quantitative and qualitative data

While many of the indicators within the GRMF can be measured through quantitative surveys, because of the complex and subjective nature of good relations, some indicators require more qualitative in-depth research. Indicators within domain 2 (personal security) and domain 4 (participation and influence) provide notable examples of this requirement. The need for qualitative research for some elements of the GRMF also became evident when consulting individuals with, or representing those with, multiple identities. Analysis of the results of quantitative surveys by equality strand may not capture some of the complex issues facing those with multiple identifies or those individuals who are often 'chronically excluded' (for example Gypsies and Travellers, homeless people, sex workers, asylum seekers), thus further supporting the need for some supporting qualitative research.

- We suggest that the Commission addresses with the commissioners of the major datasets used for the framework and the devolved administrations the idea of carrying out qualitative research for indicator 2.6 (the impact of (in)security) and indicator 4.2 (the determinants of participation).

- We suggest that the Commission addresses with the commissioners of the major datasets used for the framework and the devolved administrations the idea of carrying out qualitative research with groups of people who are under-represented or not represented in major national quantitative datasets and with those with multiple identities. This will ensure that the state of good relations, as it affects all groups in society, will be presented and will enable us to gain more information about the meaning of some of the results of the quantitative findings. Trans people, for example, can have many identities and data commissioners would benefit from carrying out additional supporting qualitative research.

Data availability by geographical location

As the existing measurements for the key indicators of the GRMF are drawn from a number of different surveys it is inevitable that geographical coverage is inconsistent. Wherever possible, where there are gaps for one or more country, alternative similar

measurements have been included in the framework. The tables in Appendices M to R show the availability of data for the existing measurements for each indicator of the GRMF by country. Some indicators clearly provide a more comprehensive coverage geographically than others. However, it is important to take into account the sample sizes that are available and the extent to which these are meaningful once disaggregated by locality. Evidence reported within each of Chapters 3 to 6 and the information provided in the tables in Appendices M to R clearly demonstrates that much of the data cannot be disaggregated meaningfully at a local level, this being particularly the case in both Scotland and Wales. Our research has demonstrated that good relations is very locality specific and has emphasised the importance of particular public places in local neighbourhoods. Moreover, interventions at a local level are where key changes in relation to good relations can be made.

- We suggest that local authorities carry out further research based on the indicators and measurements within the GRMF in order to map the state of good relations locally and to identify measurements which could be taken to improve the situation.

Key gaps for each country by domain are listed below.

Domain 1: Attitudes
Indicator 1.1 (respect) is covered by measurements in both England and Wales but there are key gaps in data collection relating to respect in Scotland. Sample sizes are sometimes too small for Welsh data to be disaggregated particularly by ethnicity, religion and sexual orientation. However, by using data for combined years in Wales data can be disaggregated by disability and social class. Measurements for indicator 1.2 (valuing diversity) and indicator 1.3 (trust) are generally well covered in all three countries; however, for many of the measurements in both Scotland and Wales, sample sizes are too small to disaggregate by many of the equality strands. Indicator 1.4 (admitted prejudice), on the other hand, is fairly well covered in existing measurements in Scotland but large gaps exist in both England and Wales. In Scotland, data can be disaggregated by some of the equality strands (gender, disability, age and social class). There is an absence of data collection for transgender for all measurements in all three countries.

- We suggest the inclusion of measurements relating to respect in the Scottish Social Attitudes Survey and questions relating to admitted prejudice similar to those available in the Scottish Social Attitudes Survey for surveys in both England and Wales, perhaps through the Citizenship Survey.

- We suggest that the possibility of including transgender as part of the data collection process in all major surveys be discussed between data commissioners and organisations representing transgender groups.

Domain 2: Personal security

Existing measurements for indicator 2.1 (perception of personal safety) are well covered in Wales but there are many gaps in coverage in both England and Scotland. In Wales, data can be disaggregated by many of the equality strands, although sample sizes are too small for detailed disaggregation by both ethnicity and religion and data on sexual orientation is not always collected. Indicator 2.2 (hate crime) on the other hand is fairly well covered in all three countries, with existing data on violent crime patchy as there are some gaps in each of the three countries. In Scotland, data for some measurements is not collected and in both England and Wales, sample sizes are sometimes too small for data to be disaggregated by many of the equality strands. Existing data for the final three indicators of personal security are much less comprehensive, with no existing suitable quantitative measurements identified in either England, Scotland or Wales for indicator 2.4 (feeling comfortable with oneself), although a measurement is being developed through the EMF, or indicator 2.6 (impact of (in)security). Meanwhile existing measurements for indicator 2.5 (ability to be oneself) do exist but for Northern Ireland only. There is an absence of data collection for transgender for all three countries.

- We suggest a wider coverage of questions relating to personal safety in surveys conducted in both England and Scotland and improvements in coverage of measurements relating to violent crimes in all three countries. The measurements used currently in Northern Ireland for the 'ability to be oneself' should also be included in existing surveys in England, Scotland and Wales.

- We suggest that the possibility of including transgender as part of the data collection process in all major surveys be discussed between data commissioners and organisations representing transgender.

Domain 3: Interaction with others

Indicator 3.1 (isolation) is covered in existing data in Wales but gaps exist in Scotland and also, although to a lesser extent, in England. Disaggregation by equality strands for data that does exist is possible for many of the equality strands in England but less so in Scotland and Wales, with sample sizes often being too small, particularly for ethnicity, religion and sexual orientation. Existing measurements for indicator 3.2 (availability of support from neighbours) are covered in Scotland but are not available in either England or Wales. In Scotland, disaggregation by equality strand is possible

except for ethnicity, religion and sexual orientation where sample sizes are too small. Measurement 3.3 (ability to interact) is available in England and Wales but not in Scotland. Disaggregation by equality strand is possible for England, but for Wales, sample sizes are too small for ethnicity, religion and sexual orientation. Finally, indicator 3.4 (experience of interaction with a diverse range of people) is covered to some extent in both England and Wales but not at all in Scotland. Again disaggregation by equality strand is possible in England but in Wales sample sizes are too small for ethnicity, religion, and sexual orientation. There is an absence of data collection for transgender for all three countries.

- We suggest adding into relevant Scottish surveys measurements relating to isolation, ability to interact and experience of interaction with a diverse range of people. Questions relating to availability of support from neighbours should be included in English and Welsh surveys.

- We suggest that the possibility of including transgender as part of the data collection process in all major surveys be discussed between data commissioners and organisations representing transgender.

Domain 4: Participation and influence
There are less gaps in data availability at a geographical level for this domain in comparison to the others, although data availability for this domain overall is much poorer than for the other domains. Scotland, however, is slightly less well covered than England and Wales. There is no existing data for indicator 4.3 (opportunity to interact positively with a diverse range of people through participation) in Scotland. No existing measurements have been identified in any of the three countries for indicator 4.5: perceived influence of others. There is an absence of data collection for transgender for all three countries.

- Measurements for participation and influence generally need to be improved in all three countries and we suggest that a suite of questions relating to the indicators in this domain are piloted as part of existing surveys. A new question relating to the opportunity to interact with a diverse range of people is required in Scotland.

- We suggest the possibility of including transgender as part of the data collection process in all major surveys be discussed between data commissioners and organisations representing transgender groups.

Data availability by equality strand

Throughout the main body of the report, within Chapters 3, 4, 5, and 6 which discuss the final short list of indicators for each domain, coverage of the existing measurements by equality strand has been outlined. Two key issues have been highlighted in terms of data availability by equality strand: strand specific questions; and the ability to disaggregate data by equality strand.

Strand specific questions

Our research has shown that many of the existing measurements selected for the GRMF are either very general questions which do not address a specific equality strand (for example, 'Would you say that you are treated with respect at work, school, college?') or are strand specific (for example, 'Say whether you think it has gone too far or not gone far enough, for example, attempts to give equal opportunities to women?'). Many of the existing strand-specific questions cover ethnicity and/or religion only and we have suggested that these questions are widened to incorporate adequately all the equality strands. Moreover, currently most surveys collect information about religion but not belief (which might include non-religious beliefs) and therefore we also suggest that data about belief, as well as religion, is collected in all existing surveys.

- We suggest that data commissioners widen out the existing strand-specific questions to include all the equality strands.

- We suggest that data commissioners widen out questions about religion to include religion and/or beliefs.

Moreover, although we suggest the strand specific questions should be widened to include all the equality strands there is a clear difficulty applying this to young people (within the age equality stand). Questions can be broadened to include questions about children and young people but all the surveys where these existing measurements are taken from are designed for adults. Whilst an adult perspective on the way in which young people experience good relations is important, it is equally if not more important to ask the young people themselves.

- We therefore suggest that future consideration should be given to the relevance of the GRMF for young people.

Disaggregation of data by equality strand

The degree to which each of the existing indicators to be included in the GRMF can be disaggregated by each of the equality strands is listed within each of the

domain chapters (Chapters 3 to 6). It has been discussed briefly for each country in the previous section (*Data availability by geographical location*, p. 187) and is summarised in the tables in Appendices M to R. The tables in Appendices M to R show clearly that although the data can be made available for many of the equality strands, there are notable gaps for some of the equality strands, particularly for transgender and also, although to a lesser extent, for sexual orientation. Some gaps exist also for socio-economic status/social class and there are some gaps in data availability for both religion and for ethnicity, particularly in Scotland and Wales where sample sizes are often too small to disaggregate.

A summary of the key suggestions and recommendations and the relevant organisation (s) for which they are appropriate is provided in Table 8.1.

Table 8.1   Summary of key suggestions and recommendations

Suggestions and recommendations	Relevant organisation(s)
Focus groups on a regular basis to ensure the GRMF remains relevant	• Equality and Human Rights Commission • Commissioners of the major datasets • Welsh Assembly Government • Scottish Government
Qualitative research for indicators 2.6 (the impact of (in)security) and 4.2 (the determinants of participation)	• Equality and Human Rights Commission • Commissioners of the major datasets • Welsh Assembly Government • Scottish Government
Qualitative research with groups of people who are under-represented or not represented in major national quantitative datasets and with those with multiple identities (transgender, sexual orientation, homeless, Gypsies and Travellers, asylum seekers, sex workers)	• Equality and Human Rights Commission • Commissioners of the major datasets • Welsh Assembly Government • Scottish Government
Further research based on the indicators and measurements within the GRMF in order to map the state of good relations locally and to identify measures to improve the state of good relations	• Local authorities
Possibility of including transgender as part of the data collection process in all major surveys to be discussed	• Commissioners of the major datasets • Organisations representing transgender groups
Widen out the existing strand-specific questions to include all the equality strands and widen out questions about religion to include religion and/or beliefs	• Equality and Human Rights Commission • Commissioners of the major datasets • Welsh Assembly Government • Scottish Government

Suggestions and recommendations	Relevant organisation(s)
Future consideration should be given to the relevance of the GRMF for young people	• Equality and Human Rights Commission • Commissioners of the major datasets • Welsh Assembly Government • Scottish Government
Inclusion of measurements relating to respect in Scotland	• Scottish Social Attitudes Survey
Inclusion of measurements relating to admitted prejudice in England and Wales	• Citizenship Survey
Wider coverage of questions relating to personal safety and violent crime	• British Crime Survey • Scottish Crime and Justice Survey
Measurements used currently in Northern Ireland for the 'ability to be oneself' to be inlcuded in existing surveys	• Commissioners of the major datasets
Measurements relating to isolation, ability to interact, experience of interaction and opportunity to interact with a diverse range of people to be added to Scottish surveys	• Scottish Social Attitudes Survey
Questions relating to availability of support from neighbours should be included in English and Welsh surveys.	• Citizenship Survey
A suite of questions relating to the indicators in the participation and influence domain be piloted	• Equality and Human Rights Commission • Commissioners of the major datasets • Welsh Assembly Government • Scottish Government

Bibliography

Abrams, D. (2010) *Processes of Prejudice: Theory, Evidence and Intervention.* EHRC Research Report no. 56. Manchester: Equality and Human Rights Commission.

Abrams, D. and Houston, D. (2006) *Equality, Diversity and Prejudice in Britain. Results from the 2005 National Survey.* Canterbury: Centre for the Study of Group Processes, University of Kent. Available at: http://archive.cabinetoffice.gov.uk/equalitiesreview/upload/assets/www.theequalitiesreview.org.uk/kentequality.pdf

Alesina, A. and La Ferrara, E. (2000) 'Participation in heterogeneous communities', *The Quarterly Journal of Economics*, 115, 3: 847-904.

Alif Aleph UK (2005) *A Mapping Report of Positive Contact between British Muslims and British Jews.* London: The Uniting Britain Trust.

Alkire, S., Bastagli, F., Burchardt, T., Clark, D., Holder, H., Ibrahim, S., Munoz, M., Terrazas, P., Tsang, T. and Vizard, P. (2009) *Developing the Equality Measurement Framework: Selecting the Indicators.* EHRC Research Report no. 31. Manchester: Equality and Human Rights Commission.

Allen, C., Camina, M., Casey, R., Coward, S. and Wood, M. (2005) *Mixed Tenure Twenty Years On - Nothing out of the Ordinary*. Coventry: Chartered Institute of Housing.

Allen, C., Powell, R., Casey, R. and Coward, S. (2007) 'Ordinary, the same as anywhere else: notes on the management of spoiled identity in marginal middle-class neighbourhoods', *Sociology*, 41, 2: 239-58.

Allen, J. (2006) *Worry about Crime in England and Wales: Findings from the 2003/04 and 2004/05 British Crime Survey*. Home Office Online Report 15/06.

Alsop, R. and Heinsohn, N. (2005) 'Measuring empowerment in practice: structuring analysis and framing indicators', *World Bank Policy Research Working Paper* 3510.

Amas, N. and Crosland, B. (2006) *Understanding the Stranger: Building Bridges Community Handbook.* London: Calouste Gulbenkian Foundation.

Amin, A. (2002) *Ethnicity and the Multicultural City. Living with Diversity*. Report for the Department of Transport, Local Government and the Regions and the ESRC City Initiatives. Available at: http://www.pucp.edu.pe/ridei/b_virtual/archivos/Amin_ethnicity.pdf

Anderson, S., Bromley, C. and Given, L. (2005) *Public Attitudes Towards Young People and Youth Crime in Scotland*. Available at: http://www.scotland.gov.uk/Resource/Doc/55971/0015629.pdf

Aspinall, P. and Watters, C. (2009) *Refugees and Asylum Seekers: a Review from an Equality and Human Rights Perspective.* EHRC Research Report no. 52. Manchester: Equality and Human Rights Commission.

Attwood, C., Singh, G., Prime, D., Creasey, R. *et al.* (2003) *2001 Home Office Citizenship Survey: People, Families and Communities.* London: Home Office.

Back, L., Keith, M., Khan, A., Shukra, K. and Solomos, J. (2002) 'New Labour's white heart: politics, multiculturalism and the return of assimilation', *The Political Quarterly*, 73, 4: 445–54.

Balderston, S. and Roebuck, E. (2010) *Empowering People to Tackle Hate Crime.* Report for the Equality and Human Rights Commission North East Region. Available at: http://www.equalityhumanrights.com/fairer-britain/good-relations/empowering-people-to-tackle-hate-crime/index.html

Beck, W., van der Maesen, L. and Walker, A. (1997) *The Social Quality of Europe.* The Hague, Netherlands: Kluwer Law International.

Belfast City Council (no date) *Good Relations: Our Vision.* Good Relations Unit. Available at: http://www.belfastcity.gov.uk/goodrelations/index.asp

Belfast City Council (2006) *Community Engagement, Good Relations and Good Practice.* Belfast: Belfast City Council.

Ben-Tovim, G., Gabriel, J., Law, I. and Stredder, K. (1992) 'A political analysis of local struggles for racial equality', in P. Braham, A. Rattansi and R. Skellington (eds.), *Racism and Antiracism: Inequalities, Opportunities and Policies.* London: Sage.

Berman Y. and Phillips, D. (2004) *Indicators for Social Cohesion*, 5th Draft. Amsterdam: European Foundation on Social Quality Working Paper.

Berman, Y. and Phillips, D. (2009) 'Social quality in post-industrial societies: the growth of migrant remittances in international social welfare', in Powell, J.L. and Hendricks, J. (eds.), *The Welfare State in Post-Industrial Society: a Global Perspective*. New York: Springer.

Berube, A. (2005) *Transatlantic Perspectives on Mixed Communities.* York: Joseph Rowntree Foundation.

Bolton News (2010) 'Police condemn violent UAF and EDL protestors', 22 March. Available at: www.theboltonnews.co.uk

Botcherby, S. and Creegan, C. (2009) *Moving Forward: Putting Sexual Orientation in the Public Domain*. EHRC Research Summary. Manchester: Equality and Human Rights Commission.

Broadwood, J. and Sugden, N. (2009) *Building Cohesive Communities.*. London: Communities and Local Government.

Buchanan, S., Grillo, B. and Threadgold, T. (2003) *What's the Story?* Results from Research into Media Coverage of Refugees and Asylum Seekers in the UK. London: Article 19.

Buonfino, A. and Hilder, P. (2003) *Neighbouring in Contemporary Britain: a Think-piece for the Joseph Rowntree Foundation Housing and Neighbourhoods Committee*. Available at: http://www.jrf.org.uk/publications/neighbouring-contemporary-britain-think-piece-joseph-rowntree-foundation-housing-and-ne

Burchardt, T., Evans, M. and Holder, H. (2009a) *Measuring Inequality: Autonomy - the Degree of Empowerment in Decisions about One's Own Life*. Oxford: Centre for Analysis of Social Exclusion, Oxford University.

Burchardt, T., Tsang, T. and Vizard, P. (2009b) *Specialist Consultation on the List of Central and Valuable Capabilities for Children*. EHRC Research Report no. 41. Manchester: Equality and Human Rights Commission.

Cantle, T. (2001) *Community Cohesion: a Report of the Independent Review Team*. London: Home Office.

Cantle, T. (2005) *Community Cohesion*. Basingstoke: Palgrave Macmillan.

CBSS (2009) *The Rosenberg Self-Esteem Scale*. College Park, MD: College of Behavioural and Social Sciences, Department of Sociology, University of Maryland. Available from: http://www.bsos.umd.edu/socy/Research/rosenberg.htm

Cemlyn, S., Greenfields, M., Burnett, S., Matthews, Z. and Whitwell, C. (2009) *Inequalities Experienced by Gypsy and Traveller Communities: Review*. EHRC Research Report no. 31. Manchester: Equality and Human Rights Commission.

Chandola, T. (2001) 'The fear of crime and area differences in health', *Health Place*, 7, 2: 105-16.

Clarke, A. and Castle, B. (2007). *Handling Other People's Reactions. Communicating with Confidence When You Have a Disfigurement*. London: Changing Faces.

Commission for Racial Equality (2007) *Promoting Interaction between People from Different Ethnic Backgrounds.* A research project for the Commission for Racial Equality. London: CRE.

Commission on Integration and Cohesion (2007) *Our Shared Future*. London: Commission on Integration and Cohesion.

Communities and Local Government (2007a) *National Indicators for Local Authorities and Local Authority Partnerships: Handbook of Definitions - Draft for Consultation*. London: CLG.

Communities and Local Government (2007b) *Fairness and Freedom: the Final Report of the Equalities Review*. London: CLG.

Communities and Local Government (2008) *Guidance on Meaningful Interaction*: *How Encouraging Positive Relationships between People Can Help Build Community Cohesion*. London: CLG.

Communities and Local Government (2009) *Guidance on Building a Local Sense of Belonging*. London: CLG.

Communities and Local Government (2010) *Attitudes, Values and Perceptions. Muslims and the General Population in 2007-08*. London: CLG.

Community Relations Council (2004) *A Good Relations Framework - an Approach to the Development of Good Relations*. Belfast: Community Relations Council.

Coulthard, M., Walker, A. and Morgan, A. (2002) *People's Perceptions of their Neighbourhoods and Community Involvement: Results from the Social Capital Module of the General Household Survey*. London: The Stationery Office.

Crandal, R. (1973) 'The measurement of self-esteem and related constructs', in Robinson, J.P. and Shaver, P.R. (eds.), *Measures of social psychological attitudes* (revised edition). Ann Arbor, Michigan: Institute for Social Research, University of Michigan.

Crow, G. and Allan G. (2002) 'Neither busybodies nor nobodies: managing proximity and distance in neighbourly relations', *Sociology*, 36, 1: 127-45.

Derrington, C. and Kendall, S. (2003) *Gypsy Travellers in English Secondary Schools: a Longitudinal Study.* Stoke on Trent: Trentham Books.

Disability Rights Commission and Capability Scotland (2004) *Hate Crime against Disabled People in Scotland: a Survey Report*. Manchester: Disability Rights Commission.

Disability Rights Commission, Scotland (2003) *Scottish Disability Awareness Survey 2003.* Available at: http://www.leeds.ac.uk/disability-studies/archiveuk/mruk/Scottish%20Disability%20Awareness%20Survey%202003.pdf

Dockery, G. (1996) 'Rhetoric or reality? Participatory research in the National Health Service UK', in de Koning, K. and Martin, M. (eds.), *Participatory Research in Health*. London: Zed Books.

Donnelly, P. and Kidd, B. (2003) *Realizing the Expectations: Youth, Character, and Community in Canadian Sport.* The sport we want: Essays on current issues in community sport. Ottawa, ON: Canadian Centre for Ethics in Sport. Available at: http://www.cces.ca/pdfs/CCES-PAPER-Kidd-Donnelly-E.pdf

Dorling, D. (2007) *A Think-piece for the Commission on Integration and Cohesion.* Wetherby: Commission on Integration and Cohesion, Communities and Local Government Publications.

Dorling, D. and Rees, P. (2003) 'A nation still dividing: the British census and social polarisation 1971-2001', *Environment and Planning A*, 35: 7: 1287-1313.

Ellison, G. and Gunstone, B. (2009) *Sexual Orientation Explored: a Study of Identity, Attraction, Behaviour and Attitudes in 2009*. EHRC Research Report no. 35. Manchester: Equality and Human Rights Commission.

Enneli, P., Modood, T. and Bradley, H. (2005) *Young Turks and Kurds: a Set of 'Invisible' Disadvantaged Groups*. York: Joseph Rowntree Foundation.

Equality and Human Rights Commission (2008) *Tackling Hate Together*. Report for the Equality and Human Rights Commission North East Region. Available at: http://www.equalityhumanrights.com/fairer-britain/good-relations/empowering-people-to-tackle-hate-crime/index.html

Equality and Human Rights Commission (2010) *General and Specific Duties*. Available at: http://www.equalityhumanrights.com/search-results/index.html?q=public+sector+duties

Equality Commission for Northern Ireland (2008) *Promoting Good Relations*. A Summary Guide for Public Authorities. Belfast: Equality Commission for Northern Ireland. Available at: http://www.equalityni.org/archive/pdf/Good%20Relations%20Summary%20Guide.pdf

Esping-Andersen, G. (1990) *The Three Worlds of Welfare Capitalism*. Cambridge: Polity Press.

Fanshawe, S. and Sriskandarajah, D. (2010) *'You Can't Put Me In A Box' Super-diversity and the End of Identity Politics in Britain*. London: Institute for Public Policy Research.

Fortier, A.M. (2007) 'Too close for comfort: loving thy neighbour and the management of multicultural intimacies', *Environment and Planning D: Society and Space*, 25, 1: 104-19.

Forum Against Islamophobia and Racism (FAIR). (2002) *Office of National Statistics* [sic]. *Multi-source Topic Report on 'Religion' — Scoping Note*. A Response from the Forum Against Islamophobia and Racism (FAIR).' Available at: http://www.fairuk.org/docs/ONS%20RELIGION%20SUBMISSION.pdf

Gallagher, S.K. (1994) 'Doing their share: comparing patterns of help given by older and younger adults', *Journal of Family and Marriage*, 56, 3: 567-78.

Gilroy, P. (2004) *After Empire: Melancholia or Convivial Culture*. London: Routledge.

Goodwin, M.J. and Tausch, N. (2009) *Informing the Good Relations Programme: a Review of the National and International Evidence.* Blackburn with Darwen Borough Council: Elevate East Lancashire.

Gordon, D. (2005) 'Editorial: indicators of social quality', *The European Journal of Social Quality,* 5, 1/2.

Graham, B. and Nash, C. (2006) 'A shared future: territoriality, pluralism and public policy in Northern Ireland', *Political Geography,* 25, 3: 253-78.

Green, A., Janmaat, J.G. and Han, C. (2009) *Regimes of Social Cohesion.* LLAKES Research Paper no. 1. Centre for Learning and Life Chances in Knowledge Economies and Societies, Institute of Education. Available at: http://www.llakes.org.uk/Home/llakes-research-papers

Greenslade, R. (2005) *Seeking Scapegoats: the Coverage of Asylum in the UK Press.* Asylum and Migration Working Paper 5. London: Institute for Public Policy Research.

Grewal, H.K. (2007) 'Minding the gap. Interview with Danny Dorling'. Available at: http://www.regen.net/inDepth/ByLocation/Scotland/736372/Minding-gap---Professor-Danny-Dorling-professor-humangeography-University-Sheffield/

Grimsley, M., Hickman, P., Lawless, P., Manning, J. and Wilson, I. (2005) *New Deal for Communities National Evaluation, Community Involvement and Social Capital.* Data Analysis Paper no. 30. Sheffield: Centre for Regional Economic and Social Research, Sheffield Hallam University.

Gurney, C. (1999) 'Pride and prejudice: discourses of normalisation in public and private accounts of home ownership', *Housing Studies*, 14, 5: 163–83.

Hagerty, B.M. and Williams, A. (1999) 'The effects of sense of belonging, social support, conflict and loneliness on depression', *Nursing Research*, 48, 4: 215-19.

Hagerty, B.M.K., Lynch-Sauer, J., Patusky, K.L., Bouwsema, M. and Collier, P. (1992) 'Sense of belonging: a vital mental health concept', *Journal of Pediatric Nursing*, 19, 4: 235-37.

Hall, P. (1999) 'Social capital in Britain', *British Journal of Political Science*, 29, 3: 417-61.

Herek, G.M., Gillis, J.R. and Cogan, J.C. (1999) 'Psychological sequelae of hate-crime victimization among lesbian, gay, and bisexual adults', *Journal of Consulting and Clinical Psychology,* 67, 6: 945-51.

Hewstone, M., Cairns, E., Voci, A., Paolini, S., McLernon, F., Crisp, R.J., Niens, U. and Craig, J. (2005) 'Intergroup contact in a divided society: challenging segregation in Northern Ireland', in Abrams, D,. Hogg, M.A. and Marques, J.A. (eds.), *The Social Pschology of Inclusion and Exclusion.* Philadephia, PA: Psychology Press.

Hewstone, M., Tausch, N., Hughes, J. and Cairns, E. (2007) 'Prejudice, intergroup contact and identity: do neighbourhoods matter?', in Wetherell, M., Laflèche, M. and Berkeley, R. (eds.), *Identity, Ethnic Diversity and Community Cohesion.* London: Sage.

Hickman, M., Crowley, H. and Mai, N. (2008) *Immigration and Social Cohesion in the UK: the Rhythms and Realities of Everyday Life.* York: The Joseph Rowntree Foundation.

Higgins, K. (2006) 'Some victims less equal than others', *SCOLAG Legal Journal*, 346*:* 162-63.

Hill, J. and Wright, G. (2003) 'Youth, community and the paradox of inclusion', *The Howard Journal*, 42, 3: 282-97.

Hill, M. (1997) 'Participatory research with children', *Children and Family Social Work*, 2, 3: 171-85.

Home Office (2002) *Secure Borders, Safe Haven. Integration with Diversity in Modern Britain.* Cm. 5387. London: The Stationery Office.

Home Office (2004) *2003 Citizenship Survey: People, Families and Communities.* Available at:
http://www.communities.gov.uk/publications/communities/2003citizenshipsurvey

Home Office (2007) *Learning Disability Hate Crime: Good Practice Guidance for Crime and Disorder Reduction.* London: Home Office.

Home Office (2009) *Hate Crime – The Cross-Government Action Plan.* Available at:
www.homeoffice.gov.uk/documents/hate-crime-action-plan

House, J.S. (2001) 'Understanding social factors and inequalities in health: 20th century progress and 21st Century prospects' *Journal of Health and Social Behaviour*, 43, 2: 125-42.

Hudson, M., Phillips, J., Ray, K. and Barnes, H. (2007) *Social Cohesion and Diverse Communities*. York: Joseph Rowntree Foundation.

Human Rights First (2008) *2008 Hate Crime Survey*. New York: Human Rights First

Hurtardo, S. and Carter, D.F. (1997) 'Effects of college transition and perceptions of the campus racial climate on Latino college students' sense of belonging', *Sociology of Education*, 70, 4: 324-45.

Ibrahim, S. and Alkire, S. (2007) 'Agency and empowerment: a proposal for internationally comparable indicators', *Oxford Development Studies*, 35, 4: 379-403.

The ICAR public images partnership for the Mayor of London (2005) *Reflecting Asylum in London's Communities*. Monitoring London's press coverage of refugees and asylum seekers: an analysis of press reporting January – February 2005. London: ICAR.

Information Centre about Asylum and Refugees in the UK (ICAR) (2004) *Media Image, Community Impact*. Assessing the impact of media and political images of refugees and asylum seekers on community relations in London. Report of a pilot research study. Commissioned by the Mayor of London. London: ICAR.

Information Centre about Asylum and Refugees in the UK (ICAR) (2006) *Reflecting Asylum in London's Communities*. Monitoring London's press coverage of refugees and asylum seekers: an analysis of press reporting January – February 2005 conducted by the ICAR public images partnership for the Mayor of London. London: ICAR.

Institute for Public Policy Research (2007) *Britain's Immigrants: an Economic Profile*. London: IPPR.

Ipsos MORI (2002) *How Neighbourly Are You?* Available at: http://www.ipsos-mori.com/researchpublications/researcharchive/poll.aspx?oItemId=962

Ipsos MORI (2006) *British Views On Respect* Available at: http://www.ipsos-mori.com/researchpublications/researcharchive/poll.aspx?oItemId=542

James, M. (2008) *Interculturalism: Theory and Practice*. London: The Baring Foundation.

James, M. (2009) *Interculturalism: Social Policy and Grassroots Work*. London: The Baring Foundation.

Johnson, N. and Tatam, J. (2009) *Good Relations: a Conceptual Analysis*. EHRC Research Report no. 42. Manchester: Equality and Human Rights Commission.

Jones, N., Bromley, C., Creegan, C., Kinsella, R., Dobbie, F. and Ormston, R., with Park, A. and Phillips, M. (2010) *Building Understanding of Fairness, Equality and Good Relations*. EHRC Research Report no. 53. Manchester: Equality and Human Rights Commission.

Kenrick, D. and Clark, C. (1999) *Moving On: the Gypsies and Travellers of Britain*. Hatfield: University of Hertfordshire Press.

Kitchen, S., Michaelson, J., Wood, N. and John, P. (2006) *The 2005 Citizenship Survey: Cross-cutting Themes*. Available at: http://www.communities.gov.uk/documents/communities/pdf/452581.pdf

Kofman, E., Lukes, S., D'Angelo, A. and Montagna, N. (2009) *The Equality Implications of Being a Migrant in Britain*. EHRC Research Report no. 19. Manchester: Equality and Human Rights Commission.

Kundnani, A. (2001) 'In a new foreign land: the new popular racism', *Race and Class*, 43, 2: 41-60.

Kurz, T., Linden, M. and Sheehy, N. (2007) 'Attitudinal and community influences on participation in new curbside recycling initiatives in Northern Ireland', *Environment and Behaviour*, 39, 3: 367-91.

Large, P. and Ghosh, K. (2006) 'Estimates of the population by ethnic group for areas within England', *Population Trends*, no. 124: 8-17.

Laurence, J. and Heath, A. (2008) *Predictors of Community Cohesion: Multi-level Modelling of the 2005 Citizenship Survey.* London: Department of Communities and Local Government.

Layard, R. (2005) *Happiness; Lessons from a New Science*. London: Penguin.

Leadership Centre for Local Government (2009) *Total Place: Better for Less*. Available at: http://www.localleadership.gov.uk/totalplace/

Lemos, G. (2005) *The Search for Tolerance: Challenging and Changing Racist Attitudes and Behaviour among Young People*. York: Joseph Rowntree Foundation.

Letki, N. (2008) 'Does diversity erode social cohesion? Social capital and race in British neighbourhoods', *Political Studies*, 56, 3: 99-126.

Levett-Jones, T. and Lathlean, J. (2009) 'The Ascent to competence conceptual framework: an outcome of a study of belongingness', *Journal of Clinical Nursing*, 18, 20: 2870-79.

Lloyd, G., Stead, J. and Jordan, B. (1999) *Travellers at School: the Experience of Parents, Pupils and Teachers*. Edinburgh: Moray House Institute of Education, University of Edinburgh.

Local Government Association (LGA), Office of the Deputy Prime Minister, Home Office, Commission for Racial Equality and Inter-faith Network (2002) *Guidance on Community Cohesion.* London: LGA.

Lownsborough, H. and Beunderman, J. (2007) *Equally Spaced? Public Space and Interaction between Diverse Communities*. A Report for the Commission for Racial Equality. Available at: www.demos.co.uk/publications/equallyspaced

Maslow, A.H. (1987) *Motivation and Personality* (Third Edition). New York: Harper and Row.

Mcgarrigle, J. and Kearns, A. (2009) 'Living apart? Place, identity and South Asian residential choice', *Housing Studies*, 24, 4: 451-75.

McVeigh, R. and Rolston, B. (2007) 'From Good Friday to good relations: sectarianism, racism and the Northern Ireland state', *Race and Class,* 48, 1: 1-23.

Mills, L.A., Simpson, M.K. and Mclurdy, J. (1997) *Beyond Tokenism: Making Consumer Involvement a Positive Force for Change – a Self Directed Training Pack*. Dundee: University of Dundee Press.

Mind factsheet *Public Attitudes to Mental Distress*. Available at: http://www.mind.org.uk/help/research_and_policy/public_attitudes_to_mental_distres s consulted on 04/04/2010).

Ministry of Justice (2009) *Statistics on Race and the Criminal Justice System 2007/08*. A Ministry of Justice publication under Section 95 of the Criminal Justice Act 1991. Available at: http://www.justice.gov.uk/stats-race-criminal-justice-system-07-08-full.pdf

Miser, K. and Doherty, A. (2009) 'A case study of organisational capacity in non-profit community sport', *Journal of Sport Management*, 23, 4: 457-82.

Morrow, D. (2006) *Hate Crime, Policing and Human Rights in a Violently Divided Society*. Speech delivered to Community Relations Council/Police Service of Northern Ireland Hate Crime Conference 13 February.
Available at:
http://www.community-relations.org.uk/about-the-council/background-info/hate-crime-speech

Muir, L. and Stone, R. (2007) *Who Are We? Identities in Britain*. London: Institute of Public Policy Research. Available at:
http://www.ippr.org.uk/members/download.asp?f=%2Fecomm%2Ffiles%2FWho+Are +We

Nakano, G.E. (2000) 'Creating good communities and good societies', *Contemporary Sociology*, 29, 1: 188-95.

Narayan, D. (2005) *Measuring Empowerment. Cross Disciplinary Perspectives*. New Delhi: Open University Press.

The National Community Forum/Communities for Local Government (2009) *Sources of Resentment and Perceptions of Ethnic Minorities among Poor White People in England*. Available at:
http://www.communities.gov.uk/publications/communities/sourcesresentment

NHS Choices (No date) 'My trans daughter'. Available at:
http://www.nhs.uk/Livewell/Transhealth/Pages/Transrealstorymother.aspx

Noll, H. (2002) 'Towards a European system of social indicators: theoretical framework and system architecture', *Social Indicators Research,* 58, 1-3: 47-87.

Objective 1 Progamme Directorate (2007) *Objective 1 Progress Towards Targets*: December 2007 includes ERDF/EAGGF Core, ESF Performance and Cross-cutting Themes Indicators. Rotherham: Objective 1 Programme Directorate.

Office for Public Management (forthcoming) *The Benefits of Meaningful Interaction: Rapid Evidence Assessment of Existing Literature*. London: Communities and Local Government.

Office of Public Sector Information (2006) *Equality Act 2006*. Available at: http://www.opsi.gov.uk/acts/acts2006/pdf/ukpga_20060003_en.pdf

Office of the First Minister and Deputy First Minister (2005) *A Shared Future*. Policy and Strategic Framework for Good Relations in Northern Ireland. Belfast: Community Relations Unit.

Office of the First Minister and Deputy First Minister (2006) *A Shared Future*. First Triennial Action Plan 2006 – 2009. Improving relations in Northern Ireland. Making it happen – Implementing the policy and strategic framework for good relations in Northern Ireland. Available at: http://www.asharedfutureni.gov.uk/

Pantazis, C. and Pemberton, S. (2009) 'From the 'old' to the 'new' suspect community: examining the impacts of recent UK counter-terrorist legislation', *British Journal of Criminology*, 49, 5: 646-66.

Park, N.S. (2009) 'The relationship of social engagement to psychological well-being of older adults in assisted living facilities', *Journal of Applied Gerontology*, 28, 4: 461-81.

Pendry, L. (2007) *Diversity Training and Research: Putting Theory into Practice*. Non-Technical Summary (Research Summary). ESRC End of Award Report, RES-000-22-0376. Swindon: ESRC.

Perrons, D. and Skyers, S. (2003) 'Empowerment through participation? Conceptual explorations and a case study', *International Journal of Urban and Regional Research*, 27, 2: 265–85.

Pettigrew, T.F. (1998) 'Intergroup contact theory', *Annual Review of Psychology*, 49, 1: 65–85.

Phillips, D. (2003) 'Experiences and interpretations of segregation, community and neighbourhood', in Harrison, M. and Phillips, D. (eds.), *Housing Black and Minority Ethnic Communities: A Review of the Evidence Base*. London: Office for the Deputy Prime Minister.

Phillips, D. (2006) *Quality of Life: Concept, Policy and Practice.* London, Routledge.

Policy Evaluation Group (2002a) *The Pioneer Way*. A project from the Consortium of South Yorkshire CVS Organisations. Sheffield: Voluntary Action Sheffield.

Policy Evaluation Group (2002b) *Audit, Needs Assessment and a Capacity Building Strategy: Burngreave New Deal for Communities and surrounding areas*. Sheffield: Burngreave Community Action Trust.

Policy Evaluation Group (2004a) *Swinton Community Action Plan*. Rotherham: Swinton Community Partnership.

Policy Evaluation Group (2004b) *Worsbrough Community Consultation*. Rotherham: Objective One Programme Directorate.

Policy Evaluation Group (2005) *Forge Community Audit*. Rotherham: Swinton Community Partnership.

Policy Evaluation Group (2006) *BNDfC Community Engagement Project: Evaluation*. Sheffield: Burngreave New Deal for Communities.

Portney, K.E. and Berry, J.M. (2001) 'Mobilizing minority communities, social capital and participation in urban neighbourhoods', in Edwards, B., Foley, M.W. and Diani, M. (eds.), *Beyond Tocqueville. Civil Society and the Social Capital Debate in Comparative Perspective.* Hanover: Tufts University.

Portney, K.E. and Berry, J.M. (2007) 'Neighborhoods, neighborhood associations, and social capital', in Ostrander, S. and Portney, K. (eds.), *Acting Civically: From Local Neighborhoods to Higher Education.* Hanover, NH: University Press of New England.

Putnam, R. (2000) *Bowling Alone: the Collapse and Revival of American Community*. New York: Touchstone.

Putnam, R. (2007) 'E pluribus unum: diversity and community in the twenty-first century. The 2006 John Skytte Prize Lecture', *Scandinavian Political Studies*, 30, 2: 137-57.

Robinson, D. (2005) 'The search for community cohesion: key themes and dominant concepts of the public policy agenda', *Urban Studies*, 42, 8: 1411–28.
Rosenberg, M. (1965) *Society and the adolescent self-image.* Princeton, NJ: Princeton University Press.

Ross, C.E. and Jang, S.J. (2000) 'Neighborhood disorder, fear, and mistrust: the buffering role of social ties with neighbors', *American Journal of Community Psychology*, 28, 4: 401-20.

Sampson, R. and Raudenbush, S. (1999) 'Systematic social observation of public spaces: a new look at disorder in urban neighbourhoods', *American Journal of Sociology,* 105, 3: 603–51.

Sandercock, L. (2003) *Cosmopolis II. Mongrel Cities in the 21st century.* London: Continuum.

Savage, M., Bagnall, G. and Longhurst, B. (2005) *Globalization and Belonging.* London: Sage.

Schonwalder, K. (2007) *Residential Segregation and the Integration of Immigrants: Britain, the Netherlands and Sweden.* Discussion Paper Nr. SP IV 2007-602. Berlin: Social Science Research Centre (WZB).

Sennett, R. (2003) *Respect. The Formation of Character in an Age of Inequality.* London: Penguin Books.

Sin, C., Hedges, A., Cook, C., Mguni, N. and Comber, N. (2009) *Disabled People's Experiences of Targeted Violence and Hostility.* EHRC Research Report no. 21. Manchester: Equality and Human Rights Commission.

Singh, B. (2005) *Improving Support for Black Disabled People. Lessons from Community Organisations on Making Change Happen.* York: Joseph Rowntree Foundation.

Skinner, S. and Wilson, M. (2002) *A New Approach to Assessing Community Strengths*. York: Joseph Rowntree Foundation. Available at: http://www.jrf.org.uk/publications/new-approach-assessing-community-strengths

Social Exclusion Unit (SEU) (2001) *A New Commitment to Neighbourhood Renewal: A National Strategy Action Plan*. Available at: http://www.cabinetoffice.gov.uk/media/cabinetoffice/social_exclusion_task_force/assets/publications_1997_to_2006/neighborhood_action_plan.pdf

Solomos, J. and Back, L. (1996) *Racism and Society*. Basingstoke: Palgrave Macmillan.

Spalek, B., Salwa, E.A. and McDonald, L.Z. (2009) 'Police-Muslim engagement and partnerships for the purposes of counter-terrorism: an examination'. Project report available at: http://www.ahrc.ac.uk/News/Latest/Documents/rad%20islam%20Full%20Report%20may%2009.pdf

Stolle, D., Soroka, S. and Johnston, R. (2008) 'When does diversity erode trust? Neighborhood diversity, interpersonal trust and the mediating effect of social interactions', *Political Studies*, 56, 1: 57-75.

Stonewall **(**2008) *Homophobic hate crime*. The Gay British Crime Survey. London: Stonewall.

Sveinsson, K.P. (2006) *Creating Connections, Regeneration and Consultation on a Multi-ethnic Council Estate*. A Runnymede community study. Available at: http://www.runnymedetrust.org/uploads/file/Creating%20Connections.pdf

Tameside Metropolitan Borough Council (2010) *What Is Hate Crime?* Available at: www.tameside.gov.uk/hatecrime

The Guardian (2008) 'Hate crimes: one in five gay people suffer homophobic attacks', 26 June.

Touraine, A. (2000) *Can We Live Together? Equality and Difference*. Cambridge: Polity Press.

United Kingdom Parliament (2010) *Equality Bill 2008-09 to 2009-10*. Available at: http://services.parliament.uk/bills/2008-09/equality.html

Universities UK, Equality Challenge Unit, SCOP (2005) *Promoting Good Campus Relations: Dealing with Hate Crimes and Intolerance.* London: Universities UK.

Varshney, A. (2002) *Ethnic Conflict and Civic Life: Hindus and Muslims in India.* New Haven: Yale University Press.

Vertovec, S. (2007) 'Super-diversity and its implications', *Ethnic and Racial Studies*, 30, 6: 1024-54.

Victor, C.R., Scambler, S.J., Bond, J., and Bowling, A. (2000) 'Being alone in later life: loneliness, social isolation and living alone', *Reviews in Clinical Gerontology*, 10, 4: 407-17.

Waff, P. and Stenson, K. (1997) 'The street: it's a bit dodgy around there, safety danger and young people's use of public space', in Skelton, T. and Valentine, G. (eds.), *Cool Places, Geographies of Youth Cultures.* London: Routledge.

Walby, S. and Allen, J. (2004) *Domestic Violence, Sexual Assualt and Stalking: Findings from the British Crime Survey*. London: Home Office.

Walby, S., Armstrong, J. and Humphreys, L. (2008) *Review of Equality Statistics.* EHRC Research Report no. 1. Manchester: Equality and Human Rights Commission.

Walker, A. and Wigfield, A. (2004) *The Social Inclusion Component of Social Quality*. Fourth Draft. European Foundation On Social Quality. Available at: http://www.gazpetti.com/SocialQuality/site/ima/Social-Inclusion-febr-2004.pdf

Walsh, K. and O'Shea, E. (2007) 'Responding to rural social care needs: older people empowering themselves, others and their community', *Health and Place*, 14, 4: 795-805.

Warde, A., Tampubolon, G., Longhurst, B., Ray, K., Savage, M. and Tomlinson, M. (2003) 'Trends in social capital: membership of associations in Great Britain, 1991-98', *British Journal of Political Science*, 33, 3: 515-25.

Warr, D., Feldman, P., Tacticos, T. and Kelaher, M. (2009) 'Sources of stress in impoverished neighbourhoods: insights into links between neighbourhood environments and health', *Public Health*, 33, 1: 25-33.

Watt, S., Higgins, C. and Kendrick, A. (2000) 'Community participation in the development of services: a move towards community empowerment', *Community and Development Journal*, 35, 2: 120-32.

Wedlock, E. (2006) *Crime and Cohesive Communities*. Home Office Online Report no. 19/06. Available at: www.homeoffice.gov.uk/rds/pdfs06/rdsolr1906.pdf

Wessendorf, S. (2008) 'Cultural discourses on inclusion and exclusion: the Swiss citizenship debate', *Social Anthropology*, 16, 2: 187-202.

Westaway, M.S. (2008) 'Aspects of environmental quality of life that affect neighbourhood satisfaction in disadvantaged and advantaged Johannesburg communities', *Development in Southern Africa*, 26, 3: 447-58.

Wilkinson, R. (2005) *The Impact of Inequality: How to Make Sick Societies Healthier*. New York: New Press.

Women and Equality Unit (2008) *Violence against Women: Domestic Violence*. Available at: http://www.equalities.gov.uk/what_we_do/violence_against_women/domestic_violence.aspx

Wood, M. (2008) *Perceptions and Experiences of Antisocial Behaviour: Findings from the 2002/04 British Crime Survey*. Home Office Research Development and Statistics Directorate Research Findings no. 252. Available at: http://www.homeoffice.gov.uk/rds/pdfs04/r252.pdf

Wylie, R.C. (1974) *The Self-Concept* (revised edition). Lincoln: University of Nebraska Press.

(All websites accessed 18 August 2010)

Appendix A: Review of surveys

This section describes the key large-scale surveys that provided useful information for this report. Other surveys that were analysed, but did not provide relevant information, are not discussed here.

Best Value User Satisfaction Survey
Frequency: every three years
Sample size: 1,100 per authority
Strands: age, disability, ethnicity, gender
Geographical coverage: England; local authorities; Government Office Regions

Summary:
This presents national results for public satisfaction with local government and its services. The survey focuses on the key statutory Best Value Performance Indicators (BVPI) and a small number of other key indicators. Trends over time, by authority type and by region can be presented for each indicator. The survey was replaced by the Place Survey in 2008-09.

Good relations relevance:
For the purpose of this study, the survey returned a few entries on fear of crime, anti-social behaviour and trust in the institutions. However, the survey has relevance for this study as it clearly addresses the 'importance of place' and is administered at the local level.

British Cohort Study
Frequency: every four years
Sample size: 9,000 (in 2008)
Strands: gender, religion, ethnicity, disability, sexual orientation (currently limited to same sex cohabitation only); social class (income); transgender (indirectly)
Geographical coverage: UK originally (1970) but Great Britain subsequently; England, Scotland, Wales; Government Office Regions, finer levels by special licence

Notes: The cohort are all the same age so disaggregation by age is not relevant; ethnicity is recorded, but the sample is primarily a White British cohort and sexual orientation is currently limited to same sex cohabitation only. Transgender is covered indirectly; in the most recent sweep, if the sex recorded was different to the sex recorded previously, whether this change was the result of 'gender reassignment' was recorded.

Summary:
The British Cohort Study is a follow-up wave of a cohort study carried out in 1970 and interviews were sought with members of the original sample from 1970 (apart from those born in Northern Ireland who have been excluded from all sweeps after the first). The survey has been carried out every four years since 1996.

The main questionnaire addresses the following themes: housing; housing partnerships (current and former); births and other pregnancies; periods of lone parenthood; children and the wider family; family income; employment status and history; education and vocational training; access to, and use of, a computer; basic skills; general health; diet and exercise; height and weight; family activities; social participation and social support.

Good relations relevance:
For the purpose of this study, the survey recorded few entries. However, these entries are significant because they explore an important component of good relations, namely 'common and shared responsibility' of people living in the UK in relation to family, education, morality, public behaviour, work, law and political engagement.

British Crime Survey
Frequency: annual
Sample size: c. 47,000 (with additional boost of 4,000 16-24 year olds and additional 4,000 children aged 10-15)
Strands: gender, age, ethnicity, disability, religion; social class (SOC; NS-SEC); sexual orientation (currently limited to same sex cohabitation only, a question on sexual identity is being tested).
Geographical coverage: England and Wales; Government Office Regions; Police Force Areas

British Crime Survey: Domestic Violence, Sexual Assault and Stalking
Frequency: annual
Sample size: c. 22,000 (2001) (2001 module most comprehensive, shorter versions run annually since 2004/05)
Strands: gender, ethnicity, disability, age; sexual orientation (since 2004/05 but limited to same sex cohabitation only, a question on sexual identity is being tested); religion; social class (SOC; NS-SEC)
Geographical coverage: England and Wales, Government Office Region

Summary:
The British Crime Survey is carried out annually. The survey covers a wide range of topics including: worries about crime; feeling safe; going out; security (including neighbourhood watch, home and vehicle security measures); screener questions for experiences of crime (household and personal); performance of criminal justice system; witnessing crime. The British Crime Survey: Domestic Violence, Sexual Assault and Stalking self-completion module of the British Crime Survey has been carried out annually since 2001. The most comprehensive module was in 2001, with shorter versions being carried out annually since 2004/05.

Good relations relevance:
For the purpose of this study, the survey is very relevant in relation to personal security, levels of anti-social behaviour, fear of crime and reported hate crime. A section that directly addresses social cohesion at a neighbourhood level is also important. British Crime Survey: Domestic Violence, Sexual Assault and Stalking self-completion module is important in relation to intimate violence (either the intimate nature of the victim-offender relationship or of the violence or abuse), partner and family abuse, all of which have a bearing on good relations.

British Election Study
Frequency: every general election
Sample size: 3,000/4,500 (according to different components)
Strands: gender, age, religion, ethnicity, disability; social class (income)
Geographical coverage: Great Britain, England, Scotland, Wales; Westminster Parliamentary Constituencies; Government Office Regions (UK)

Summary:
The British Election Studies (BES) (sometimes known as the British General Election Studies) are a collection of surveys which measure the way in which people vote. They also measure the political attitudes of the electorate at various stages of an election campaign and during the lifetime of a term of government.

These surveys have been taking place in some form at every election since 1964. They consist of a representative cross-section of between 3,000 and 4,500 voters who are surveyed at general election to gauge their voting behaviour and views, making it the UK's longest-running academic survey.

The 2001 BES has four main questionnaire components:

1. A 3,000 person probability sample is taken followed by face-to-face interviews held with Great Britain residents over the age of 18.
2. A 4,500 person campaign survey is conducted over the phone.
3. A face-to-face panel survey is conducted in the weeks immediately after the election.
4. A telephone survey of the respondents to three above is conducted approximately 12 months after the general election.

There are six principal objectives of the BES: to increase our understanding of long-term trends in British voting behaviour; to provide comprehensive and well-documented datasets which enable scholars to undertake substantive and methodological secondary analysis of the time series; to publish and disseminate to both the academic community and beyond substantive analysis and interpretations based on the time series; to undertake work to the highest methodological standards developing new measurement techniques as appropriate; to undertake comparative research that sets British electoral behaviour in an international context; and to foster collaboration between the BES and related studies within Britain.

Good relations relevance:
For the purpose of this study, the survey recorded few entries, but they were significant, addressing political participation, trust in political institutions, voluntarism and common responsibilities.

Note that the entries are based on the '2001 face-to-face post-election questionnaire'. The other questionnaires have been removed from the online database.

British Social Attitudes Survey
Frequency: annual
Sample size: c. 3,000
Strands: gender, sexual orientation (only collected if relevant to a specific module), age, religion, ethnicity, disability; social class (SOC; NS-SEC; others)
Geographical coverage: Great Britain, England, Scotland, Wales; Government Office Regions

Summary:
The British Social Attitudes (BSA) survey series was conceived and first carried out by the National Centre for Social Research (formerly SCPR) in 1983. Since then, its annual surveys have continually monitored and interpreted the British public's

changing attitudes towards social, political, economic and moral issues. By doing so, they provide a unique record of British social and political history.

The BSA series has become the most comprehensive and authoritative source of data about the ebb and flow of Britain's changing values. Its findings are reported in the annual reports, as well as in the mass media, and are often at the centre of debates about public policy. The datasets themselves are also used extensively by other social scientists in Britain and abroad as a rich source of material for academic analysis and teaching.

Each annual survey contains a number of core questions and modules that focus more sharply on a particular subject, see the index on the contents web page. The aim of the survey is to: 'chart, monitor and interpret long-term shifts in British values'.

Good relations relevance:
This survey has produced a considerable number of relevant entries for the purpose of this study. Attitudes to others, admitted prejudice, discrimination, racism, sense of belonging, national identity, social cohesion, personal and collective relations, interfaith and interethnic interactions are all addressed.

Census (England and Wales)
Frequency: every 10 years
Sample size: c. 52 million (2001)
Strands: gender, age, ethnicity, disability, religion; social class (SOC; NS-SEC; others)
Geographical coverage: England, Wales, Government Office Regions and small area levels depending upon data required

Summary:
The last Census was conducted in 2001. It introduced a voluntary question on religion and three new questions aimed at examining social exclusion and deprivation, in the areas of general health, unpaid personal carers and lowest floor levels. The questions cover the following topic areas: household accommodation; household relations; demographics; cultural characteristics; state of health; qualifications; employment/economic activity; workplace and journey to work; migration.

The Census 2011 introduces a series of new questions, some of which may have an important bearing on good relations. These questions ask if there is a second residence, main language and English proficiency, month/year of entry into UK,

intended length of stay in UK, passports held (as proxy for citizenship), and national identity.

Good relations relevance:
For the purpose of this study, the 2001 Census returned only one entry on 'participation and influence' and voluntarism.

Census (Scotland)
Frequency: every 10 years
Sample size: c. 5 million (2001)
Strands: gender, age, ethnicity, disability, religion; social class (SOC; NS-SEC; others)
Geographical coverage: Scotland, Scottish local authorities

The next Census in Scotland will be conducted in 2011. It will contain six new questions and improved answers for people to choose from. For example, there will be more tick boxes for ethnicity, marital status, qualifications and time spent caring for other people. The six new questions are about long-term health conditions, language (two new questions), household income, national identity, month/year of arrival in the UK. Some of the information collected via these new questions may have an importance for good relations.

Good relations relevance:
Although the 2001 Census returned only one entry on 'participation and influence' and voluntarism which was useful for the GRMF, the data from new questions in the 2011 Census may have an importance for good relations.

Citizenship Survey
Frequency: biennial 2001-07, since 2007 continuous (fieldwork takes place throughout the year)
Sample size: c. 15,000 (9,300 core sample/5,600 ethnic minority boost)
Strands: gender, sexual orientation, age, religion, ethnicity, disability, social class
Geographical coverage: England and Wales; Government Office Regions

Summary:
The Citizenship Survey was a biennial survey between 2001 and 2007 and has been a continuous survey since 2007. The 2008-2009 survey covered the following topics: identity and social networks; respondents' feelings about their communities, including community cohesion; trust; influence in political decisions and local affairs; volunteering (formal, informal, based on employment, and giving to charity); civic

217

engagement; race and religious prejudice and discrimination (perceived and experienced); religion; social mixing between people of different backgrounds; values and respect; demographic and geo-demographic information.

Good relations relevance:
The Citizenship Survey recorded a significant number of entries for the purpose of this study and remains one of the most complete and authoritative datasets among all the ones analysed.

Questions on identity and social networks, interethnic and interracial friendship, neighbourliness and community relations, race and discrimination, influence and participation, politics and decision-making, and values, ethics and moral conduct address directly the core issues at the basis of this study.

Community Attitudes Survey (Northern Ireland)
Frequency: annual (up to 2002)
Sample size: c.1,400 (2002)
Strands: age, gender, religion, ethnicity; social class (SOC)
Geographical coverage: Northern Ireland; NUTS2 (Nomenclature of Territorial Units for Statistics)

Summary:
The Community Attitudes Survey started in 1992 and ended in 2002. Its purpose was to collect the opinions of people living in Northern Ireland about safety in their area, home security measures, crime levels, the police, security services and the courts. The questionnaires used the following section headings: satisfaction with local area; levels of crime; personal fear of crime; precautions taken against crime; policing priorities; reporting a crime and contact with the police; perceptions of the police and composition of the police force; complaints against the police/Police Ombudsman/Northern Ireland Policing Board; community relations; treatment of the public by the security forces (only asked in 1992/93 and1993/94); effectiveness against terrorism (only asked in 1992/93 and 1993/94); community relations; terrorism related questions (only asked in 1992/93 and 1993/94); the courts and the Criminal Justice system.

Good relations relevance:
The questionnaire produced a considerable number of entries relevant to this study. Although the survey focused on Northern Ireland, a number of questions and entries can be utilised for measuring good relations in Britain. In particular, the section on community relations, which explores in depth and at length relations

218

between Protestants and Catholics, has relevance in the context of racism and religious discrimination.

English Longitudinal Study of Ageing
Frequency: biennial and longitudinal
Sample size: c. 11,000
Strands: age, gender, ethnicity, disability; social class (income, others); religion (to be included in next survey)
Geographical coverage: England; further breakdown by spatial units are available on special request

Summary:
The English Longitudinal Study of Ageing (ELSA) is a study of people aged 50 and over and (if applicable) their younger partners, living in private households in England. As it is a longitudinal study, the same group of people will be interviewed three times, at two-year intervals, to measure changes in their health, economic and social circumstances.

The main topics covered in ELSA are as follows: household and individual demographics (age, relationships, marital status, etc); health; social participation; work and pensions; income and assets; housing; cognitive function, expectations; and psycho-social health.

Good relations relevance:
The survey did not produce many entries for this study. However, the entries did address important issues because they explore some components of good relations: sense of belonging, participation, and social interaction of ageing and older members of British society. The survey also addresses directly the important theme of empowerment - the feeling of autonomy and control over one's own life choices.

European Social Survey
Frequency: biennial
Size: c. 1,500 (effective sample size)
Strand: gender, age, disability, religion, ethnicity; social class (income); sexual orientation (currently limited to same sex cohabitation only)
Geographical coverage: UK; England, Scotland, Wales, Government Office Regions

Summary:
The European Social Survey (ESS) is co-ordinated by a multi-national team, made up of six partners with specific expertise and responsibilities. It is a biennial cross-sectional survey that monitors Europe's social attitudes, social beliefs and values, and how they change over time.

The 2007-08 ESS followed the pattern established in the previous rounds with the core module being repeated, new rotating modules replacing others, and a supplementary questionnaire designed to classify respondents according to their basic value orientations, and to evaluate the reliability and validity of items in the main questionnaire.

The themes covered in the core module are: trust in institutions; political engagement; socio-political values; moral and social values; social capital; social exclusion; national, ethnic, religious identity; wellbeing, health and security; demographic composition; education and occupation; financial circumstances; and household circumstances.

Good relations relevance:
For the purpose of this study, the survey returned a number of entries addressing important issues especially in relation to social exclusion, admitted prejudice, racism and sexual discrimination.

General Household Survey (renamed the General Lifestyle Survey in 2008)
Frequency: continuous (fieldwork takes place throughout the year) survey on annual basis, longitudinal since 2005
Sample size: c. 22,000
Strands: gender, age, ethnicity, disability; sexual orientation (currently limited to same sex cohabitation only); social class (SOC; NS-NEC; others)
Geographical coverage: Great Britain, England, Scotland, Wales, Government Office Regions

Summary:
The General Household Survey (GHS), which was renamed the General Lifestyle Survey (GLS) in 2008, is a continuous national survey of people living in private households conducted on an annual basis by the Office for National Statistics (ONS). The main aim of the survey is to collect data on a range of core topics, covering household, family and individual information. This information is used by government departments and other organisations for planning, policy and monitoring purposes, and to present a picture of households, family and people in Great Britain.

From April 2005, the GHS changed due to requirements from the European
Commission to provide data at European Union level on income and living
conditions. It now has a longitudinal design, a larger sample and is carried out
on a calendar year basis. Since 2009, the GLS has formed one of the modules
of the Integrated Household Survey.

The GLS's primary purpose is to collect data on a range of core topics, comprising:
households, families and people; housing tenure and household accommodation;
consumer durables including vehicle ownership; employment; education; health
and use of health services; smoking; drinking; occupational and personal pension
schemes; family information including marriage, cohabitation and fertility; income;
and demographic information about household members including migration.

Good relations relevance:
For the purpose of this study, the GHS produced only a few entries on fear of crime,
and social and cultural interaction. The survey has, however, a relevant section on
migration, citizenship, national identity and ethnicity.

Labour Force Survey
Frequency: quarterly collection, presented quarterly and annually (latter called
Annual Population Survey)
Sample size: 53,000 households; c. 122,000 people
Strands: gender, age, religion, ethnicity, disability; sexual orientation (limited to same
sex cohabitation only); social class (SOC; NS-SEC; others)
Geographical coverage: United Kingdom, Great Britain, England, Scotland, Wales,
Northern Ireland, Government Office Regions (England), local areas (on annual basis
only), local Education Authorities in England, Unitary Authorities in Wales and
Scotland

Summary:
The Labour Force Survey (LFS) is the largest social survey carried out across the
United Kingdom. Since 2004, its datasets have also been combined with results from
the English, Welsh and Scottish Labour Force Survey boosts to form the
Annual Population Survey and since 2009, the LFS has formed one of the modules
of the Integrated Household Survey.

The LFS began in 1973 as a result of a requirement of the European Union for the
UK to submit employment and unemployment statistics. Up to 1983, the survey was
carried out on a biennial basis; after 1983, the LFS was conducted annually. In 1991
the survey was redeveloped so that, for the first time in spring 1992, data were made

available on a quarterly basis. The Northern Ireland survey did not have this quarterly element until 1994. From 1998, the LFS has been providing headline employment and unemployment figures for each month of the preceding quarter.

The main purpose of the LFS is to provide internationally comparable statistics on the levels and changes in employment, unemployment and economic inactivity. The questionnaire consists of core questions which are included in every survey and non-core questions which can vary from quarter to quarter. There are two main parts to the questionnaire. The first part contains questions on basic information about the household, family structure, basic housing information and demographic details of individuals in the household. The second part contains questions for each adult in the household relating to economic activity, employment, and related issues.

Good relations relevance:
For the purpose of this study, the survey returned few entries. However the section on 'English as second language' is important because it brings to bear the relationship between language difficulties and work and educational success.

Life Opportunities Survey
Frequency: longitudinal, respondents interviewed annually. The first survey started in Summer 2009 with the first results expected in Autumn 2010. The main results are due in 2011.
Sample size: 37,500 households.
Strands: gender, sexual orientation, age, ethnicity, religion, disability
Geographical coverage: GB, England, Scotland, Wales; headline data for 2010, main results for 2011, also headline data for Government Office Regions

Summary:
The Life Opportunities Survey (LOS) is a new national survey sponsored by the Office for Disability Issues, which started in summer 2009. It aims to track the experiences of disabled people over time to assess transitions through key life stages, such as moving from childhood to adulthood or in and out of work. Three distinct groups are followed over time: a disabled group; a comparison group of non-disabled people; a larger non-disabled group, monitored for the onset of impairment over time. Through it, information is being collected on people's life opportunities, covering areas such as work, social participation and the use of public services. The survey also aims to identify the reasons why people do not take part in work or leisure activities that they would like to, or why people experience difficulties with using public services.

The survey is being conducted by the ONS as a longitudinal survey. All sectors of society are represented ensuring that its results reflect the whole population. Since 2009, the LOS has formed part of the Integrated Household Survey.

Good relations relevance:
For the purpose of this study, the survey returned few entries.

Living in Wales Survey (to be replaced by the National Survey for Wales)
Frequency: annual
Sample size: 12,000 households
Strands: gender, ethnicity, age, disability, religion; social class (income; NS-SEC)
Geographical coverage: Wales, Economic Region of Wales; local authorities (if three years are combined)

Summary:
The Living in Wales Survey (LIWS) was an annual survey carried out between 2004 and 2008. It provided information on the repair and development of Wales' housing stock and other community developments. It also covered other aspects of social research, including the use of the Welsh language. The topics varied from year to year.

LIWS has now been discontinued and is being replaced by the new National Survey for Wales. Discussions are ongoing as to the content of the new National Survey, but it will be one of the main ways in which the Welsh Assembly Government knows what issues are important to the people of Wales. It will help the Welsh Assembly Government and public service providers to:

- assess views and experiences of public services;

- monitor trends in the concerns and needs of people in Wales;

- assist in developing policies, for example on environmental issues and the internet; and

- set priorities and target resources to meet needs.

The survey is based on face-to-face interviews in a randomly chosen sample of households across Wales.

Good relations relevance:

For the purpose of this study, the LIWS returned a small but significant number of entries addressing voluntary activities, social participation and social interactions at neighbourhood level. The survey also covered perceived discrimination and admitted prejudice, sense of belonging, and national identity.

National Survey of Voluntary Activity

Frequency: part of a series of surveys. Latest 2006/07, previous versions 1981, 1991 and 1997

Sample size: c.2,700

Strands: gender, age, disability; sexual orientation (limited to same sex cohabitation and spontaneous question only); social class (NS-SEC, income)

Geographical coverage: England only (for latest version), Government Office Regions

Summary:

The National Survey of Voluntary Activity (NSVA) was carried out in 1981, 1991 and 1997. An interlinked fourth survey, the National Survey of Volunteering and Charitable Giving, was carried out in 2006-07 by the National Centre for Social Research in partnership with the Institute for Volunteering Research in 2006-2007, as a follow-up to the Citizenship Survey, 2005.

The 2006-07 survey interviewed just over 2,700 adults in households in England. The aim was to explore how and why people give unpaid help to organisations, and what they think of their experiences; what stops people from volunteering or giving money to charity; and how and why people give money to charity. It built upon the earlier NSVAs.

The survey asked about: nature and extent of volunteering (last 12 months and last one to five years); the main organisation helped; barriers to giving help; employer-supported volunteering and giving; the nature and extent of charitable giving (last four weeks and last 12 months); perceptions of giving; knowledge and use of tax-efficient giving methods; links between giving time and giving money; demographics.

Good relations relevance:

For the purpose of this study, the survey returned few entries. It addresses very specific issues on the nature of volunteering, on the frequency of volunteering and on the personal reasons behind it. It does not address interactions at local level, personal involvement in the neighbourhood and other forms of civic and political engagement.

Northern Ireland Life and Times Survey
Frequency: annual
Size: 2,705
Strands: Gender, age, ethnicity, disability, religion; sexual orientation (limited to same sex cohabitation); social class (income)
Geographical coverage: Northern Ireland

Summary:
The Northern Ireland Life and Times Survey (NILT) series began in 1998. The aims of the NILT series are: to monitor public attitudes towards social policy and political issues in Northern Ireland; to provide a time series on attitudes to key social policy areas; to facilitate academic social policy analysis; and to provide a freely available resource on public attitudes for the wider community of users in Northern Ireland.

The 2009 NILT survey asked questions on attitudes to ethnic minority people; community relations; disability; leisure time and sport; political attitudes, and background information on respondents.

Good relations relevance:
As for the Community Attitudes Survey (Northern Ireland), the questionnaire produced a considerable number of entries relevant to this study. Although the survey focuses on Northern Ireland, a number of questions and entries can be utilised for measuring good relations in Britain. In particular, the section on community relations, which explores in depth and at length relations between Protestants and Catholics has relevance in the context of racism and religious discrimination. Questions relating to religious affiliation, regarding offices, schools, public spaces and government institutions are particularly relevant for the study of good relations as they touch upon growing and relevant debates on migration, multiculturalism and the place of religion in Britain.

Place Survey 2008/09
Frequency: biennial
Sample size: c. 543,000 (2008/09)
Strands: gender, age, ethnicity, disability; sexual orientation, religion (not compulsory so available for some local authorities only)
Geographical coverage: England, Government Office Regions; local authority districts

Summary:
The Place Survey addresses the opinions of local residents about aspects of the quality of life in their local area (such as community safety, local services etc), which is defined as the area within 15-20 minutes' walking distance of the respondent's home. The findings from this research will be used to see how well local councils and their partners are doing at delivering the services that matter to local residents and to decide what needs doing differently in the future.

Good relations relevance:
Despite being concerned with the themes of locality and place, the survey recorded only a handful of entries relevant to this study.

Scottish Crime and Justice Survey
Frequency: irregularly – currently 2008-10
Sample size: c. 16,000
Strands: age, gender, disability, ethnicity; sexual orientation (currently limited to same sex cohabitation only); social class (SOC; NS-SEC)
Geographical coverage: Scotland, Local police force areas, other local areas (area code)

Summary:
The Scottish Crime and Justice Survey was known as the Scottish Crime Survey between 1993 and 2003 and as the Scottish Crime and Victimisation Survey between 2004 and 2006. It is conducted irregularly, with the most recent (ongoing) study being in 2008-10. The findings provide statistics on the extent of crime in Scotland, including crime that is not reported to the police. It also provides details of respondents' attitudes towards the criminal justice system; perceptions of local and national crime; and measures taken to ensure personal and household safety. It includes many incidents which are not reported to the police.

Good relations relevance:
This survey has several useful areas for this study such as public perceptions and fear of crime.

Scottish House Condition Survey
Frequency: continuous (fieldwork takes place throughout the year) since 2003
Sample size: 15,000 prior to 2003, since then almost 4,000 households with paired social and physical data available for around 3,000 of these
Strands: age, disability, ethnicity, gender; sexual orientation (currently limited to same sex cohabitation only); social class (income)
Geographical coverage: Scotland; all Scottish Local Authorities

Summary:
A national survey of housing which combines both an interview with occupants and a physical inspection of dwellings to build a picture of Scotland's occupied housing stock which covers all types of dwellings across the entire country - whether owned or rented, flats or houses.

Good relations relevance:
The survey focuses on housing conditions, so its usefulness with regard to good relations is limited. Nevertheless, a couple of indicators were developed from this, focusing on perceptions and experiences of the neighbourhood.

Scottish Household Survey

Frequency: continuous (fieldwork takes place throughout the year) since 1999. Interviews from each quarter provide results which are representative of Scotland. Statistically reliable results for larger local authorities on an annual basis and for all local authorities, regardless of size, every two years.
Sample size: c. 31,000 households every two years (3,900 each quarter)
Strands: age, disability, gender, ethnicity, religion; social class (NS-SEC; other)
Geographical coverage: Scotland; all Scottish Local Authorities

Summary:
The Scottish Household Survey, which started in 1999, is now a continuous survey with each complete sample being covered over a two-year period. Interviews are carried out in approximately 3,900 households each quarter. The survey is designed so that the interviews from each quarter will provide results which are representative of Scotland as a whole.

The survey topics include: household composition; relationship to head of household; accommodation; driving and transport; young people in the household; health and disability; and household income.

Good relations relevance:
Only a few topics were useful for this study, relating to indicators on neighbourhood issues such as whether or not people are friendly and fear of crime.

Scottish Social Attitudes Survey

Frequency: annual
Sample size: c. 1,500 (including a boost for remote and rural parts of Scotland)
Strands: gender, age, ethnicity, disability, religion; social class (NS-SEC; income; others)

Geographical coverage: Scotland, Westminster Parliamentary Constituencies (Scotland); Local Authority Districts; Scottish Executive Urban Rural Classification

Summary:
The Scottish Social Attitudes Survey (SSA) has been designed as an annual Scottish sister survey series to the British Social Attitudes Survey and similarly aims to chart and interpret attitudes on a range of social, political, economic and moral issues. Recent versions of the survey have contained modules of questions on: attitudes to government and public services; attitudes to drinking alcohol and the role of alcohol in Scottish culture; views about the Scottish Parliament and local government elections (including a mock ballot for the local election); views on the funding, provision and delivery of public services in Scotland.

Good relations relevance:
This survey has produced a considerable number of relevant entries for this study. Questions on attitudes to others, admitted prejudice, discrimination, racism, but also on sense of belonging, national identity, social cohesion, personal and collective relations, interfaith and interethnic interactions are addressed. Great space is given to intergenerational relations, views and attitudes towards youth and youth crime.

TellUs Survey (to be discontinued in 2010)
Frequency: annual
Size: c. 254,000 (TellUs 4)
Strands: gender, age, ethnicity and disability; social class (free school meals)
Geographical coverage: England, Local Authorities, schools (which may or may not choose to share information)

Summary:
The TellUs Survey is a survey of children and young people in school years 6, 8 and 10. It is designed to investigate the experiences of children and young people and their views about their life, school and local area, carried out for the Department for Children, Schools and Families. It provides statistically reliable data, representative of the local area. It also allows comparison against national benchmarks.

The 2009 survey asked young people about physical and emotional health; the information they have received on staying healthy; their attitudes towards smoking, drinking, and drug-taking; bullying; staying safe in the local area; their views of school and learning; satisfaction with parks and play areas; their participation in activities; whether their ideas are listened to; and planning for the future.

Good relations relevance:

The survey returned few relevant entries for this study. However, the recorded entries provide an insight into children's views on participation and influence and fear of crime. These data are therefore helpful to analyse good relations in intergenerational terms.

World Values Survey

Frequency: every five years

Sample size: c. 1,000 (in Britain)

Strands: gender, age, ethnicity, religion, social class

Geographical coverage: Great Britain, Government Office Regions (including Scotland and Wales)

Summary:

The World Values Survey (WVS) is a worldwide network of social scientists studying changing values and their impact on social and political life. The WVS, in collaboration with the European Values Study, carried out representative national surveys in 97 societies in 2005, following earlier surveys in 1990, 1995 and 2000. A new wave of surveys will be conducted in 2010-11.

Good relations relevance:

The WVS addresses a number of key points for this study. In particular the WVS addresses attitudes to others, social interactions, and sense of belonging by exploring perceived discrimination, admitted prejudice, interethnic and interfaith interactions and relations, racism, voluntary activities, neighbourliness and voluntary activities.

Young People's Social Attitudes Survey

Frequency: every four/five years

Size: 663

Strands: gender, age, ethnicity, religion; social class (income)

Geographical coverage: Great Britain, Government Office Regions

Summary:

The Young People's Social Attitudes Survey (YPSA) is a periodic offshoot of the British Social Attitudes Survey (BSA). It was designed to explore the attitudes and values of children and young people and make comparisons with those held by adults and with other young people interviewed on the previous YPSA. All young people aged 12 to 19 living in the households of BSA respondents were

approached for interview.

The data draw on face-to-face interviews with 663 respondents aged 12 to 19, looking at: social attitudes; gender differences; problems at school; views about education and work; politics and decision-making; prejudice and morality; fulfilment; friends and social networks; household tasks; and demographic characteristics. The data may be linked via a serial number to the adult in the household for the BSA.

Good relations relevance:
This survey produced a considerable number of relevant entries for this study. Questions on attitudes to others, admitted prejudice, discrimination and racism are addressed, as are issues relating to sense of belonging, national identity, social cohesion, personal and collective relations, and interfaith and interethnic interactions. Great relevance is given to politics and participation, prejudice and morality, and to perceived gender differences.

Appendix B: EHRC good relations: focus group topic guide

Welcome
1   Welcome to the discussion group
2   Introduction to us, EHRC and the research
3   Why we are here: aims of the focus group
4   How it will work including ground rules

Introductions
Each participant asked to introduce themselves, e.g. Name; What they do as a main activity (i.e. what job, student, carer, retired etc.)

We want to look at a number of ways in which people mix and interact with each other as well as their attitudes to other people, how this makes them feel and affects their lives

Contact with other people
First we are going to talk about mixing with other people.

(note for each of the key issues/questions ask about community/neighbourhood, work, school, social circles, shopping, on buses etc)

Thinking about your everyday lives, who do you have contact with ?
(Prompts: What kinds of people? Are they same as yourselves or different? In what ways are they different?

What kind of contact do you have with people?
(prompts: saying hello, friendship etc)

Why do you have this contact with people?
(prompts: what are the reasons? Is it by choice?

When do you have this contact?
(Prompts: How often?

Is this contact good/positive? Or bad/negative?
(prompts: how does it affect you, why?
What kinds of contact would you like more of? What kinds would you like less of?

How has the contact changed over time?
(prompts has it got better /worse?, why?)

Attitudes towards others
We now want to talk about people's attitudes towards other people

(note for each of the key issues/questions ask about community/neighbourhood, work, school, social circles)

During your everyday life, how do people treat you?
(prompts: do they value others, respect, trust, help others etc)

What kinds of things do people do to make you to think this? What examples? (prompts: ask if you want help, offer advice, ask how you're feeling etc)

Why do you think they do this? Is it by choice or enforced? Why? How?

Which of these kinds of behaviour are positive? Which are negative? Why? Which kinds of behaviour would you like to experience more? Which kinds of behaviour would you like to experience less?

How has the way in which people treat you changed over time?

What are the reasons for this?

Sense of belonging
We now want to find out if you have a sense of belonging in your everyday lives

(note for each of the key issues/questions ask about community/neighbourhood, work, school, social circles)

During your everyday life when do you feel a sense of belonging? (prompts: in What kinds of places? When? Who are you with?

What makes you feel as though you have a sense of belonging? (prompts: shared vision/values, feel welcomed)

How does having a sense of belong make you feel? (prompts: Is it positive/Good? Or negative/bad? How? Why?

How has your feeling of having a sense of belonging changed over time? Has it increased/decreased? Why?
(prompts: What would give you a sense of belonging more often?)

Is it good/important to have a sense of belonging? Why?

Participation and influence
Now we want to discuss how involved you are in different aspects of life and how much influence you feel you have in what happens

(note for each of the key issues/questions ask about community/neighbourhood, work, school, social circles)

Participation
In your everyday life how involved are you what's going on, at school, at work, in your neighbourhood in your social circles?
(Prompts: Member of any groups or societies? formal or informal groups - community organisations, political parties, school fund raising groups
What is your role - attend meetings, fund raising, organising activities, volunteering)?

Do you choose to get involved and participate or is it enforced?

How does this involvement/participation make you feel? Is it positive/good or negative/bad? Why?

Which kinds of things would you like to be more involved in? or less involved in?

How has your level of involvement in changed over time?

Why?

Influence
In your everyday life are there times when you feel that you can influence what happens/what decisions are made? Which decisions? When? How? (prompts: voting, raising issues with councillors, MPs, going on protest marches)

How does this make you feel? Is this good/positive or bad/negative?
Are there ways in which you would like to influence things more? How?
Are there ways in which you would like to influence things less? Which kinds of things? How?

How has your ability to influence things changed over time? Why?

Personal security
Finally we want to ask you about how secure and safe you feel.

In your everyday lives when you do feel safe and secure? In what kinds of places? Why? Are there times and places when you don't feel safe and secure? Where, when and why?

What makes you feel safe and secure? What makes you feel unsafe and insecure?

How has this changed over time? Why? What are the reasons?

Appendix C: Focus group participants

Focus group no.	Location	Brief description (no. of attendees)	Relevant characteristics connected to seven equality strands						
			Age	Gender	Ethnicity	Education	Religion and/ belief	Disability	Sexual orientation
1	Sheffield Wednesday Football Club, Sheffield	Football fans of Sheffield Wednesday football club. Men and women (8)		○		○		○	
2	Penistone, Sheffield	Semi rural area, local white villagers, school parents, male and female (6)		○				○	
3	Primrose Hill, Sheffield	Parents of mixed-heritage children. Male and female. Late twenties (4)		○	○	○	○		
4	The Wicker, Inner city Sheffield	Muslims, majority women and one man. From various areas in Sheffield (5)		○	○	○	○	○	
5	Burngreave Community Action Forum, Sheffield	Men, mixed ethnicities, all from Burngreave; a particularly diverse area of Sheffield (9)			○	○	○	○	○
6	South Yorkshire African-Caribbean Business and Enterprise Training Centre, Sheffield	Mixed ethnicity or BME backgrounds. Men and women. A wide range of ethnicities represented including Iranian, Pakistani, Somali and Yemeni. Mix of ages (13)		○	○	○	○	○	
7	Sheffield Community College	Female students, white, late teens and early twenties, from various areas in Sheffield. All worked part-time in retail or service industry (5)	○	○					

Focus group no.	Location	Brief description (no. of attendees)	Relevant characteristics connected to seven equality strands						
			Age	Gender	Ethnicity	Education	Religion and/ belief	Disability	Sexual orientation
8	Castlemilk, South Glasgow	Older people from the Castlemilk Pensioners Action Centre. All white Scottish, men and women (7)	⬤	⬤		⬤	⬤	⬤	
9	YMCA Branston Project, Glasgow	Younger people, previously homeless in YMCA accommodation. Male and female. White Scottish and BME migrants (5)	⬤		⬤	⬤			⬤
10	Action for Employment (A4e) offices. Central Glasgow.	A4e employees (private sector). Male and female, a mix of ages. All white Scottish except one BME migrant. Working in different types of job within A4e at varying levels (8)		⬤	⬤	⬤			
11	Anglesey, Parys Training centre	Welsh young people, early to late teens. Live locally. Majority speak Welsh and English. Two participants do not speak Welsh (9)	⬤	⬤		⬤		⬤	⬤
12	Anglesey, Parys Training centre	Adults of varying ages who live locally. Most were born in Anglesey but two participants recently moved from England. All spoke fluent English, and some spoke Welsh (6)		⬤		⬤		⬤	

Focus group no.	Location	Brief description (no. of attendees)	Relevant characteristics connected to seven equality strands						
			Age	Gender	Ethnicity	Education	Religion and/ belief	Disability	Sexual orientation
13	Sheffield City Council employees	Employees from Sheffield City Council, men and women, a mix of ages and ethnicities. Working in different types of council jobs at varying levels (5)		○	○				○
14	Edmonton, London	Residents of Edmonton, an area of rapid migration and change. Men and women, a mix of ages (6)	○	○	○	○	○		
15	Ascot, Berkshire	Mothers whose children all attend a local school. All white (7)			○	○	○	○	
16	Hackney London	Users of children's centre (9)	○		○	○	○	○	
17	Hackney, London	'Silver Surfers' – group for older internet users. Men and women (6)	○	○	○	○	○	○	
18	Sittingbourne, Kent	Gypsy and traveller group (10)	○	○	○		○	○	○
19	Lewisham Disability Coalition, London	Disabled people (10)						○	
20	Sheffield	LGBT Choir Group (8)							○

Appendix D: Attendees at first stakeholder round table events

London stakeholder round table discussion 26 October 2009
Eight participants.

Glasgow stakeholder round table discussion 29 October 2009
Twelve participants.

Cardiff stakeholder round table discussion 9 November 2009
Eight participants.

Attendees represented a broad range of interests and organisations.
Five were from the devolved governments in Scotland and Wales;
three from central government departments; three from local government; three from
the NHS; two from race equality organisations; two from the Equality and Human
Rights Commission; two from organisations seeking cooperation among faith groups
or seeking to raise awareness of faith;
two were academics; one represented students; one the judicial service;
one human rights; one young people; one Gypsies and Travellers; one
from an equal opportunities organisation.

Appendix E: Questionnaire for first round table stakeholder events

---

GOOD RELATIONS MEASUREMENT FRAMEWORK

CONSULTATION QUESTIONNAIRE FOR STAKEHOLDERS

Introduction: Defining Good Relations
The Equality and Human Rights Commission's 'good relations' mandate is described in the 2006 Equality Act as :

> *'to build mutual respect between groups based on understanding and valuing of diversity and on shared respect for equality and human rights'.*

Good relations duty
>The introduction of a good relations duty on all public authorities will change the emphasis of Good Relations in England, Scotland and Wales. If passed, the Bill* will require public authorities to have due regard to the need to:

> *'foster good relations between persons who share a relevant protected characteristic and persons who do not share it'.*

This will involve having :
> *"due regard in particular, to the need to tackle prejudice and promote understanding between persons who have relevant protected characteristics and persons who have not."*

* Please note that the bill is currently passing through parliament and so may be subject to change.

Section 1: Approach to Good Relations

1. Do you think the above is an appropriate approach to Good Relations?

☐ strongly agree ☐ agree ☐ disagree ☐ strongly disagree

If you have any comments about this approach and more generally on what Good Relations is about, please write them below:

Section 2:   The 'Domains' of Good Relations

Our research so far has identified five preliminary areas, or 'Domains', of Good Relations, listed below.

2.1 To what extent do you think each of these domains is relevant to understand and measure Good Relations?

	strongly agree	agree	disagree	strongly disagree
Interaction with others	☐	☐	☐	☐
Attitudes to others	☐	☐	☐	☐
Participation and influence	☐	☐	☐	☐
Personal security	☐	☐	☐	☐
Sense of belonging	☐	☐	☐	☐

2.2 Please write any comments you have about these 'Domains' below.

2.3 Do you think we should add any 'Domain' to the current list? Please add any comments below.

Section 3:   The Relevance of Place

Our research so far has highlighted a number of different geographical locations and different contexts within which Good Relations can occur. Our preliminary classification has identified the categories of 'place' below.

3.1 To what extent do you think each of these categories is relevant to understand and measure Good Relations?

	strongly agree	agree	disagree	strongly disagree
Neighbourhood	☐	☐	☐	☐
Local area	☐	☐	☐	☐
City/Town	☐	☐	☐	☐
Country/Region	☐	☐	☐	☐
Workplace	☐	☐	☐	☐
Educational institution	☐	☐	☐	☐
Place of worship	☐	☐	☐	☐
Leisure place	☐	☐	☐	☐
Shops	☐	☐	☐	☐
Public transport	☐	☐	☐	☐
Family	☐	☐	☐	☐
Media/Internet	☐	☐	☐	☐

3.2 Please write any comments you have about these 'Places' below.

3.3 Do you think we should add any place/category to this list? Please write any comments below.

Section 4:   Equality Strands

The Good Relations Measurement Framework is about relations between people with different backgrounds and characteristics. Our preliminary classification has identified the categories below (most of these include the 'equality strands' under the remit of the EHRC).

4.1 To what extent do you think each of these categories is relevant to understand and measure Good Relations?

	strongly agree	agree	disagree	strongly disagree
Age	☐	☐	☐	☐
Disability	☐	☐	☐	☐
Ethnicity	☐	☐	☐	☐
Religion or belief	☐	☐	☐	☐
Gender	☐	☐	☐	☐
Sexual orientation	☐	☐	☐	☐
Transgender	☐	☐	☐	☐
Citizenship	☐	☐	☐	☐
Education	☐	☐	☐	☐
Language	☐	☐	☐	☐
Social class/socio economic status	☐	☐	☐	☐
Values	☐	☐	☐	☐

4.2 Please write any comments you have about these 'Strands' below.

4.3 Do you think we should add any category to this list? Please add your comments below.

Section 5: Indicators of Good Relations

From our focus groups and review of existing data we have so far produced a list of several hundred indicators. A number of key themes have started to emerge for each of the 'Domains'. Could you please tell us which of these key themes you think are important for each domain?

5.1 Domain 1: Interaction with others	strongly agree	agree	disagree	strongly disagree
Experience of interaction with a diverse range of people	☐	☐	☐	☐
Opportunity to interact with a diverse range of people	☐	☐	☐	☐
Willingness to interact with a diverse range of people	☐	☐	☐	☐
Having the skills to interact with people	☐	☐	☐	☐
Casual interaction with strangers	☐	☐	☐	☐
Having friendships with a diverse range of people	☐	☐	☐	☐
Having diversity within your family	☐	☐	☐	☐

5.2 Please write any comments you have about these key themes below.

5.3 Do you think we should add any category to this list? Please add your comments below.

5.4 Domain 2: Attitudes to others

	strongly agree	agree	disagree	strongly disagree
Absence of people making stereo-typical assumptions about others	☐	☐	☐	☐
People respecting those who are different	☐	☐	☐	☐
People being tolerant and understanding of those who are different	☐	☐	☐	☐
Accepting people regardless of their 'difference'	☐	☐	☐	☐
Having an open mind towards difference	☐	☐	☐	☐
People are treated equally and fairly	☐	☐	☐	☐

5.5 Please write any comments you have about these key themes below.

5.6 Do you think we should add any category to this list? Please add your comments below.

5.7 Domain 3: Participation and Influence	strongly agree	agree	disagree	strongly disagree
Being consulted and listened to	☐	☐	☐	☐
Participating in social/sports clubs	☐	☐	☐	☐
Participating in community/voluntary organisations	☐	☐	☐	☐
Volunteering	☐	☐	☐	☐
Having the skills to participate	☐	☐	☐	☐
Wanting to give something back/ a sense of duty	☐	☐	☐	☐
Wanting to influence decisions	☐	☐	☐	☐
Feeling you can influence/control decisions	☐	☐	☐	☐
Feeling you can make a difference	☐	☐	☐	☐
Voting in elections	☐	☐	☐	☐

5.8 Please write any comments you have about these key themes below.

5.9 Do you think we should add any category to this list? Please add your comments below.

5.10 Domain 4: Personal Security

	strongly agree	agree	disagree	strongly disagree
Freedom to travel without fear	☐	☐	☐	☐
Freedom to go out after dark without fear	☐	☐	☐	☐
Presence of gangs of young people	☐	☐	☐	☐
Being the victim of hate crime	☐	☐	☐	☐
Having faith in the police and judicial system	☐	☐	☐	☐
Presence of adequate anti-crime measures in public places	☐	☐	☐	☐
Media and press sensationalist reporting of crime	☐	☐	☐	☐

5.11 Please write any comments you have about these key themes below.

5.12 Do you think we should add any category to this list? Please add your comments below.

5.13 Domain 5: Sense of belonging

	strongly agree	agree	disagree	strongly disagree
The ability to be oneself	☐	☐	☐	☐
Feeling welcome	☐	☐	☐	☐
Feeling comfortable	☐	☐	☐	☐
Feeling accepted	☐	☐	☐	☐
Having things in common with others	☐	☐	☐	☐
Having shared values	☐	☐	☐	☐
Having shared goals/aims	☐	☐	☐	☐
Presence of solidarity	☐	☐	☐	☐
Having a sense of pride	☐	☐	☐	☐

5.14 Please write any comments you have about these key themes below.

246

OPTIONAL

Name:

Organisation:

Thank you for taking time to complete this questionnaire.

Please bring this completed questionnaire to the consultation events on 26th October (London); 29th October (Glasgow); 9th November (Cardiff). If you cannot make any of these events please return the completed questionnaire to apalmer@policyevaluation.co.uk or post to Policy Evaluation Group, Wishing Well Lodge, 50 Manchester Road, Thurlstone, Sheffield, S36 9QT by 10th November 2009. If you have any queries or questions contact Andrea or Royce on 01226 763711.

Appendix F: Stakeholders returning questionnaire for round 1

Fourteen respondents – seven from local government; two representing older people; one from Scottish government; one central government department; one academic; one faith; one transgender; one police.
(One person represented two elements).

Appendix G: Consultation on medium list: Email respondents January 2010

Twelve respondents - three from local government; two representing inter-faith organisations; two NHS; one representing mental health; one representing older people; three academics; one from a public spending watchdog. (One person was present in two capacities)

Appendix H: Consultation on medium list: Small discussion group, Cardiff, December 2009

Four attendees – two from the Welsh Assembly Government; one representing the voluntary and community sector; one representing older people.

Appendix I: Telephone interviews with stakeholders on medium list

Five participants – one representing the police; one lesbian, gay and transgender equality; one disabled people; one judiciary; one transgender.

Appendix J: Round table discussions with stakeholders,   Friday 22 January 2010, COSLA, Edinburgh

Nineteen participants – 10 from local government; one from the Scottish Government; one from an anti-racism organisation; one from the NHS; one from an education inspectorate; one academic; two representing lesbian, gay and transgender; one transgender; one Equality and Human Rights Commission.

Appendix K: Round table discussions with stakeholders, Friday 12 February 2010, Dexter House, London

Nine participants – two academics; one local government improvement agency; one Gypsies and Travellers; one inter-faith organisation; one equal opportunities; one central government; one transgender; one disability; one Equality and Human Rights Commission.

Appendix L

The following attended or provided detailed comments for Advisory Group meetings:

Kath Bays	Audit Commission
Marko Stojovic	Audit Commission
Jean Candler	British Institute of Human Rights
Mike Waite	Burnley Borough Council
David Anderson	Communities and Local Government
Geoff Ashton	Department for Work and Pensions
Sonia Jemmotte	Department for Work and Pensions
David Darton	Equality and Human Rights Commission
Jennifer Guy	Equality and Human Rights Commission
Amelia John	Equality and Human Rights Commission Wales
Suzi Macpherson	Equality and Human Rights Commission Scotland
Laura Miller	Equality and Human Rights Commission
Dave Perfect	Equality and Human Rights Commission
Marc Verlot	Equality and Human Rights Commission
Marianne Rustad	Home Office
David Carrigan	Homes and Communities Agency
Michael Keating	Improvement and Development Agency for local government
Angela Mason	Improvement and Development Agency for local government
Nick Johnson	Institute of Community Cohesion (iCoCo)
Ashley Kershaw	Office for Disability Issues
Fraser Macleod	Office for Disability Issu
Stephen Hicks	Office for National Statistics
Ruth Whatling	Scottish Government
Toby Blume	Urban Foundation
Luned Jones	Welsh Assembly Government.

Appendix M: Data gaps for the equality strands in England*

■ (blue)	equality characteristic not collected in source
■ (yellow)	equality characteristic recorded but sample size too small to disaggregate
■ (green)	disaggregation possible
■ (red)	data not collected for England

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
DOMAIN 1: ATTITUDES									
Indicator 1.1: Respect (being/feeling respected)									
Measure a (E, W): In general, would you say that you are treated with respect at work, school or college?	**Citizenship Survey**						Sample size 183		NS-SEC
Measure b (E, W): And in general, would you say that you are treated with respect when using public transport?	**Citizenship Survey**						Sample size 183		NS-SEC
Measure c (E, W): And in general, would you say that you are treated with respect when shopping?	**Citizenship Survey**						Sample size 183		NS-SEC

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure d (E, W): And in general, would you say that you are treated with respect when using health services?	**Citizenship Survey**						Sample size 183		NS-SEC
Measure e (E): In the last year would you say that you have been treated with respect and consideration by your local public services?	**Place Survey**					**Only collected by some local authorities**	**Only collected by some local authorities**		
Measure f (NI): In your opinion how often do public officials deal fairly with people like you?	**Northern Ireland Life and Times Survey**								
Indicator 1.2: Valuing diversity									
Measure a (W): To what extent do you agree or disagree with each of the following statements…? It is better for a country if there are a variety of different cultures.	**Living in Wales Survey**								
Measure b (E, S, W): Do you think it should be the responsibility of everyone who lives in the UK…. to treat others with fairness and respect?	**British Cohort Study**				**All study members same age**				

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure c (E, S, W): Do you think it should be the responsibility of everyone who lives in the UK…. to treat all races equally?	**British Cohort Study**				**All study members same age**				
Measure d (E, S, W): Some people think that women are still not treated equally in our society, while others think that efforts to change the status of women have gone too far. Which of the answers on this card comes closest to your opinion?	**British Social Attitudes Survey**		Not included as analytical variable every year at moment but should be in future				**Only collected if relevant to a specific module**		
Measure e (E, S, W): Please use this card to say whether you think attempts to give equal opportunities to **black people and Asians in the workplace** have gone too far or not gone far enough?	**British Social Attitudes Survey**		Not included as analytical variable every year at moment but should be in future				**Only collected if relevant to a specific module**		

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure e (S): Now I want to ask you about some changes that have been happening in Scotland over the years. For each one I read out please use this card to say whether you think it has gone too far or not gone far enough. Attempts to give equal opportunities to black people and Asians in Scotland?	**Scottish Social Attitudes Survey**								
Measure f (S): (Has it gone too far or not gone far enough) Attempts to give equal opportunities to gay men and lesbians in Scotland?	**Scottish Social Attitudes Survey**								
Measure g (E, S, W): And, whether you think attempts to give equal opportunities to **people with a disability or a long-term illness in the workplace** have gone too far or not gone far enough?	**British Social Attitudes Survey**		Not included as analytical variable every year at moment but should be in future				**Only collected if relevant to a specific module**		

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 1.3: Trust									
Measure a (E, S, W): I'd like to ask you how much you trust people from various groups. Could you tell me for each whether you trust people from this group completely, somewhat, not very much or not at all? People of another religion	**World Values Survey**	Information not available[2]							
Measure b (E, S, W): I'd like to ask you how much you trust people from various groups. Could you tell me for each whether you trust people from this group completely, somewhat, not very much or not at all? People of another nationality.	**World Values Survey**	Information not available							

---

[2] Despite repeated efforts to do so, we were unable to acquire this information from the World Values Survey.

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 1.4: Admitted prejudice									
Measure a (NI): Could you please indicate whether you agree with the following statements about people from other ethnic groups, for example, Chinese or Asian? a) I would willingly accept them as a close friend of mine; b) I would willingly accept them as a resident in my local area.	**Northern Ireland Life and Times Survey**								
Measure b (S): Some people say they would be happy if a close relative of theirs married or formed a long-term relationship with someone who was black or Asian, while others say they would be unhappy about this even if the couple themselves were happy. How would **you** feel if a close relative of yours married or formed a long term relationship with someone who was black or Asian?	**Scottish Social Attitudes Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (W): Now I would like to ask you some questions about living in a country like Wales, where there are people from a variety of different backgrounds. To what extent do you agree or disagree with each of the following statements…? It would not matter to me if one of my close relatives married someone from a different ethnic background.	**Living in Wales Survey**								
Measure c (S): (And how would you feel if a close relative of yours married or formed a long-term relationship with) a Christian?	**Scottish Social Attitudes Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure d (S): I am now going to ask you about a person with a learning disability. But first of all I would like to clarify what I am talking about here. A person with a learning disability needs help to learn new things and may need support with everyday living. They will have had this disability since childhood. Once known as 'mental handicap', the best known type is 'Down's syndrome'. It is different from a learning difficulty such as dyslexia. How would you feel if a close relative of yours married or formed a long-term relationship with someone who has a learning disability?	**Scottish Social Attitudes Survey**								
Measure e (S): (And how would you feel if a close relative of yours married or formed a long-term relationship with) someone who has had a sex change operation?	**Scottish Social Attitudes Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure f (S): And finally, how would you feel if a close relative of yours married or formed a civil partnership or a long term relationship with someone of the same sex as themselves?	**Scottish Social Attitudes Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
DOMAIN 2: PERSONAL SECURITY									
Indicator 2.1: Perception of personal safety									
Measure a (E, W): How safe do you feel walking alone in this area after dark?	**British Crime Survey**	🟩	🟩	🟩	🟩	🟨	🟨	🟦	🟨
Measure a (S): How safe do you feel walking alone in your local area after dark?	**Scottish Crime and Justice Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
Measure b (E, W): How safe do you feel walking alone in this area during the day?	**British Crime Survey**	🟩	🟩	🟩	🟩	🟨	🟨	🟦	🟨
Measure c (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel…? When walking in your nearest town or city centre in daylight	**Living in Wales Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure d (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel…? When walking in your nearest town or city centre after dark	**Living in Wales Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
Measure e (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you fee …? When travelling by bus	**Living in Wales Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
Indicator 2.2: Hate crime									
Measure a (E, W): (How worried are you about)….being subject to a physical attack because of your skin colour, ethnic origin or religion?	**British Crime Survey**	🟩	🟩	🟩	🟩	🟨	🟨	🟦	🟨

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (E, S, W): A hate crime is one committed against you or your property on the grounds of your personal characteristics, for example religion, ethnic origin, disability or sexual orientation. Do you feel you have ever been a victim of a hate crime?	**Life Opportunities Survey**								NS-SEC
Measure c (E, W): The percentage that are victims of hate crime (by race, religion, age, disability, sexual orientation. The inclusion of transgender has been under consideration.	**British Crime Survey**								
Measure c (S): The percentage who felt that the crime committed against them was motivated by them belonging to a particular social group	**Scottish Crime and Justice Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 2.3: Violent crime									
Measure a (E, S, W): Percentage that are victims of violent crime (all types)	**British Crime Survey; Scottish Crime and Justice Survey**	 	 	 	 	 	 	 	
Measure b (E, S,W): Percentage that are victims of violent crime involving knives, sharp stabbing instruments and guns	**British Crime Survey (Victims form); Scottish Crime and Justice Survey**	 	 	 	 	 	 	 	
Measure c (E, W): Percentage that are victims of sexual violence (with separate reporting of a. indecent exposure, unwanted touching and sexual threats; b. rape and assault by penetration (including attempts) and c. total sexual violence)	**British Crime Survey (self completion module)**	 	 	 	 	 	 	 	
Measure c (S):Percentage that are victims of sexual violence (with separate reporting of rape, including attempts, and sexual assault)	**Scottish Crime and Justice Survey**	 	 	 	 	 	 	 	

260

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure d (E, W): Percentage that are victims of domestic violence (with reporting of relationship of victim to principal suspect, including partner violence)	**British Crime Survey (self completion module)**	🟩	🟨	🟨	🟨	🟨	🟨	🟦	🟨
Measure d (S): Percentage that are victims of partner violence	**Scottish Crime and Justice Survey (self completion module)**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
Indicator 2.4: Feeling comfortable with oneself									
None identified									
Indicator 2.5: Ability to be oneself									
Measure a (NI):Thinking of the neighbourhood where you live, is it a place where you feel you can be open about your own cultural identity?	**Northern Ireland Life and Times Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (NI): And thinking about the schools that your children attend – if you have children at school – are <u>all</u> these schools places where your children feel free that they can be open about their own cultural identity?	**Northern Ireland Life and Times Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
Measure c (NI): Thinking about your workplace - if you have one - is it a place where you feel you can be open about your own cultural identity?	**Northern Ireland Life and Times Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
Indicator 2.6: Impact of (in)security									
None identified.									
DOMAIN 3: INTERACTION WITH OTHERS									
Indicator 3.1 Isolation									
Measure a (E, S, W): How many people would you say you feel close to, that is, you could count on them if you had a problem?	**Life Opportunities Survey**	🟩	🟩	🟩	🟩	🟩	🟩	🟦	🟩 NS- SEC

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (W): Finally, I am going to read out some statements about neighbourhoods. Please look at this card and tell me how strongly you agree or disagree with each statement. I feel like I belong to this neighbourhood	**Living in Wales Survey**								
Measure b (E, W): I would like you to tell me how strongly you feel you belong to each of the following areas using the answers on this card. First, your immediate neighbourhood?	**Citizenship survey**						Sample size 183		NS-SEC
Indicator 3.2: Availability of support from neighbours									
Measure a (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. I regularly stop and speak to people in my area	**Scottish Social Attitudes Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. If my home was empty, I could count on one of my friends or relatives in this area to keep an eye on it	**Scottish Social Attitudes Survey**								
Measure c (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. I have friends or relatives in this area I feel I could turn to for advice or support	**Scottish Social Attitudes Survey**								
Indicator 3.3 Ability to interact									
Measure a (E, W): How good are you at speaking English when you need to in daily life, for example to have a conversation on the telephone or talk to a professional such as a teacher or a doctor?	**Citizenship Survey**						Sample size 183		NS-SEC

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 3.4 Experience of interaction with a diverse range of people									
Measure a (NI): More generally, thinking of the main minority ethnic communities listed on this card, how often would you say that you come into direct contact with people from one or more of these backgrounds?	**Northern Ireland Life and Times Survey**								
Measure b (E, W): To what extent do you agree or disagree that this local area, (within 15/20 minutes walking distance), is a place where people from different backgrounds get on well together?	**Citizenship Survey**						Sample size 183		NS-SEC
Measure c (E, W): And which of the groups on this card do these close friends come from? (list of ethnic groups)	**Citizenship Survey**						Sample size 183		NS-SEC

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
DOMAIN 4: PARTICIPATION AND INFLUENCE									
Participation									
Indicator 4.1: Participation in organised activities									
Measure a (E, S, W): Now I am going to read off a list of voluntary organizations. For each one, could you tell me whether you are an active member, an inactive member or not a member of that type of organization? V24. Church or religious organization V25. Sport or recreational organization V26. Art, music or educational organization V27. Labor Union V28. Political party V29. Environmental organization V30. Professional association V31. Humanitarian or charitable organization V32. Consumer organization V33. Any other (write in)_____	**World Values Survey**	Information not available							

266

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 4.2: Determinants of participation									
None identified.									
Indicator 4.3: Opportunity to interact positively with a diverse range of people through participation									
Measure a (E, W): Thinking about the unpaid help you have given as part of a group, club or organisation in the last 12 months, that is since (DATE), how often, if at all, have you mixed with people from different ethnic or religious groups to yourself as part of this? Please think about all of the people you mix with as part of this activity.	**Citizenship Survey**						Sample size 183		NS-SEC

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 4.4: Opportunities and experience of influence									
Measure a (E, W): Now thinking about whether you can influence decisions. Please look at this card and tell me whether you agree or disagree with the following statements. Firstly, do you agree or disagree that you can influence decisions affecting your local area?	**Citizenship Survey**						Sample size 183		NS-SEC
Measure a (S):I am going to read out a list of phrases which might be used to describe things a local council does. For each of these, please tell me to what extent you agree or disagree that it applies to your local council. I can influence decisions affecting my local area	**Scottish Household Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (E, S, W): Some people feel they have completely free choice and control over their lives, while other people feel that what they do has no real effect on what happens to them. Please use this scale where 1 means "no choice at all" and 10 means "a great deal of choice" to indicate how much freedom of choice and control you feel you have over the way your life turns out (code one number): No choice at all A great deal of choice 1 2 3 4 5 6 7 8 9 10	**World Values Survey**	Information not available							
Indicator 4.5: Perceived influence of others									
None identified									

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 4.6: **Registering a view**									
Measure a (E, W): If you wanted to influence decisions in your local area, how would you go about it? (Please choose your answers from this card). Contact the council/ a council official ; contact my councillor ; contact my MP; contact my assembly member (for Wales and London); sign a petition; organise a petition; attend a council meeting; attend a public meeting; contact local media or journalists; other, specify; wouldn't do anything; don't know	**Citizenship Survey**						Sample size 183		NS-SEC

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure a (S): Have you ever done any of the things on this card as a way of registering what you personally thought about an issue? No, have not done any of these ; Contacted an MP or MSP ; Contacted a government department directly; Responded to a consultation document; Attended a public meeting; Contacted radio, TV or a newspaper; Signed a petition; Raised the issue in an organisation I already belong to; Gone on a protest or demonstration; Attended an event organised as part of a consultation exercise; Spoken to an influential person; Formed a group of like-minded people; Joined an existing organisation; Actively took part in a campaign (e.g. leafleting, stuffing envelopes etc); Given money to a campaign or organisation.	**Scottish Social Attitudes Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b: (E, S, W): Percentage who voted in most recent general, national or local election	**British Election Study**	🟩	🟩	🟩	🟩	🟩	🟦	🟦	🟩

*Notes: Information for completion of this table supplied by University of Essex, CLG, ONS, Home Office, NatCen, Institute of Education.

Appendix N: Data Gaps in Scotland*

🟦 (blue)	equality characteristic not collected in source
🟨 (yellow)	equality characteristic recorded but sample size too small to disaggregate
🟩 (green)	disaggregation possible
🟥 (red)	data not collected for Scotland

Existing indicators and measurements	Data Source	Gender	Disability[3]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
DOMAIN 1: ATTITUDES									
Indicator 1.1: Respect (being/feeling respected)									
Measure a (E, W): In general, would you say that you are treated with respect at work, school or college?	**Citizenship Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
Measure b (E, W): And in general, would you say that you are treated with respect when using public transport?	**Citizenship Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
Measure c (E, W): And in general, would you say that you are treated with respect when shopping?	**Citizenship Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥

---

[3] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[4]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure d (E, W): And in general, would you say that you are treated with respect when using health services?	**Citizenship Survey**								
Measure e (E): In the last year would you say that you have been treated with respect and consideration by your local public services?	**Place Survey**								
Measure f (NI): In your opinion how often do public officials deal fairly with people like you?	**Northern Ireland Life and Times Survey**								
Indicator 1.2: Valuing diversity									
Measure a (W): To what extent do you agree or disagree with each of the following statements…? It is better for a country if there are a variety of different cultures.	**Living in Wales**								
Measure b (E, S, W): Do you think it should be the responsibility of everyone who lives in the UK…. to treat others with fairness and respect?	**British Cohort Study**		For disability overall but cannot break down by types of disability		**All study members same age**				

---

[4] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[5]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure c (E, S, W): Do you think it should be the responsibility of everyone who lives in the UK…. to treat all races equally?	**British Cohort Study**		For disability overall but cannot break down by types of disability		**All study members same age**				
Measure d (E, S, W): Some people think that women are still not treated equally in our society, while others think that efforts to change the status of women have gone too far. Which of the answers on this card comes closest to your opinion?	**British Social Attitudes Survey**						**Only collected if relevant to a specific module**		
Measure e (E, S, W): Please use this card to say whether you think attempts to give equal opportunities to **black people and Asians in the workplace** have gone too far or not gone far enough?	**British Social Attitudes Survey**						**Only collected if relevant to a specific module**		

---

5 SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[6]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure e (S): Now I want to ask you about some changes that have been happening in Scotland over the years. For each one I read out please use this card to say whether you think it has gone too far or not gone far enough. Attempts to give equal opportunities to black people and Asians in Scotland?	**Scottish Social Attitudes Survey**								
Measure f (S): (Has it gone too far or not gone far enough) Attempts to give equal opportunities to gay men and lesbians in Scotland?	**Scottish Social Attitudes Survey**								
Measure g (E, S, W): And, whether you think attempts to give equal opportunities to **people with a disability or a long-term illness in the workplace** have gone too far or not gone far enough?	**British Social Attitudes Survey**						**Only collected if relevant to a specific module**		

---

6   SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[7]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 1.3: Trust									
Measure a (E, S, W): I'd like to ask you how much you trust people from various groups. Could you tell me for each whether you trust people from this group completely, somewhat, not very much or not at all? People of another religion	**World Values Survey**								
Measure b (E, S, W): I'd like to ask you how much you trust people from various groups. Could you tell me for each whether you trust people from this group completely, somewhat, not very much or not at all? People of another nationality.	**World Values Survey**								

---

[7] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.
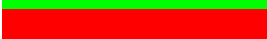
Existing indicators and measurements	Data Source	Gender	Disability[8]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 1.4: Admitted prejudice									
Measure a (NI): Could you please indicate whether you agree with the following statements about people from other ethnic groups, for example, Chinese or Asian? a) I would willingly accept them as a close friend of mine; b) I would willingly accept them as a resident in my local area.	**Northern Ireland Life and Times survey**								
Measure b (S): Some people say they would be happy if a close relative of theirs married or formed a long-term relationship with someone who was black or Asian, while others say they would be unhappy about this even if the couple themselves were happy. How would **you** feel if a close relative of yours married or formed a long term relationship with someone who was black or Asian?	**Scottish Social Attitudes Survey**								

---

8 SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[9]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (W): Now I would like to ask you some questions about living in a country like Wales, where there are people from a variety of different backgrounds. To what extent do you agree or disagree with each of the following statements…? It would not matter to me if one of my close relatives married someone from a different ethnic background.	**Living in Wales Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
Measure c (S): (And how would you feel if a close relative of yours married or formed a long-term relationship with) a Christian?	**Scottish Social Attitudes Survey**	🟩	🟩	🟨	🟩	🟨	🟨	🟦	🟩

---

9 SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[10]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure d (S): I am now going to ask you about a person with a learning disability. But first of all I would like to clarify what I am talking about here. A person with a learning disability needs help to learn new things and may need support with everyday living. They will have had this disability since childhood. Once known as 'mental handicap', the best known type is 'Down's syndrome'. It is different from a learning difficulty such as dyslexia. How would you feel if a close relative of yours married or formed a long-term relationship with someone who has a learning disability?	**Scottish Social Attitudes Survey**								
Measure e (S): (And how would you feel if a close relative of yours married or formed a long-term relationship with) someone who has had a sex change operation?	**Scottish Social Attitudes Survey**								

---

[10] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[11]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure f (S): And finally, how would you feel if a close relative of yours married or formed a civil partnership or a long term relationship with someone of the same sex as themselves?	**Scottish Social Attitudes Survey**	🟩	🟩	🟨	🟩	🟨	🟨	🟦	🟩
DOMAIN 2: PERSONAL SECURITY									
Indicator 2.1: Perception of personal safety									
Measure a (E, W): How safe do you feel walking alone in this area after dark?	**British Crime Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
Measure a (S): How safe do you feel walking alone in your local area after dark?	**Scottish Crime and Justice Survey**	🟩	🟩	🟨	🟩	🟨	🟨	🟦	🟩
Measure b (E, W): How safe do you feel walking alone in this area during the day?	**British Crime Survey**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥

---

[11] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[12]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure c (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel…? When walking in your nearest town or city centre in daylight	**Living in Wales**								
Measure d (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel…? When walking in your nearest town or city centre after dark	**Living in Wales**								
Measure e (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you fee …? When travelling by bus	**Living in Wales**								
Indicator 2.2: Hate crime									
Measure a (E, W): (How worried are you about)….being subject to a physical attack because of your skin colour, ethnic origin or religion?	**British Crime Survey**								

---

[12] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[13]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (E, S, W): A hate crime is one committed against you or your property on the grounds of your personal characteristics, for example religion, ethnic origin, disability or sexual orientation. Do you feel you have ever been a victim of a hate crime?	**Life Opportunities Survey**		Survey still in field – probably will be able to get information for all disability but not be able to disaggregate by type of disability	Survey still in field but highly unlikely will get full breakdown by ethnic group – may manage White/total BME					
Measure c (E, W): The percentage that are victims of hate crime (by race, religion, age, disability, sexual orientation and in Scotland only, by gender).The inclusion of transgender has been under consideration.	**British Crime Survey**								
Measure c (S): The percentage who felt that the crime committed against them was motivated by them belonging to a particular social group	**Scottish Crime and Justice Survey**								

---

[13] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[14]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 2.3: Violent crime									
Measure a (E, S, W): Percentage that are victims of violent crime (all types)	**British Crime Survey; Scottish Crime and Justice Survey**	🟢	🟢	🟡	🟢	🟡	🟡	🔵	🟢
Measure b (E, S, W):Percentage that are victims of violent crime involving knives, sharp stabbing instruments and guns	**British Crime Survey (Victims form); Scottish Crime and Justice Survey**	🟢	🟢	🟡	🟢	🟡	🟡	🔵	🟢
Measure c (E, W): Percentage that are victims of sexual violence (with separate reporting of a. indecent exposure, unwanted touching and sexual threats; b. rape and assault by penetration (including attempts) and c. total sexual violence)	**British Crime Survey (self completion module)**	🔴	🔴	🔴	🔴	🔴	🔴	🔴	🔴

---

[14] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[15]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure c (S):Percentage that are victims of sexual violence (with separate reporting of rape, including attempts, and sexual assault)	**Scottish Crime and Justice Survey**	🟩	🟩	🟨	🟩	🟨	🟨	🟦	🟩
Measure d (E, W):Percentage that are victims of domestic violence (with reporting of relationship of victim to principal suspect, including partner violence)	**British Crime Survey (self completion module)**	🟥	🟥	🟥	🟥	🟥	🟥	🟥	🟥
Measure d (S): Percentage that are victims of partner violence	**Scottish Crime and Justice Survey (self completion module)**	🟩	🟩	🟨	🟩	🟨	🟨	🟦	🟩
Indicator 2.4: Feeling comfortable with oneself									
None identified									

---

[15] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[16]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 2.5: Ability to be oneself									
Measure a (NI):Thinking of the neighbourhood where you live, is it a place where you feel you can be open about your own cultural identity?	**Northern Ireland Life and Times Survey**								
Measure b (NI): And thinking about the schools that your children attend – if you have children at school – are all these schools places where your children feel free that they can be open about their own cultural identity?	**Northern Ireland Life and Times Survey**								
Measure c (NI): Thinking about your workplace - if you have one - is it a place where you feel you can be open about your own cultural identity?	**Northern Ireland Life and Times Survey**								

---

[16] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[17]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 2.6: Impact of (in)security									
None identified.									
DOMAIN 3: INTERACTION WITH OTHERS									
Indicator 3.1 Isolation									
Measure a (E, S, W): How many people would you say you feel close to, that is, you could count on them if you had a problem?	**Life Opportunities Survey**		Survey still in field – probably will be able to get info for all disability but not be able to disaggregate by type of disability	Survey still in field but highly unlikely will get full breakdown by ethnic group – may manage White/total BME					

---

[17] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[18]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (W): Finally, I am going to read out some statements about neighbourhoods. Please look at this card and tell me how strongly you agree or disagree with each statement. I feel like I belong to this neighbourhood	**Living in Wales**	(red)	(red)	(red)	(red)	(red)	(red)	(red)	(red)
Measure b (E, W): I would like you to tell me how strongly you feel you belong to each of the following areas using the answers on this card. First, your immediate neighbourhood?	**Citizenship Survey**	(red)	(red)	(red)	(red)	(red)	(red)	(red)	(red)
Indicator 3.2: Availability of support from neighbours									
Measure a (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. I regularly stop and speak to people in my area	**Scottish Social Attitudes Survey**	(green)	(green)	(yellow)	(green)	(yellow)	(yellow)	(blue)	(green)

[18] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[19]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. If my home was empty, I could count on one of my friends or relatives in this area to keep an eye on it	**Scottish Social Attitudes Survey**	🟩	🟩	🟨	🟩	🟨	🟨	🟦	🟩
Measure c (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. I have friends or relatives in this area I feel I could turn to for advice or support	**Scottish Social Attitudes Survey**	🟩	🟩	🟨	🟩	🟨	🟨	🟦	🟩

---

[19] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[20]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 3.3 Ability to interact									
Measure a (E, W): How good are you at speaking English when you need to in daily life, for example to have a conversation on the telephone or talk to a professional such as a teacher or a doctor?	**Citizenship Survey**								
Indicator 3.4 Experience of interaction with a diverse range of people									
Measure a (NI): More generally, thinking of the main minority ethnic communities listed on this card, how often would you say that you come into direct contact with people from one or more of these backgrounds?	**Northern Ireland Life and Times Survey**								

---

[20] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[21]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (E, W): To what extent do you agree or disagree that this local area, (within 15/20 minutes walking distance), is a place where people from different backgrounds get on well together?	**Citizenship Survey**								
Measure c (E, W): And which of the groups on this card do these close friends come from? (list of ethnic groups)	**Citizenship Survey**								
DOMAIN 4: PARTICIPATION AND INFLUENCE									
Participation									
Indicator 4.1: Participation in organised activities									

---

[21] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[22]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure a (E, S, W): Now I am going to read off a list of voluntary organizations. For each one, could you tell me whether you are an active member, an inactive member or not a member of that type of organization? V24. Church or religious organization V25. Sport or recreational organization V26. Art, music or educational organization V27. Labor Union V28. Political party V29. Environmental organization V30. Professional association V31. Humanitarian or charitable organization V32. Consumer organization V33. Any other (write in): _____	**World Values Survey**			Total sample size only 1,041 across GB – unlikely to get ethnic group for Scotland	Total sample size only 1,041 across GB – unlikely to get age info for Scotland.				

---

[22] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[23]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 4.2: Determinants of participation									
None identified.									
Indicator 4.3: Opportunity to interact positively with a diverse range of people through participation									
Measure a (E, W): Thinking about the unpaid help you have given as part of a group, club or organisation in the last 12 months, that is since (DATE), how often, if at all, have you mixed with people from different ethnic or religious groups to yourself as part of this? Please think about all of the people you mix with as part of this activity.	**Citizenship Survey**								

---

[23] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[24]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Influence									
Indicator 4.4: Opportunities and experience of influence									
Measure a (E, W): Now thinking about whether you can influence decisions. Please look at this card and tell me whether you agree or disagree with the following statements. Firstly, do you agree or disagree that you can influence decisions affecting your local area?	**Citizenship Survey**								
Measure a (S):I am going to read out a list of phrases which might be used to describe things a local council does. For each of these, please tell me to what extent you agree or disagree that it applies to your local council. I can influence decisions affecting my local area	**Scottish Household Survey**			Can produce White/total minority ethnic. May be possible to do slightly more by combining several years worth of data.		As with ethnicity only available at Christian /non Christian. May get more by combining years.	**Only being asked from 2010**		

---

24 SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[25]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (E, S, W): Some people feel they have completely free choice and control over their lives, while other people feel that what they do has no real effect on what happens to them. Please use this scale where 1 means "no choice at all" and 10 means "a great deal of choice" to indicate how much freedom of choice and control you feel you have over the way your life turns out (code one number): No choice at all A great deal of choice 1 2 3 4 5 6 7 8 9 10	**World Values Survey**			Total sample size only 1,041 across GB – unlikely to get ethnic group information for Scotland	Total sample size only 1,041 across GB – unlikely to get age information for Scotland.				
Indicator 4.5: Perceived influence of others									
None identified									

---

[25] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[26]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 4.6: **Registering a view**									
Measure a (E, W): If you wanted to influence decisions in your local area, how would you go about it? (Please choose your answers from this card). Contact the council/ a council official ; contact my councillor ; contact my MP; contact my assembly member (for Wales and London); sign a petition; organise a petition; attend a council meeting; attend a public meeting; contact local media or journalists; other, specify; wouldn't do anything; don't know	**Citizenship Survey**								

---

[26] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[27]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure a (S): Have you ever done any of the things on this card as a way of registering what you personally thought about an issue? No, have not done any of these; contacted an MP or MSP ; contacted a government department directly; responded to a consultation document; attended a public meeting; contacted radio, TV or a newspaper; signed a petition; raised the issue in an organisation I already belong to; gone on a protest or demonstration; attended an event organised as part of a consultation exercise; spoken to an influential person; formed a group of like-minded people; joined an existing organisation; actively took part in a campaign (e.g. leafleting, stuffing envelopes etc); given money to a campaign or organisation.	Scottish Social Attitudes Survey								

---

[27] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Existing indicators and measurements	Data Source	Gender	Disability[28]	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b: (E, S, W): Percentage who voted in most recent general, national or local election	**British Election Study**	🟩	🟩	🟩	🟩	🟩	🟦	🟦	🟩

*Notes: Information for completion of this table supplied by the Scottish Government and ScotCen.

---

[28] SSA: only ask one general question on disability – 'Do you have any long-term illness, health problems or disability. By long-term it means that it can be expected to last for a year or more? – Yes – No.

Appendix O: Data Gaps in Wales*

	equality characteristic not collected in source
	equality characteristic recorded but sample size too small to disaggregate
	disaggregation possible
	data not collected for Wales

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans gender	Social class
DOMAIN 1: ATTITUDES									
Indicator 1.1: Respect (being/feeling respected)									
Measure a (E, W): In general, would you say that you are treated with respect at work, school or college?	**Citizenship Survey**		Combined years?						Combined years?
Measure b (E, W): And in general, would you say that you are treated with respect when using public transport?	**Citizenship Survey**		Combined years?						Combined years?
Measure c (E, W): And in general, would you say that you are treated with respect when shopping?	**Citizenship Survey**		Combined years?						Combined years?
Measure d (E, W): And in general, would you say that you are treated with respect when using health services?	**Citizenship Survey**		Combined years?						Combined years?

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure e (E): In the last year would you say that you have been treated with respect and consideration by your local public services?	**Place Survey**								
Measure f (NI): In your opinion how often do public officials deal fairly with people like you?	**Northern Ireland Life and Times Survey**								
Indicator 1.2: Valuing diversity									
Measure a (W): To what extent do you agree or disagree with each of the following statements…? It is better for a country if there are a variety of different cultures.	**Living in Wales Survey**								NS-SEC
Measure b (E, S, W): Do you think it should be the responsibility of everyone who lives in the UK…. to treat others with fairness and respect?	**British Cohort Study**	Combined years?	Combined years?		**All study members same age**				Combined years?
Measure c (E, S, W): Do you think it should be the responsibility of everyone who lives in the UK…. to treat all races equally?	**British Cohort Study**	Combined years?	Combined years?		**All study members same age**				Combined years?

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans gender	Social class
Measure d (E, S, W): Some people think that women are still not treated equally in our society, while others think that efforts to change the status of women have gone too far. Which of the answers on this card comes closest to your opinion?	**British Social Attitudes Survey**						**Only collected if relevant to a specific module**		
Measure e (E, S, W): Please use this card to say whether you think attempts to give equal opportunities to **black people and Asians in the workplace** have gone too far or not gone far enough?	**British Social Attitudes Survey**						**Only collected if relevant to a specific module**		
Measure e (S): Now I want to ask you about some changes that have been happening in Scotland over the years. For each one I read out please use this card to say whether you think it has gone too far or not gone far enough. Attempts to give equal opportunities to black people and Asians in Scotland?	**Scottish Social Attitudes Survey**								
Measure f (S): (Has it gone too far or not gone far enough) Attempts to give equal opportunities to gay men and lesbians in Scotland?	**Scottish Social Attitudes Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans gender	Social class
Measure g (E, S, W): And, whether you think attempts to give equal opportunities to **people with a disability or a long-term illness in the workplace** have gone too far or not gone far enough?	**British Social Attitudes Survey**						**Only collected if relevant to a specific module**		
Indicator 1.3: Trust									
Measure a (E, S, W): I'd like to ask you how much you trust people from various groups. Could you tell me for each whether you trust people from this group completely, somewhat, not very much or not at all? People of another religion	**World Values Survey**								
Measure b (E, S, W): I'd like to ask you how much you trust people from various groups. Could you tell me for each whether you trust people from this group completely, somewhat, not very much or not at all? People of another nationality.	**World Values Survey**								

302

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 1.4: Admitted prejudice									
Measure a (NI): Could you please indicate whether you agree with the following statements about people from other ethnic groups, for example, Chinese or Asian? a) I would willingly accept them as a close friend of mine; b) I would willingly accept them as a resident in my local area.	**Northern Ireland Life and Times Survey**								
Measure b (S): Some people say they would be happy if a close relative of theirs married or formed a long-term relationship with someone who was black or Asian, while others say they would be unhappy about this even if the couple themselves were happy. How would **you** feel if a close relative of yours married or formed a long term relationship with someone who was black or Asian?	**Scottish Social Attitudes Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (W): Now I would like to ask you some questions about living in a country like Wales, where there are people from a variety of different backgrounds. To what extent do you agree or disagree with each of the following statements…? It would not matter to me if one of my close relatives married someone from a different ethnic background.	**Living in Wales Survey**								NS-SEC
Measure c (S): (And how would you feel if a close relative of yours married or formed a long-term relationship with) a Christian?	**Scottish Social Attitudes Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure d (S): I am now going to ask you about a person with a learning disability. But first of all I would like to clarify what I am talking about here. A person with a learning disability needs help to learn new things and may need support with everyday living. They will have had this disability since childhood. Once known as 'mental handicap', the best known type is 'Down's syndrome'. It is different from a learning difficulty such as dyslexia. How would you feel if a close relative of yours married or formed a long-term relationship with someone who has a learning disability?	**Scottish Social Attitudes Survey**								
Measure e (S): (And how would you feel if a close relative of yours married or formed a long-term relationship with) someone who has had a sex change operation?	**Scottish Social Attitudes Survey**								
Measure f (S): And finally, how would you feel if a close relative of yours married or formed a civil partnership or a long term relationship with someone of the same sex as themselves?	**Scottish Social Attitudes Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
DOMAIN 2: PERSONAL SECURITY									
Indicator 2.1: Perception of personal safety									
Measure a (E, W): How safe do you feel walking alone in this area after dark?	**British Crime Survey**			Restricted to two band (white / non-white) or three band (white / Chinese and other / remaining categories		Restricted to two band (Christian / non-Christian) or three band (Christian / religious non-Christian / no religion)			Except unclassified
Measure a (S): How safe do you feel walking alone in your local area after dark?	**Scottish Crime and Justice Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (E, W): How safe do you feel walking alone in this area during the day?	**British Crime Survey**			Restricted to two band (white / non-white) or three band (white / Chinese and other / remaining categories)		Restricted to two band (Christian / non-Christian) or three band (Christian / religious non-Christian / no religion)			Except unclassified
Measure c (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel…? When walking in your nearest town or city centre in daylight	**Living in Wales Survey**								NS-SEC
Measure d (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you feel…? When walking in your nearest town or city centre after dark	**Living in Wales Survey**								NS-SEC
Measure e (W): Finally I would like to ask you some questions about your neighbourhood. How safe or unsafe do you fee …? When travelling by bus	**Living in Wales Survey**								NS-SEC

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 2.2: Hate crime									
Measure a (E, W): (How worried are you about)….being subject to a physical attack because of your skin colour, ethnic origin or religion?	**British Crime Survey**			Restricted to two band (white / non-white) or three band (white / Chinese and other / remaining categories		Restricted to two band (Christian / non-Christian) or three band (Christian / religious non-Christian / no religion)			Except unclassified
Measure b (E, S, W): A hate crime is one committed against you or your property on the grounds of your personal characteristics, for example religion, ethnic origin, disability or sexual orientation. Do you feel you have ever been a victim of a hate crime?	**Life Opportunities Survey**			Broad analysis may be possible using several years worth of data		Analysis may be possible using several years worth of data			
Measure c (E, W): The percentage that are victims of hate crime (by race, religion, age, disability, sexual orientation. The inclusion of transgender has been under consideration.	**British Crime Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure c (S): The percentage who felt that the crime committed against them was motivated by them belonging to a particular social group	**Scottish Crime and Justice Survey**								
Indicator 2.3: Violent crime									
Measure a (E, S, W): Percentage that are victims of violent crime (all types)	**British Crime Survey; Scottish Crime and Justice Survey**			Restricted to two band (white / non-white) or three band (white / Chinese and other / remaining categories		Restricted to two band (Christian / non-Christian) or three band (Christian / religious non-Christian / no religion)			Except unclassified
Measure b (E, S, W):Percentage that are victims of violent crime involving knives, sharp stabbing instruments and guns	**British Crime Survey (Victims form); Scottish Crime and Justice Survey**			Restricted to two band (white / non-white) or three band (white / Chinese and other / remaining categories		Restricted to two band (Christian / non-Christian) or three band (Christian / religious non-Christian / no religion)			Except unclassified

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure c (E, W): Percentage that are victims of sexual violence (with separate reporting of a. indecent exposure, unwanted touching and sexual threats; b. rape and assault by penetration (including attempts) and c. total sexual violence)	**British Crime Survey (self completion module)**			Restricted to two band (white / non-white) or three band (white / Chinese and other / remaining categories		Restricted to two band (Christian / non-Christian) or three band (Christian / religious non-Christian / no religion)			Except unclassified
Measure c (S):Percentage that are victims of sexual violence (with separate reporting of rape, including attempts, and sexual assault)	**Scottish Crime and Justice Survey**								
Measure d (E, W):Percentage that are victims of domestic violence (with reporting of relationship of victim to principal suspect, including partner violence)	**British Crime Survey (self completion module)**			Restricted to two band (white / non-white) or three band (white / Chinese and other / remaining categories		Restricted to two band (Christian / non-Christian) or three band (Christian / religious non-Christian / no religion)			Except unclassified

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure d (S): Percentage that are victims of partner violence	**Scottish Crime and Justice Survey (self completion module)**								
Indicator 2.4: Feeling comfortable with oneself									
None identified									
Indicator 2.5: Ability to be oneself									
Measure a (NI):Thinking of the neighbourhood where you live, is it a place where you feel you can be open about your own cultural identity?	**Northern Ireland Life and Times Survey**								
Measure b (NI): And thinking about the schools that your children attend – if you have children at school – are all these schools places where your children feel free that they can be open about their own cultural identity?	**Northern Ireland Life and Times Survey**								
Measure c (NI): Thinking about your workplace - if you have one - is it a place where you feel you can be open about your own cultural identity?	**Northern Ireland Life and Times Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 2.6: Impact of (in)security									
DOMAIN 3: INTERACTION WITH OTHERS									
Indicator 3.1 Isolation									
Measure a (E, S, W): How many people would you say you feel close to, that is, you could count on them if you had a problem?	**Life Opportunities Survey**			Broad analysis may be possible using several years worth of data		Analysis may be possible using several years worth of data			
Measure b (W): Finally, I am going to read out some statements about neighbourhoods. Please look at this card and tell me how strongly you agree or disagree with each statement. I feel like I belong to this neighbourhood	**Living in Wales Survey**								NS-SEC

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (E, W): I would like you to tell me how strongly you feel you belong to each of the following areas using the answers on this card. First, your immediate neighbourhood?	**Citizenship Survey**		Combined years?						Combined years?
Indicator 3.2: Availability of support from neighbours									
Measure a (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. I regularly stop and speak to people in my area	**Scottish Social Attitudes Survey**								
Measure b (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. If my home was empty, I could count on one of my friends or relatives in this area to keep an eye on it	**Scottish Social Attitudes Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure c (S): I am going to read out some statements about the area you live in. Please look at this card and tell me how strongly you agree or disagree with each one. I have friends or relatives in this area I feel I could turn to for advice or support	**Scottish Social Attitudes Survey**								
Indicator 3.3 Ability to interact									
Measure a (E, W): How good are you at speaking English when you need to in daily life, for example to have a conversation on the telephone or talk to a professional such as a teacher or a doctor?	**Citizenship Survey**		Combined years?						Combined years?
Indicator 3.4 Experience of interaction with a diverse range of people									
Measure a (NI): More generally, thinking of the main minority ethnic communities listed on this card, how often would you say that you come into direct contact with people from one or more of these backgrounds?	**Northern Ireland Life and Times Survey**								

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure b (E, W): To what extent do you agree or disagree that this local area, (within 15/20 minutes walking distance), is a place where people from different backgrounds get on well together?	**Citizenship Survey**		Combined years?						Combined years?
Measure c (E, W): And which of the groups on this card do these close friends come from? (list of ethnic groups)	**Citizenship Survey**		Combined years?						Combined years?
DOMAIN 4: PARTICIPATION AND INFLUENCE									
Participation									

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 4.1: Participation in organised activities									
Measure a (E, S, W): Now I am going to read off a list of voluntary organizations. For each one, could you tell me whether you are an active member, an inactive member or not a member of that type of organization? V24. Church or religious organization V25. Sport or recreational organization V26. Art, music or educational organization V27. Labor Union V28. Political party V29. Environmental organization V30. Professional association V31. Humanitarian or charitable organization V32. Consumer organization V33. Any other (write in):_____	**World Values Survey**	🟨	🟨	🟨	🟨	🟨	🟦	🟦	🟨
Indicator 4.2: Determinants of participation									
None identified.									

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 4.3: Opportunity to interact positively with a diverse range of people through participation									
Measure a (E, W): Thinking about the unpaid help you have given as part of a group, club or organisation in the last 12 months, that is since (DATE), how often, if at all, have you mixed with people from different ethnic or religious groups to yourself as part of this? Please think about all of the people you mix with as part of this activity.	**Citizenship Survey**		Combined years?						Combined years?
Influence									
Indicator 4.4: Opportunities and experience of influence									
Measure a (E, W): Now thinking about whether you can influence decisions. Please look at this card and tell me whether you agree or disagree with the following statements. Firstly, do you agree or disagree that you can influence decisions affecting your local area?	**Citizenship Survey**		Combined years?						Combined years?
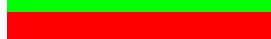
Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure a (S):I am going to read out a list of phrases which might be used to describe things a local council does. For each of these, please tell me to what extent you agree or disagree that it applies to your local council. I can influence decisions affecting my local area	**Scottish Household Survey**								
Measure b (E, S, W): Some people feel they have completely free choice and control over their lives, while other people feel that what they do has no real effect on what happens to them. Please use this scale where 1 means "no choice at all" and 10 means "a great deal of choice" to indicate how much freedom of choice and control you feel you have over the way your life turns out (code one number): No choice at all A great deal of choice 1 2 3 4 5 6 7 8 9 10	**World Values Survey**			Total sample size only 1,041 across GB – unlikely to get ethnic group information for Scotland	Total sample size only 1,041 across GB – unlikely to get age information for Scotland.				
Indicator 4.5: Perceived influence of others									
None identified									

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Indicator 4.6: **Registering a view**									
Measure a (E, W): If you wanted to influence decisions in your local area, how would you go about it? (Please choose your answers from this card). Contact the council/ a council official ; contact my councillor ; contact my MP; contact my assembly member (for Wales and London); sign a petition; organise a petition; attend a council meeting; attend a public meeting; contact local media or journalists; other, specify; wouldn't do anything; don't know	**Citizenship Survey**		Combined years?						Combined years?

Existing indicators and measurements	Data Source	Gender	Disability	Ethnicity	Age	Religion	Sexual orientation	Trans-gender	Social class
Measure a (S): Have you ever done any of the things on this card as a way of registering what you personally thought about an issue? No, have not done any of these ; Contacted an MP or MSP ; Contacted a government department directly; responded to a consultation document; attended a public meeting; contacted radio, TV or a newspaper; signed a petition; raised the issue in an organisation I already belong to; gone on a protest or demonstration; attended an event organised as part of a consultation exercise; spoken to an influential person; formed a group of like-minded people; joined an existing organisation; actively took part in a campaign (e.g. leafleting, stuffing envelopes etc); given money to a campaign or organisation.	**Scottish Social Attitudes Survey**								
Measure b: (E, S, W): Percentage who voted in most recent general, national or local election	**British Election Study**		Combined years?						Broad groups?

*Notes: Information for completion of this table supplied by the Welsh Assembly Government.

Appendix P: Geographical data gaps – England*

		geographical level not collected in source
		geographical level recorded but sample size too small to disaggregate
		disaggregation possible
		data not collected for England

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional	Local
Best Value User Satisfaction Survey (replaced by the Place Survey in 2008/09)	Every 3 years	1,100 per authority	Age, disability, ethnicity, gender	England; local authorities; Government Office Regions			
British Cohort Study	Every 4 years	9,000 (in 2008)	Gender, age+, religion, *ethnicity, disability, sexual orientation (currently limited to same sex cohabitation only), social class (income), transgender (not asked but in most recent sweep if the sex recorded was different to the sex recorded previously asked to record whether this change was the result of 'gender-reassignment') +Cohort are all same age so disaggregation by age is not relevant *Ethnicity recorded but primarily white British cohort	UK originally (1970) but Great Britain subsequently; England, Scotland, Wales; Government Office Regions, finer levels by special licence			
British Crime Survey	Annual	c. 47,000 (with additional boost of 4,000 16-24 year olds and additional 4,000 children aged 10-15)	Gender, age, ethnicity, disability, religion, social class (SOC; NS-SEC), sexual orientation (currently limited to same sex cohabitation only, a question on sexual identity is being tested)	England and Wales; Government Office Regions; Police Force Areas		For key offence groups only	For key offence groups only

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional	Local
British Crime Survey: Domestic Violence, Sexual Assault and Stalking (self completion module)	Annual (2001 module most comprehensive, shorter versions run annually since 2004/05)	c.22,000 (2001)	Gender, ethnicity, disability, age, sexual orientation (since 2004/05 limited to same sex cohabitation only, a question on sexual identity is being tested), religion, social class (SOC; NS-SEC)	England and Wales, Government Office Regions	[green]	[green] For key offence groups only	[green] For key offence groups only
British Election Study	Every general election	c. 3,000/4,500	Gender, age, religion, ethnicity, disability, social class (income)	Great Britain, England, Scotland, Wales; Westminster Parliamentary Constituencies; Government Office Regions (UK)	[green]	[green]	[yellow]
British Social Attitudes Survey	Annual	c. 3,000	Gender, sexual orientation (only collected if relevant to a specific module), age, religion, ethnicity, disability, social class (SOC; NS-SEC; others)	Great Britain, England, Scotland, Wales; Government Office Regions	[green]	[green]	[yellow]
Citizenship Survey	Biennial 2001-2007, since 2007 continuous (fieldwork takes place throughout the year)	c. 15,000 (9,300 core sample/5,600 ethnic minority boost)	Gender, sexual orientation (question on sexual identity included since 2007), age, religion, ethnicity, disability, social class (SOC, NS-SEC, others)	England and Wales; Government Office Regions	[green]	[green]	[yellow]
Life Opportunities Survey	Longitudinal annual	37,500 households	Gender, sexual orientation, age, ethnicity, religion, disability	GB, England, Scotland, Wales; headline data for 2010, main results for 2011, also headline data for Government Office Regions	[green]	[green]	[yellow]

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional	Local
Living in Wales Survey (to be replaced by the National Survey for Wales)	Annual	c. 12,000 households	Gender, ethnicity, age, disability, religion and social class (income, NS-SEC)	Wales, Economic Region of Wales; local authorities (if 3 years are combined)	███	███	███
Northern Ireland Life and Times Survey	Annual	2,705	Gender, age, ethnicity, disability, religion, sexual orientation (limited to same sex cohabitation), social class (income)	Northern Ireland	███	███	███
Place Survey	Biennial (from 2008/09)	c. 543,000 (2008/09)	Gender, age, ethnicity, disability, sexual orientation and religion (not compulsory so available for some local authorities only)	England, Government Office Regions; local authority districts	███	███	███
Scottish Crime and Justice Survey (Scottish Crime Survey 1993 -2003, Scottish Crime and Victimisation Survey 2004 and 2006)	Irregularly – currently 2008/10	c. 16,000	Age, gender, disability, ethnicity, sexual orientation (currently limited to same sex cohabitation only), social class (SOC; NS-SEC)	Scotland, Local police force areas, other local areas (area code)	███	███	███
					███	███	███

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional	Local
Scottish Household Survey	Continuous (fieldwork takes place throughout the year) since 1999. Interviews from each quarter provide results which are representative of Scotland. Statistically reliable results for larger local authorities on an annual basis and for all Local Authorities, regardless of size, every 2 years.	c.31,000 households every 2 years (3,900 each quarter)	Age, disability, gender, ethnicity, religion, social class (NS-SEC, other)	Scotland, All Scottish Local Authorities	🟥	🟥	🟥
Scottish Social Attitudes Survey	Annual	c. 1,500 (including a boost for remote and rural parts of Scotland)	Gender, age, ethnicity, disability, religion, sexual orientation (from 2010 only), social class (NS-SEC, income, others)	Scotland, Westminster Parliamentary Constituencies (Scotland); Local Authority Districts; Scottish Executive Urban Rural classification	🟥	🟥	🟥
World Values Survey	Quota sample; every 5 years	c. 1,000	Gender, age, ethnicity, religion, social class	Great Britain, Government Office Regions (including Scotland and Wales)	Information not available[29]		

*Notes: Information for completion of this table supplied by University of Essex, CLG, ONS, Home Office, NatCen, Institute of Education.

---

[29] Despite repeated efforts to do so, we were unable to acquire this information from the World Values Survey.

Appendix Q: Geographical data gaps – Scotland*

   	geographical level not collected in source
   	geographical level recorded but sample size too small to disaggregate
   	disaggregation possible
   	data not collected for Scotland

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional N/A	Local
Best Value User Satisfaction Survey (replaced by the Place Survey in 2008/09)	Every 3 years	1,100 per authority	Age, disability, ethnicity, gender	England; local authorities; Government Office Regions	RED		RED
British Cohort Study	Every 4 years	9,000 (in 2008)	Gender, age+, religion, *ethnicity, disability, sexual orientation (currently limited to same sex cohabitation only), social class (income), transgender (not asked but in most recent sweep if the sex recorded was different to the sex recorded previously asked to record whether this change was the result of 'gender-reassignment') +Cohort are all same age so disaggregation by age is not relevant *Ethnicity recorded but primarily white British cohort	UK originally (1970) but Great Britain subsequently; England, Scotland, Wales; Government Office Regions, finer levels by special licence	GREEN		YELLOW

325

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional N/A	Local
British Crime Survey	Annual	c. 47,000 (with additional boost of 4,000 16-24 year olds and additional 4,000 children aged 10-15)	Gender, age, ethnicity, disability, religion, social class (SOC; NS-SEC), sexual orientation (currently limited to same sex cohabitation only, a question on sexual identity is being tested)	England and Wales; Government Office Regions; Police Force Areas	🟥		🟥
British Crime Survey: Domestic Violence, Sexual Assault and Stalking (self completion module)	Annual (2001 module most comprehensive shorter versions run annually since 2004/05)	c.22,000 (2001)	Gender, ethnicity, disability, age, sexual orientation (since 2004/05 limited to same sex cohabitation only, a question on sexual identity is being tested), religion, social class (SOC; NS-SEC)	England and Wales, Government Office Regions	🟥		🟥
British Election Study	Every general election	c. 3,000/4,500	Gender, age, religion, ethnicity, disability, social class (income)	Great Britain, England, Scotland, Wales; Westminster Parliamentary Constituencies; Government Office Regions (UK)	🟩		🟨
British Social Attitudes Survey	Annual	c. 3,000	Gender, sexual orientation (only collected if relevant to a specific module), age, religion, ethnicity, disability, social class (SOC; NS-SEC; others)	Great Britain, England, Scotland, Wales; Government Office Regions	🟨		🟨

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional N/A	Local
Citizenship Survey	Biennial 2001-2007, since 2007 continuous (fieldwork takes place throughout the year)	c. 15,000 (9,300 core sample/ 5,600 ethnic minority boost)	Gender, sexual orientation (question on sexual identity included since 2007), age, religion, ethnicity, disability, social class (SOC, NS-SEC, others)	England and Wales; Government Office Regions	🟥		🟥
Life Opportunities Survey	Longitudinal, annual	37,500 households	Gender, sexual orientation, age, ethnicity, religion, disability	GB, England, Scotland, Wales; headline data for 2010, main results for 2011, also headline data for Government Office Regions	🟩		🟩
Living in Wales Survey (to be replaced by the National Survey for Wales)	Annual	c. 12,000 households	Gender, ethnicity, age, disability, religion and social class (income, NS-SEC)	Wales, Economic Region of Wales; local authorities (if 3 years are combined)	🟥		🟥
Northern Ireland Life and Times Survey	Annual	2,705	Gender, age, ethnicity, disability, religion, sexual orientation (limited to same sex cohabitation), social class (income)	Northern Ireland	🟥		🟥
Place Survey	Biennial (from 2008/09)	c. 543,000 (2008/09)	Gender, age, ethnicity, disability, sexual orientation and religion (not compulsory so available for some local authorities only)	England, Government Office Regions; local authority districts	🟥		🟥

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional N/A	Local
Scottish Crime and Justice Survey (Scottish Crime Survey 1993-2003, Scottish Crime and Victimisation Survey 2004 and 2006)	Irregularly – currently 2008/10	c. 16,000	Age, gender, disability, ethnicity, sexual orientation (currently limited to same sex cohabitation only), social class (SOC; NS-SEC)	Scotland, Local police force areas, other local areas (area code)	 		
Scottish Household Survey	Continuous (fieldwork takes place throughout the year) since 1999. Interviews from each quarter provide results which are representative of Scotland. Statistically reliable results for larger local authorities on an annual basis and for all Local Authorities, regardless of size, every 2 years.	c.31,000 households every 2 years (3,900 each quarter)	Age, disability, gender, ethnicity, religion, social class (NS-SEC, other)	Scotland, All Scottish Local Authorities	 		Disaggregation possible for large local authorities only
Scottish Social Attitudes Survey	Annual	c. 1,500 (including a boost for remote and rural parts of Scotland)	Gender, age, ethnicity, disability, religion, sexual orientation (from 2010 only), social class (NS-SEC, income, others)	Scotland, Westminster Parliamentary Constituencies (Scotland); Local Authority Districts; Scottish Executive Urban Rural Classification	 		

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional N/A	Local
World Values Survey	Quota sample; every 5 years	c. 1,000	Gender, age, ethnicity, religion, social class	Great Britain, Government Office Regions (including Scotland and Wales)			

*Notes: Information for completion of this table supplied by the Scottish Government and ScotCen.

+ Both the parliamentary constituencies and local authority districts are not routinely on the dataset sent to the Data Archive at Essex University. However, the data are collected.

Appendix R: Geographical data gaps – Wales*

Colour	Meaning
Blue	geographical level not collected in source
Yellow	geographical level recorded but sample size too small to disaggregate
Green	disaggregation possible
Red	data not collected for Wales

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional N/A	Local
Best Value User Satisfaction Survey (replaced by the Place Survey in 2008/09)	Every 3 years	1,100 per authority	Age, disability, ethnicity, gender	England; local authorities; Government Office Regions	[red]		[red]
British Cohort Study	Every 4 years	9,000 (in 2008)	Gender, age+, religion, *ethnicity, disability, sexual orientation (currently limited to same sex cohabitation only), social class (income), transgender (not asked but in most recent sweep if the sex recorded was different to the sex recorded previously asked to record whether this change was the result of 'gender-reassignment') +Cohort are all same age so disaggregation by age is not relevant *Ethnicity recorded but primarily white British cohort	UK originally (1970) but Great Britain subsequently; England, Scotland, Wales; Government Office Regions, finer levels by special licence	Sample c.500 [green]		[yellow]

330

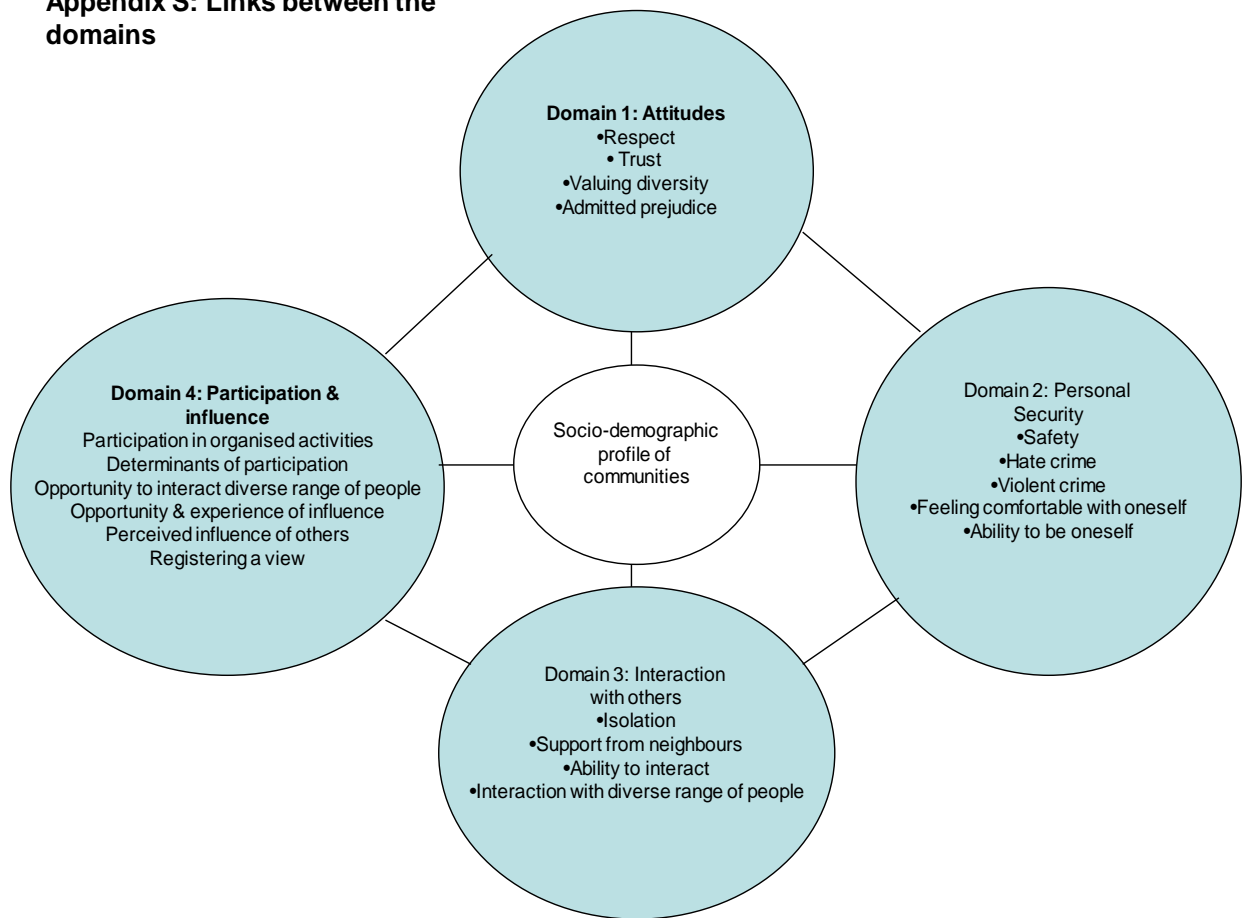| Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional N/A	Local
British Crime Survey	Annual	c. 47,000 (with additional boost of 4,000 16-24 year olds and additional 4,000 children aged 10-15)	Gender, age, ethnicity, disability, religion, social class (SOC; NS-SEC), sexual orientation (currently limited to same sex cohabitation only, a question on sexual identity is being tested)	England and Wales; Government Office Regions; Police Force Areas	Sample c.4,000		Police Force Area – sample c.1,000 per PFA
British Crime Survey: Domestic Violence, Sexual Assault and Stalking (self completion module)	Annual (2001 module most comprehensive, shorter versions run annually since 2004/05)	c.22,000 (2001)	Gender, ethnicity, disability, age, sexual orientation (since 2004/05 limited to same sex cohabitation only, a question on sexual identity is being tested), religion, social class (SOC; NS-SEC)	England and Wales, Government Office Regions	Sample c.4,000		Police Force Area – sample c. 1,000 per PFA
British Election Study	Every general election	c. 3,000/4,500	Gender, age, religion, ethnicity, disability, social class (income)	Great Britain, England, Scotland, Wales; Westminster Parliamentary Constituencies; Government Office Regions (UK)	sample c.850		
British Social Attitudes Survey	Annual	c. 3,000	Gender, sexual orientation(only collected if relevant to a specific module), age, religion, ethnicity, disability, social class (SOC; NS-SEC; others)	Great Britain, England, Scotland, Wales; Government Office Regions	sample c.220		

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	**Regional N/A**	**Local**
Citizenship Survey	Biennial 2001-200, since 2007 continuous (fieldwork takes place throughout the year)	c. 15,000 (9,300 core sample/ 5,600 ethnic minority boost)	Gender, sexual orientation (question on sexual identity included since 2007), age, religion, ethnicity, disability, social class (SOC, NS-SEC, others)	England and Wales; Government Office Regions	sample c. 500		
Life Opportunities Survey	Longitudinal, annual	37,500 households	Gender, sexual orientation, age, ethnicity, religion, disability	GB, England, Scotland, Wales; headline data for 2010, main results for 2011, also headline data for Government Office Regions	Sample size 1,875		Sample size 1,875
Living in Wales Survey (to be replaced by the National Survey for Wales)	Annual	c. 12,000 households	Gender, ethnicity, age, disability, religion and social class (income, NS-SEC)	Wales, Economic Region of Wales; local authorities (if 3 years are combined)	Target sample size for National Survey 8,500 households		Target sample size for National Survey 8,500 households.
Northern Ireland Life and Times Survey	Annual	2,705	Gender, age, ethnicity, disability, religion, sexual orientation (limited to same sex cohabitation), social class (income)	Northern Ireland			
Place Survey	Biennial (from 2008/09)	c. 543,000 (2008/09)	Gender, age, ethnicity, disability, sexual orientation and religion (not compulsory so available for some local authorities only)	England, Government Office Regions; local authority districts			

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	**Regional N/A**	**Local**
Scottish Crime and Justice Survey (Scottish Crime Survey 1993 -2003, Scottish Crime and Victimisation Survey 2004 and 2006)	Irregularly – currently 2008/10	c. 16,000	Age, gender, disability, ethnicity, sexual orientation (currently limited to same sex cohabitation only), social class (SOC; NS-SEC)	Scotland, Local police force areas, other local areas (area code)	■ (red)		■ (red)
Scottish Household Survey	Continuous (fieldwork takes place throughout the year) since 1999. Interviews from each quarter provide results which are representative of Scotland. Statistically reliable results for larger local authorities on an annual basis and for all Local Authorities, regardless of size, every 2 years.	c.31,000 households every 2 years (3,900 each quarter)	Age, disability, gender, ethnicity, religion, social class (NS-SEC, other)	Scotland, All Scottish Local Authorities	■ (red)		■ (red)
Scottish Social Attitudes Survey	Annual	c. 1,500 (including a boost for remote and rural parts of Scotland)	Gender, age, ethnicity, disability, religion, sexual orientation (from 2010 only), social class (NS-SEC, income, others)	Scotland, Westminster Parliamentary Constituencies (Scotland); Local Authority Districts; Scottish Executive Urban Rural Classification	■ (red)		■ (red)

Survey	Frequency	Sample size (individuals unless stated otherwise)	Data collection by equality strands	Data collection by geographical level	Data reliability at geographical level		
					National	Regional N/A	Local
World Values Survey	Quota sample; every 5 years	c. 1,000	Gender, age, ethnicity, religion, social class	Great Britain, Government Office Regions (including Scotland and Wales)	sample c. 65		

*Notes: Information for completion of this table supplied by the Welsh Assembly Government.

Appendix S: Links between the domains

Domain 1: Attitudes
•Respect
• Trust
•Valuing diversity
•Admitted prejudice

Domain 4: Participation & influence
Participation in organised activities
Determinants of participation
Opportunity to interact diverse range of people
Opportunity & experience of influence
Perceived influence of others
Registering a view

Socio-demographic profile of communities

Domain 2: Personal Security
•Safety
•Hate crime
•Violent crime
•Feeling comfortable with oneself
•Ability to be oneself

Domain 3: Interaction with others
•Isolation
•Support from neighbours
•Ability to interact
•Interaction with diverse range of people

Contacts

England

Equality and Human Rights Commission Helpline
FREEPOST RRLL-GHUX-CTRX
Arndale House, The Arndale Centre, Manchester M4 3AQ
Main number: 0845 604 6610
Textphone: 0845 604 6620
Fax: 0845 604 6630

Scotland

Equality and Human Rights Commission Helpline
FREEPOST RSAB-YJEJ-EXUJ
The Optima Building, 58 Robertson Street, Glasgow G2 8DU
Main number: 0845 604 5510
Textphone: 0845 604 5520
Fax: 0845 604 5530

Wales

Equality and Human Rights Commission Helpline
FREEPOST RRLR-UEYB-UYZL
3rd Floor, 3 Callaghan Square, Cardiff CF10 5BT
Main number: 0845 604 8810
Textphone: 0845 604 8820
Fax: 0845 604 8830

Helpline opening times:
Monday to Friday 8am–6pm.
Calls from BT landlines are charged at local rates, but calls from mobiles and other providers may vary.

Calls may be monitored for training and quality purposes. Interpreting service available through Language Line, when you call our helplines.

If you require this publication in an alternative format and/or language please contact the relevant helpline to discuss your needs. All publications are also available to download and order in a variety of formats from our website.
www.equalityhumanrights.com

This report outlines the Good Relations Measurement Framework which comprises four key domains and associated indicators. These have been arrived at through a complex methodological process involving a quantitative review, focus groups and stakeholder discussions. The four domains which have been selected to measure good relations are: attitudes; personal security; interaction with others; and participation and influence. The report discusses the reasons for the selection of each domain and indicator in detail, considers how well these can be measured by existing surveys and points to the gaps in the evidence.

**Equality and
Human Rights**
Commission