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## 1. What do you consider to be the main causes of racial and ethnic disparities in the UK, and why?

The main causes of racial and ethnic disparity in the United Kingdom come down to two over-arching factors: failure to embrace the historic disinheritance caused by centuries of colonialism and imperialism; and secondly, a broken social contract where the “great meritocracy” of opportunity and social mobility does not actually exist. The consequences of the former have a marked impact on social attitudes and feelings towards members of ethnic minority groups. Most recently, attitudes towards immigration in the latter half of the twentieth and early 21<sup>st</sup> century have veered towards a criminalisation of the immigrant. The ramifications of which have contributed towards a general acceptance of anti-immigrant hate speech, wider xenophobia and failure to address the human rights of individuals to seek asylum as well as treating those individuals with dignity both before and after acquiring citizenship. (Spencer, 1997)

Secondly, we must address the broken social mobility ladder. Once ethnic minorities overcome social stigmas and “get on to survive” (as one of our beneficiaries put it), there is a realisation that some have begun the race with enormous advantage. Racial disparities in housing, health, data collection, criminal justice, educational outcomes and employment prospects continue to widen the inequality gap based on race alone. For example, we know that a disproportionate number of British-Somalis are imprisoned in British prisons throughout the country and suffer with high rates of school exclusion (Anti-Tribalism Movement 2020). This community was also one of the most affected during the Covid-19 pandemic as well as knife-related violent crime. The British-Somali community make up a small group of an already minority ethnic Black-British group – so how is it the experiences of these social issues are so high for one small group? The answer can be found in the intersectional linkages between immigration, racism, deprivation and poor social mobility. The example used here is to move towards a microscopic perspective on ethnic and racial disparity which is often a collection of different disparities bundled under the BAME umbrella. There are specific communities in Britain who require specific support and part of the reason why disparities continue to increase is due a “one-size-fits-all” approach employed by senior decision-makers.

One of our service users (aged 25) mentioned that “the Conservative government have seen to be shifting the focus away from racial inequities to socio-economic inequities”. Past Prime Minister David Cameron speech delivered at the Munich Security Conference in 2011 follows

this, stating that multiculturalism has failed and that it has 'allowed the weakening of our collective identity' (Cameron, 2011). Gillborn (2014, p.36) argues that the government's 'current policy presents multiculturalism as unfair to whites and education reformed exacerbate existing inequalities' which has been done through shifting the focus from multiculturalism and towards supporting the needs of white working class (Gillborn, 2008). Since the repeal of the Race Relations Act 1976 and the introduction of the Equality Act 2010, it seems as though the government have adapted a colour-blind perspective which is believed to equalise those minority members of society as race is 'not seen'. The issue with 'not seeing race' (colour-blindness) is that it denies ethnic minorities of their experiences. If race does not exist and colour cannot be seen, then racism cannot exist, but that is not the circumstance. This idea of colour-blindness turns racism personal rather than political (Picower, 2009). This refutes the fact that racism within institutions exist and argues that personal racism is more of an issue than structural racism which is untrue. As the effects of structural racism are much more harmful, seeing the world through a colour-blind lens does not help to tackle racial tensions, if anything, it poses a problem for those affected by racial tensions on a daily basis. Resorting to colour-blindness promotes the idea that the problems faced by BAME people to be explained as only economic and social disadvantages rather than a racial problem (Bonilla-Silva and Dietrich, 2011).

## **2. What could be done to improve representation, retention and progression opportunities for people of different ethnic backgrounds in public sector workforces (for example, in education, healthcare or policing)?**

Public sector departments such as the Civil Service have taken great strides in recent years to improve the Diversity and Inclusion strategies. However, the Diversity and Inclusion strategies do not go into depth about racial disparities. An example of this is that since the introduction of the Equality Act 2010, Ofsted are no longer required to check whether schools are promoting racial equality, but instead they are now required to check whether schools promote the 'fundamental British values' during observations. Also, schools are no longer required to report racist incidents, this is just an example of how this 'colour-blind' approach mentioned earlier ignores racial disparities. Disregarding and downplaying the struggle of race ensures continuity at the level of social practice (Leonardo, 2009), thus trivialising race will not resolve racial matters but maintain racial disparities. The solution to this would be confronting whiteness by engaging in race related discussions as engaging in race related discussions prompts reflexivity of a deeper understanding of the societal structures and how

racialised minority groups are positioned within them. Ultimately this increases the knowledge and understanding of the racial inequalities people face day to day and the whiteness that protects this as 'any utopia without race must confront the strongest form of racial worldmaking that is whiteness' (Leonardo, 2009, p.64). The first act against all forms of racial disparities is acknowledgement. Once it is recognised that bureaucracies produce systematic inequalities and work in favour of whites, only then a step towards a more racially aware and just society can be made.

Representation could be improved by encouraging more risk-taking on part of hirers to explore candidates who may not "fit the mould" on paper per say but could offer our public services so much more if just given the opportunity to interview. The rise of AI in recruitment must also be monitored closely to ensure that current DNI progress is not set back by harmful algorithms that seek out a "particular candidate".

Retention could be improved by promoting more diverse leaders in to senior leadership positions who can authentically help steer an organisations model for working with employees from diverse racial backgrounds. Secondly, individuals from ethnic minorities should be offered the same pay as their counterparts for the same job regardless of negotiation. Paying employees a fair salary is more likely to keep them on in the job. Narrowing the ethnicity pay gap should be a priority for the current government as it was reported that the government should work to 'identify and remove barriers to the entry of people from ethnic minorities into higher-paying occupations' (Longhi and Brynin, 2018, p.68).

Nepotism in the work place is often ethnically and gender biased. We know that hirers are most likely to hire individuals who look like them and more likely to sponsor these individuals when internal opportunities arise. Recognising good work regardless of personal relationships is what will actually improve progression to overcome racial disparity without comprising the quality of work happening in our public sector. (Kumar, 2019). Work places should promote racial tolerance and racial equality in staff training and away days. Work places should also be required to report any race related incidents and have ethnic minority staff members in senior or HR positions so that employees can feel comfortable to raise the alarm on serious violations under the Equality Act 2010 without fear of gaslighting.

### **3. How could the educational performance of school children across different ethnic and socio-economic status groups be improved?**

For the past decade, educational reforms have been following a trend of ignoring racial inequities which prove to have detrimental effects to students and acts in widening the attainment gap between BAME students and white students. As teachers in a multicultural Britain, it is important to represent all students in curricula by diversifying the texts that are being studied on the course. The school curriculum should be representative of the multicultural Britain we live in today. However, there are many factors that can determine whether teachers are willing to put diversifying the curriculum into practice. One significant factor can be feeling unprepared, as the majority of the schoolwork force in the UK is white, many white teachers may feel ill-equipped to diversify the curriculum due to their lack of confidence. Upon teaching at a predominantly South Asian primary school, (Pearce 2005, pp.121 – 122) noted the ‘narrowness’ of the curriculum and noticed that ‘the curriculum was not designed to enable children from minority groups to understand their place in the world’ and had ‘felt uncomfortable addressing race and racism [in her lessons] *because* [she] was white’. Alvarez and Milner (2018) found that although 9 out of 10 white teachers believed race to be an important discussion for their students, many of them felt unprepared to do so. In the UK, the government have exacerbated this as all references of race, ethnicity, diversity and inclusion have been removed from the Teachers’ Standards (2011). Alvarez and Milner (2018, p.384) agree that ‘teacher education programs can (and should) be spaces for White teachers to build critical knowledge through discussions about race’.

The government’s removal of race in the teaching standards has trivialised discourses on race during teacher training, therefore, the Initial Teacher Training should be a place where teachers can acquire reflexive approaches to their current beliefs about race and the confidence to discuss it. The National Curriculum should be adapted to represent the multicultural Britain we see today.

### **4. How should the school curriculum adapt in response to the ethnic diversity of the country?**

Teaching a broad and balanced curriculum in schools requires inclusion of ethnic minority academics in the curriculum. A curriculum centred around white males is not representative

of its students. Citing Castenell (1990), Pinar et al. (1995, p.328) explains that: 'the "Eurocentric" character of school curriculum functions not only to deny "role models" to non-European American students, it denies self-understanding to "White" students as well'. A white curriculum does not prepare students for the multicultural world we live in today. Current reforms in education policy do not tackle racial inequity, Ball (2008, p.191) agrees that 'the National Curriculum, despite several updates, does little to address racism or reflect cultural diversity' which can have detrimental effects on the educational performance of ethnic minority students. Amos and Doku (2019) report that in 2018, the attainment gap between white and Black Asian and Minority Ethnic students in the UK was 13.2%. Though the government acknowledge the attainment gap in education and understand that change needs to be done over the years, their actions do not match their words which Ball (2008, p.192) names as 'non-performative policy making'. A culturally diverse curriculum needs to be devised for all subjects, an ethnocentric curriculum only serves to widen the BAME attainment gap as it does not provide an equal schooling experience to all students. Ross (2000) uses an analogy of a medical doctor handing out the same prescription to every patient they come across, which is inappropriate as not everybody requires the same medication. This is comparable to education, the same pedagogy and subject content should not be applied to every student, education should follow an inclusive approach.

The current government follow a colour-blind 'one size fits all' agenda and fail to recognise the detrimental effects this colour-blind perception of education can have. Employing a colour-blind view ensues a continual dismissal of race and attributes inequities to social and economic factors (Bonilla-Silva and Dietrich, 2011). It portrays an image of racial equality, Vargas (2014, p.2282) calls this an 'illusion of race inclusion'. An example of this was Michael Gove's (2013) decision to remove American Literature from the GCSE English Literature syllabus and focus only on British Literature in order to promote shared fundamental British values. The 'consistent requirement that schools concentrate on British History, British geography and "classic" English Literature' works in 'creating or recreating... national identity' (Power and Whitty, 1999, p.20 cited by Priestley 2002, p.18) however, this study of a white Eurocentric curriculum only reinforces that only those that are white British are included in this national identity. The National Curriculum seeks to transmit only British heritage and culture, Ross (2000, p.157) describes this as particularistic and individualistic: [as] it gives proprietorial rights to individuals of a particular inheritance of the past, not to the common past of all humanity'. The British Literature recommended by Gove does not discuss race, though the American Literature that was removed from the English Literature syllabus were written by white writers: John Steinbeck and Harper Lee, the benefit of studying and teaching those American texts was that they evoked necessary racial discourses between

teachers and students. Where possible, topics in syllabi should promote racial related discussions and include ethnic minority figures, writers, poets, actors in the work studied.

**5. How can the ways young people (in particular those aged 16 to 24 years) find out about and access education, training and employment opportunities be improved?**

Extra funding should be allocated to schools to improve extra-curricular activities, staff training and advertisement. Young people spend a large amount of their week at school (45 hours), therefore, if there were more interaction with training and employment opportunities promoted in schools, or perhaps improved teaching quality in PSHE classes then young people would have ease of access to development opportunities. Additionally, some BME young adults are unable to pursue higher education due to expensive tuition fees, family responsibilities and unemployment (which has been exacerbated by COVID-19). The Independent (2019) reported that whilst official figures have shown that there has been an increase in BAME students attending university (from 13% in 2006 to 20% in 2017), there is still 'a complex leaky ethnic pipeline that is holding back progress'. This can be improved by creating greater scholarship opportunities and interactions with student forum websites to share potential support opportunities. There should be more widening participation initiatives set in place for school children of ethnic minority background – more specifically, those that belong to the BAME group that is at the most disadvantage. Though widening participation schemes are aimed at BAME students, usually it is the BAME students who are already excelling in school that are offered these opportunities. There should more programmes offered to schools/ institutions so that everybody is given the opportunity to participate. It is vital that youth are introduced to programmes such as these to prepare them for their future, as it was found that young people from disadvantaged backgrounds who failed their GCSE's were unlikely to achieve those grades by the age of 19 (Impetus 2017).

The majority of BME young people are expected to get their first taste of employment or work experience at the age of 16. They may explore through job-hunting websites such as StudentJob, Employment 4 Students, Indeed, Reed and more to find majority of the usual jobs young people normally get- retail, tutoring, nanny etc. As useful as they are in helping young people financially, it is undeniable that the switch from hospitality and consumer

services to career jobs are difficult. This could be improved by applying pressure on organisations to employ a specific minimum amount of young people each term/year. In order to improve how they find out about employment opportunities, there should be youth trustee boards and youth councils who interact with peers to share information. In addition to this, local authorities must inform young people of the opportunities available to them such as work experience, training programmes, webinars etc. by getting into contact with local community leaders of BAME groups who can then spread the word.

Training opportunities should be suggested to *all* young people in schools, colleges and university. Training opportunities should be pushed as work experience in schools in order to encourage young people to seek training from as young as possible. Furthermore, there should be more young people involved in the creation process of different training in order to make it as relatable and enticing as possible. Extra funding should be allocated to training as there can be more niche skills developed to cater to young people, especially those from a BME background.

## **6. Which inequalities in health outcomes of people in different racial and ethnic groups are not (wholly) explained by inequalities in underlying determinants of health (for example, education, occupation or income)?**

Racist attitudes have been shown to affect health in a variety of different ways. People from ethnic minority groups experience poor treatment due to the negative attitudes of others regarding their character or abilities. Blofeld (2003, p.23) stated that 'if a patient's cultural, social and religious needs are not scrupulously considered, there will inevitably affect his reactions and exacerbate his symptoms'. Karlsen (2007, p.6) agrees that 'insensitive treatment compounds the sense of injustice felt by those who are the victims of harassment and discrimination' in the NHS further contributing to the distrust felt between BME patients and NHS staff.

An underlying determinant of racial disparities within the NHS can also be blamed on the training received in medical education. It has been found by (Mukwende et al. 2020) that medical textbooks are designed to diagnose white people. White skin has been the standard indicator in many medical texts. This makes identifying and diagnosing for doctors/ nurses

extremely difficult as people of different skin tones who possibly are facing the same symptoms as their white counterparts are either incorrectly diagnosed or not diagnosed at all due to the difference in skin reaction. It was found that women from BAME communities were more likely than white women to die during childbirth or within the first year of their baby's life (MBRRACE 2017) also found that black women were five times more likely to die from pregnancy and childbirth related causes, Asian women were nearly compared to their white counterparts. Therefore, it is no surprise that more BAME people died during COVID-19. The figures of BAME death rates speak for themselves in relation to healthcare. The government must allocate funding so that research can be conducted into the relationship between racial disparities in the NHS and BAME death rates.

## **7. How could inequalities in the health outcomes of people in different ethnic groups be addressed by government, public bodies, the private sector, and communities?**

The inequalities in health outcomes can be addressed in a number of ways. The government should promote clearer/detailed ethnic background reporting at a local level across hospital trusts to understand each ethnic group with nuance. The Black-African community for example will have certain communities who are worse affected by particular issues for example, Sickle Cell affects particular Black-African groups more and Autism may be a challenge for other communities. Therefore, in order to understand what provisions must be delivered locally or rather what inequalities exist to tailor services our government must first be willing to put a real face to the generic BAME category.

Beyond this, lessons should be learned from the British South-Asian community who have made great strides in representation at both local and central levels of administration within the health sector. We need more black doctors; the work must start within our schools to produce the future workforce who will be able to understand and advocate for the communities facing the most disparity. At a local level, recruitment must be expanded at local GP's to become diverse and representative of the local community. There are many GP's in ethnic minority areas that are lead from the reception to senior management by individuals from one ethnic group or one region in the world. This fulfils the BAME tickbox but does nothing to support the elderly black-African Sudanese woman to access healthcare when her counterpart

(who may be of South-Asian descent) will be able to communicate effectively with the receptionist, GP and pharmacist thereafter with ease.

Practitioners must be retrained in empathy training. Sabin (2020) found that ‘half of white medical trainees believe such myths as black people have thicker skin or less sensitive nerve endings than white people’, Singhal et al. (2016) also showed that ethnic minorities are treated differently when it comes to pain management (The Guardian 2016). Many individuals from Black-African backgrounds do not feel comfortable or trust their GP to give them the best possible care. They feel that the only way they can receive the care required is by “fighting desperately” for treatment that is investigative (keen to identify the actual issue) rather than placative (managing the illness with short-term relief). One example from a service user was a patient who had a severe chest pain and was sent home emergency with anti-biotics. Within one week she had a seizure at the wheel of her car with her young son in the car. Her license was temporarily revoked and fears were that she had contracted a severe form of Coronavirus. She actually had liquid in her chest from the initial incident which sent her to A&E - there remained some vomit in her chest causing Asphyxia. After this incident, she became incredibly distrustful of NHS services because it literally could have cost not only her own life - but that of her son too. Practitioners MUST put human life before cost and refrain from assuming black people can withstand or deal with sustained pain.

## **8. What could be done to enhance community relations and perceptions of the police?**

Our organisation submitted a report to the Home Affairs Select Committee on titled ‘Macpherson Inquiry: 21 years on’ (Anti-Tribalism Movement 2020). We based our research on the Somali community which makes up a significant number of the BAME population in the UK and came up with these recommendations.

### The Police Force:

- Build relationships with credible, representative civil society groups who work directly with BAME communities – they could help police reach into the communities more effectively and sensitively, and can also help improve crime reporting.

- Undertake better community outreach to build relationships, understand barriers to reporting, and improve recruitment of BAME into the forces.
- Improve meaningful training for officers: this will help officers understand the constraints that most BAME families live in. This impacts on how well they handle lockdown. Some sensitivity in this would be welcomed by the community. Also, some families of BAME groups, more specifically, Somali families often send youngsters out to run errands outside the home and this is even more likely to be the case during lockdown. This aims to increase trust and promote nuanced stop and search powers – including section 60 impositions. Police officers must ensure that they are based on evidence rather than racial profiling as it has and can lead to disproportionate policing of BAME communities.
- Beware of stereotyping or criminalising BAME young people. These may lead to false ‘quick wins’, but in fact set up barriers which take years to dismantle.

Her Majesty’s Inspectorate of Constabulary and Fire and Rescue Services (HMICFRS):

- In line with HMICFRS motto of ‘Promoting improvements in policing and fire & rescue services to make everyone safer,’ more emphasis should be placed on making BAME communities feel safer. They clearly do not right now.
- Scrutinise forces more robustly for race and diversity, perhaps under the PEEL framework which assesses forces for effectiveness, efficiency and legitimacy.

Home Office:

- All possible steps should be taken by Police Services at local level in consultation with local Government and other agencies and local communities to encourage the reporting of racist incidents and crimes. This is still not happening evenly.
- Encourage forces to re-commit to protect and serve, as opposed to punish and isolate which seems to be the current ethos for BAME communities. That only creates disillusionment and promotes anger and frustration with institutions.
- Issue guidance to police forces around dealing with diverse communities, particularly keeping in mind recent research on racial and ethnic disadvantage.
- Direct and support forces to increase recruitment from BAME communities.
- Encourage forces to collect disaggregated ethnicity data in better detail than current census categories. Only then can disadvantages of specific communities can be understood and addressed.
- Scrutinise for signs of racial profiling or unconscious bias in policing. Working with HMICFRS, roll out imaginative training for forces who fail in this regard.

## 9. What do you consider to be the main causes of the disparities in crime between people in different racial and ethnic groups, and why?

It is widely believed that ethnic minorities are 'overpoliced and under-protected' (Runnymede Trust, 2015, p.8). The main cause of disparities in crime between people of different racial and ethnic groups can be credited to 'institutional racism'. The term 'institutional racism' was coined by Black Panther Party leader Stockley Carmichael and later used by Sir William Macpherson (1999, p.213-214) during the writing of *The Stephen Lawrence Inquiry* defined as: 'The failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness, and racist stereotyping which disadvantage ethnic minority people'.

Institutional racism has been prevalent in countless convictions. One of the most famous examples of this is the convicting the murderers of Stephen Lawrence. The police force had failed the Lawrence family in providing fair services on what can only be assumed to be because of their ethnic origin (Macpherson, 1999). This example of the police force failing ethnic minorities is not the first and only, the circularity of events such as this example have been ongoing throughout the years. The government have been seen to call out on institutional racism and speak out against it but nothing is done in regards to breaking down whiteness that enacts institutional racism. Figures from the Runnymede Trust (2015) suggest that there have been over 509 BAME deaths in police custody, and in the last 25 years, not one police officer has been successfully prosecuted.

Another example of this institutional racism is the increased police presence in particular areas. Police are more likely to be on duty in areas like Church Road, Harlesden than Kensington High street. There can be illegal activities occurring on both roads, however, one area (usually the more ethnically diverse areas) is targeted more than the other (predominantly white areas). Additionally, high issuances of Section 60's in deprived metropolitan boroughs are similarly perpetuating institutional racism. These give police officers the power to allow an entire area to be cordoned off and to stop and search as they please.

Former Black Met police officers claimed that racism has blighted their career and claimed that: “There is a growing practice of officers handcuffing young black boys who have not been arrested and are not resisting or showing any signs of aggression before they start searching them.” (The Guardian, 2020). This comes down again to institutional racism and unequal perceptions of youth. Another senior Black former Met police officer has come forward and explains that: “This is a worrying development of a practice that seems to reinforce the stereotype that conflates blackness with dangerousness: black boys are considered ‘dangerous’ and so have to be restrained in a way that is humiliating and degrading, without rational justification. Black boys are treated as police ‘property’ whilst their white friends that are with them are treated very differently, with courtesy and respect” (The Guardian 2020). It is these stereotypes that lead to wrongful convictions and continue to erode any positive interactions between the police force and ethnic minorities.

**10. Can you suggest other ways in which racial and ethnic disparities in the UK could be addressed? In particular, is there evidence of where specific initiatives or interventions have resulted in positive outcomes? Are there any measures which have been counterproductive and why?**

The first lesson is to fully acknowledge racial disparities are structural and go far beyond racial profiling or police brutality. We must first deal with the social, economic and political environments that enable racial disparities at institutional levels in the following ways:

- a. **Address disproportionality in School exclusions:** education: It is advisable to review and look at the driving forces that have enabled high levels of school exclusions among BAME children taking into account family relations, mental health, other special needs and suspect decisions from schools that can alter the life chances of young people. Effective joint- policy making is lacking here at all levels of government – because evidence has shown these very students that are excluded will also feature in the prison populations and mental health wards as a consequence unintended actions that has enabled educational underclass to develop.
- b. **Address widening of the wealth gap:** lack of effective economic outcomes is a key driver for many of the ills in society. We would encourage further enhancing policies that enhance

BAME citizens to prosper locally and nationally. The introduction of affirmative mentorships, promotions and entrepreneurships at all sectors of government and economy will reduce the racial economic disparity as equal citizens.

- c. Enhance Political Engagement and Participation:** Sustained political commitment and real actions are required to encourage and enable BAME citizens to be near the decisions making processes that affect their daily lives. Actions and commitments must go beyond box-ticking to more meaningful outcomes – the introduction of safer seats for BAME candidates in local and national elections would be step in the right directions. Operation Black Vote has made some progress– but structural entrenched barriers must be addressed that will enable political participation.
- d.** The Equality Act has been a fundamental achievement for all – However, we must start asking ourselves and evaluate whether such Act is progressive enough to meet today’s challenges when economic, racial divide, cultures wars and re-assurgency of nationalism is present in our politics.

Over the last ten years we have worked specifically with one of the most under-served communities within the Black-African ethnic group – the British-Somali community. In our practice, we have witnessed the growth of a community from new refugees to one that is settled in the United Kingdom with a distinctly British identity but grappling with what will become cataclysmic disparities in education, health, criminal justice and more.

We have delivered our work in three key ways: fostering dialogue, producing leaders and compiling the research needed to make this particular community visible to decision-makers using the broad brushstrokes of the BAME agenda.

We foster dialogue by raising awareness of the concept of tribalism and how it withers societies by enforcing an “us and them” ideology. Tribalism is at the heart of every other form of discrimination including racism, sexism and ableism and more. Our work to create open spaces to talk, challenge and learn from diverse groups has informed our practice across each programme we deliver for service users and partners. We believe that there is a “tribalism” attached the notion of meritocracy as it currently stands. If one does not “make it” it is nothing but a personal failure as opposed to the structural impediments placed before

them in society. Change in the area of ethnic and racial disparity can only be made possible with a real commitment to uprooting unequal structures and notions like this. Otherwise, the results are less than fruitful and will result in further commissions investigating ethnic and racial disparities.

Our youth leadership programme has created hundreds of young leaders and equipped them with the employability skills they need to communicate confidence when pursuing jobs. The challenge has been a lack of investment in programmes like this to offer real opportunities to young people. We need more programmes that receive the backing of institutions/firms/companies who are ready to address the structural inequality and provide placements for disadvantaged young people to help them get ahead where they typically would have lucrative networks to acquire those opportunities had they been born with privilege. There needs to be a direct correlation between empowerment projects (like our youth leadership programme) and financial investment to really shift the status-quo and redistribute opportunities.

Thirdly, accept more research from smaller groups who are looking at key demographics. Invite those groups to discuss their research and offer them opportunities to share their insights and suggestions for change. We have been conducting research on the British-Somali community for the last ten years and have seen some success in connecting to government to address some of these challenges. Our research is a snap-shot of issues that do not just affect British-Somalis but they offer detail and nuance for one community to add colour to wider research on Black-Britons in the U.K. One example of the need for this is a blunder in the governments BAME Covid disparity report this year which placed Somalis in the West and Central African group instead of the East African category. This was uncovered by the [British-Somali Medical Association](#) and a clear example of a lack of insight or consultation on such a crucial piece of data. You can review other reports from the Anti-Tribalism Movement [here](#).

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