Youth and Racism

*Perceptions and Experiences
of Young People in Glasgow*

**Report prepared for
the Glasgow City Council**

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Note on Terminology

The researcher acknowledges the sensitivity surrounding the use of socially constructed terms to refer to certain groups of people within the community. For the purpose of this study, visible minorities, mainly those of Chinese, Pakistani, Indian and African-Caribbean descent, are referred to as 'black and minority ethnic' throughout unless defined otherwise by the participants themselves (in extracts and direct quotations).The indigenous population are referred to as 'white'.

Contents

Executive Summary

Background

• Despite the development of a wide range of race equality policies and the increased awareness of racism and racial harassment during the last decade, reports of racial attacks and harassment continue to prevail in Scotland.

• Most anti- racist strategies not only fail to take into account the complex and dynamic nature of racism but also appear to overlook the manner in which racism is experienced by members of the different sectors of the communities.

• Despite increasing evidence that the perceptions and experiences of younger members of minority ethnic communities differ significantly from that of the older, the needs and perceptions of this sector has not been fully explored by either race researchers or policy makers.

• Against this background, the key aim of this project was to examine young people's perception and experiences of racism in Glasgow so that an appropriate and proactive response may be made to counteract the increase of racism and racial harassment.

• To achieve the above aim, an examination of young people's knowledge and perception of the extent of racism in the city, their qualitative experiences of racism, needs and views on strategies for tackling racism, was undertaken.

Methodology

• A mainly qualitative approach was adopted to facilitate the research whereby the researcher used the focus group methodology to gather and analyse data.

• A methodological framework which enables participants to describe and discuss experiences, problems and needs in their own words was constructed. This involved the use of 13 focus groups with the group facilitator using topic guides to ensure meaningful interaction between participants.

• To ensure that youth from all walks of life were included in this exercise, the researcher aimed at targeting youth within various settings and from different locations around Glasgow.

• Whilst the majority of the youth consulted were of black and minority ethnic backgrounds, youth of "mixed" ethnic and "white" origin were also included in the survey to serve as a control and to facilitate comparisons.

- Although a formal process was followed in setting up focus groups within schools, the process within the community while a less formal, proved to be extremely challenging

- Given that previous research projects involving black and minority ethnic communities had generally favoured the larger ethnic groups, ie: mainly Asian, special effort was made to ensure that members of smaller minority ethnic communities, especially Chinese and African-Caribbean, were evenly represented in the sample.

- In order to reach youth within the different ethnic communities, community education workers, so called "gatekeepers", school teachers, community based project leaders, social workers, students and even lay adults within the community, were approached for assistance in contacting young people.

- Whilst contact with Asian (ie: Pakistani and Indian) youth was easily established, for example, at existing social clubs and through organised social networks, reaching Chinese and African-Caribbean youth through similar avenues proved to be problematic. The difficulty encountered in reaching certain communities is significant in that it serves to highlight the extreme isolation suffered by smaller, poorly resourced, minority ethnic groups.

- Focus groups were held with pupils within 3 schools, and with youth within 10 community settings, mostly established youth clubs. To keep the interview environment as natural as possible youth groups were visited mainly during evenings and weekends ie: during times when they usually met to socialise.

- Whilst the size of the focus groups ranged between 2 and 9, the average group size was 6.4 with at least 6 of the groups comprising more than 7 participants.

The Sample

- Overall, a total of 83 youth participated in the survey. Approximately three quarters (73.45%) of the participants were younger than 17 years of age, the majority of whom (40.9%) were between 12 and 14 years old.

- More than a third (34.9%) of those interviewed were of Pakistani origin and about a quarter (27.7%), were white. It was gratifying to note that the intended weighted representation of African-Caribbean (10.8%) and Chinese participants (18%), was achieved.

- It was evident that participants were especially sensitive to the manner in which the wider community perceived their ethnic background. Thus care and sensitivity was taken to ensure that participants' ethnic backgrounds are appropriately reflected in the report. Given the complex nature of aspects surrounding ethnicity and identity, it is not surprising that no less than 29 different terms were recorded, in this regard.

- Religion, albeit closely associated with ethnicity, was perceived as a significant factor that often contributed to divisions within communities and between different generations, despite cultural and racial similarities.

- Although most participants (72: 86.7%) were born in the UK, the profile presented confirms that the ethnic population of Glasgow is far from homogeneous and indeed, the findings presented in **Section C** of the report, further highlights this diversity.

Key Findings

- Given the chosen methodology, the data are presented in a qualitative format, mainly as excerpts of conversations and direct quotations extracted from participants' discussions surrounding specific topics. The intention is to provide an in depth understanding of and insight into the real life experiences and perceptions of young people and racism in the City.

- Judging from the recorded conversations, there is little doubt that participants not only understood what racism meant but that this knowledge was often based on first hand experiences of racism.

- While most participants felt that racism occurred on a daily basis, some believed that the impact of racism on different sectors of the community, varied.

- While it was conceded that racism is primarily linked to skin colour, on the whole, participants perceived racism in a much wider sense, ie: as a form of discrimination based not only on race, religion and ethnic background but as any prejudicial or exclusionary behaviour.

- Participants from smaller minority ethnic groups indicated that they often felt dominated by members of the larger ones. It became apparent that this aspect contributed to widespread friction between the different groups, resulting in polarisation and a sense of increased marginality and isolation.

- While racism was not necessarily a topic that is frequently discussed by many young people, black and minority ethnic participants were nonetheless, inclined to discuss racism more often than their white counterparts.

- Participants generally held mature views on racism and many agreed that issues relating to race, ethnicity and discrimination needed to be discussed more regularly, mainly within formal settings, for example, in schools and social clubs as part of organised programmes on race awareness.

- The majority of the participants felt that racial incidents occurred mainly as a result of intolerance, ignorance, fear and a lack of respect for difference cultures, religions and races.

- In terms of **where** racism typically occurs, the majority of the participants cited 'schools' (87%), 'outside schools' (78%), 'in the streets' (77%), 'shops' (72%) and 'neighbourhood' (68%). By comparison, 'Universities' and 'places of work' was mentioned less frequently (13% and 7% respectively).

- Most participants believed that whilst adults were more inclined to experience institutional and covert forms of racism, mainly at work or at agencies providing services, younger members were likely to confront overt forms of racism, mostly at educational institutions and on the street.

- Interestingly, a number of participants felt that certain residential areas were more prone to racism than others and some felt that issues of race were more sharply focused in the Southside of the City, than elsewhere.

- Most participants, especially black and minority ethnic, felt that certain **forms** of racism, in particular, name calling occurred with such regular frequency that it was often overlooked and in many instances, not even considered an act of racism by certain members of the community. There were concerns also that at present, most people consider an incident racist only when a physical racial attack occurs.

- Discussions surrounding name calling were generally prolonged and it became apparent that participants, especially black and minority ethnic, perceived this to be the **most** common and regular form of racism in Glasgow.

- Yet despite being overt and regular, many participants felt that scant attention and resources were directed towards combating youth racism mainly as a result of of them being perceived as ordinary adolescent criminal activity.

- In most instances, the participants' racial experiences appeared uniform with certain variation noted only in terms of location or the ethnic background of those involved. Excerpts taken from a cross section of focus groups are provided in the main section of the report to give a flavour of the nature of experiences cited. Whilst reported as case experiences, it is important to note that these were not necessarily isolated incidents and should be seen instead as typical examples of a number of racial experiences cited repeatedly, by participants.

- A common thread throughout was the perception that central figures of authority, for example teachers and the police, were indifferent, disinterested and indeed, racist themselves.

- Black and minority ethnic participants who cited racial experiences in schools believed that nobody really cared about what happened to them and felt that the increase in racism, especially in secondary schools was due essentially to the lack of effective action taken against perpetrators. As a result, participants resorted to alternative methods of dealing with the situation. While some retaliated in an equally aggressive manner, others passively accepted the abuse as they often saw little benefit in taking further action.

- While there is little doubt that racism is more frequently experienced by black and minority ethnic youth, white participants also cited personal experiences of racism. Yet participants admitted that the experiences were almost always related to wider ongoing racial problems within the school or local area and many occurred as a result of previous racial events.

- On the whole, most participants agreed that racism had a devastating effect on both individuals and communities. The grim reality of the impact of racism on individuals, mainly black and minority ethnic, was highlighted by frequent references of those who were either killed or took their own lives as a result of discriminatory acts. In addition, a range of less fatal effects were listed, including for example, 'isolation', 'a sense of marginalisation', 'lack of confidence' and 'low self-esteem.'

- By comparison, the impact of racism on white participants appeared less severe yet on the whole it was felt that such acts contributed to 'ill feelings', 'discomfort' and 'mistrust' within wider society.

- While the majority of participants described incidents that occurred mainly around educational institutions, some also made reference to experiences that occurred on the streets or in local neighbourhoods. Participants claimed that the lack of appropriate action against traditional forms of racism has led to extreme divisions within communities in Glasgow to the extend that conventional trust and respect towards those who are seen to be different, has eroded.

- Interestingly, responses relating to the effects of racism on the wider community, varied and in some ways mirrored the divisions within the wider society. This was one of the few topics that caused participants within groups to openly challenge and blame each others' community for instigating the racial disputes.

- Three key areas of concerns were identified in terms of youth racism. These were related mainly to the nature of present service provision, wider issues of equality and the lack of opportunities to communicate views directly to those in authority. In most instances, these concerns were closely associated with views on strategies for tackling racism.

- More specifically, participants were concerned that as a group of young people, they were not significantly involved in the mainstream planning and implementation of youth activities. In particular, previous initiatives were highlighted and there was a general feeling that many of these had failed due to limited youth involvement.

- Participants felt that their needs as young people were not fully understood or appreciated and since youth related initiatives were often planned by adults, mainly white, these were subsequently, inappropriate.

- Attention was drawn to the pitfalls of consulting with so called 'gatekeepers' and community representatives, a strategy they believed to be commonly used by service providers. It was believed that this strategy shadowed the wider concerns of younger people and that relevant aspects relating to age, ethnicity, religion and gender were often overlooked. The latter was supported by both white and minority ethnic participants.

- Views on printed material (anti-racist posters and leaflets) as an anti-racist strategy were mixed It was clear that the samples provided albeit well known within certain circles, had not been previously seen by some participants.

Generally, black and minority ethnic participants were more familiar with the materials, than white. In this regard, it was felt that greater consideration needed to be given to the targeting of such material to ensure that appropriate audiences are reached.

- While some participants were not convinced that printed material as a strategy, had any significant impact on people's attitude, others felt that certain posters and leaflets might even have an adverse effect on some by stimulating racist thought and behaviour.

- Moreover, it was felt that printed material (poster and leaflets) on their own were ineffective and it was suggested that they be used as part of a larger race campaign. In this regard, participants singled out material that might be more effective than others ie: those that made direct reference to racism (as apposed to ones that were essentially multicultural)

- Despite the negative comments made on previous strategies aimed at tackling racism, a number of participants provided constructive ideas on how they felt racism could be effectively challenged. These suggestions should however, be seen within the context of participants' age and limited experience .

- Since intolerance and ignorance were considered as key factors that contributed to racism, it is not surprising that the majority (89%) of the participants believed that the solution lay in targeted education and increasing race awareness.

- Many supported the idea of mass race campaigns comprising specific programmes devised to target different sectors of the community. In this respect, the success o other national campaigns, such as the ones on smoking, bullying and drug abuse, were highlighted and it was felt that race campaign along similar lines would be equally successful.

- Other strategies suggested, included for example; appropriately designed anti-racist programmes within schools and communities (78%), talks, lectures and presentation by specialists in the field aimed at both adults and young people (72%) mass advertising campaigns using television as the main media (59%) and outreach work within the community aimed at educating adults about youth aspirations and needs (42%).

- The majority of the participants (72%) believed that a substantial degree of work needed to be done within schools (with pupils and teachers) as previous strategies aimed at young people within educational settings, were only partially successful due to being poorly planned, narrowly focused and unevenly implemented.

- It was felt that strategies should be applied consistently across schools in Glasgow and efforts should made to ensure that they are sustainable. Initiatives should also involve key community members such as parents, the police and other service providers including social workers and community education workers. Participants generally favoured proactive strategies rather than reactive ones.

- Whilst some participants attached certain benefits to multi-cultural approaches within schools, others felt that these approaches had an adverse effect on minority ethnic children. It was clear from the discussions that such initiatives needed to be supported by relevant anti-racist material to achieve the desired impact.

- Participants acknowledged that racism is rooted in the wider society and as such, felt that a parallel educational process should be simultaneously implemented within the wider community involving parents, service providers, community leaders, employers, the police and even, pre-school children.

- In discussing strategies, many participants, especially the older ones were mindful of resource implications and some mentioned that this aspect is often cited as a reason for not addressing youth issues, more fully. to counter this aspect, some suggested that it might be prudent to identify good practice and apply these across schools in Glasgow. In particular, many participants believed that useful lessons could be learned from schools that have already succeeded in monitoring and responding appropriately, to racial incidents.

- In addition to educational programmes, participants also felt that the development of initiatives to encourage meaningful contact between the different racial and cultural groups would be exceedingly successful in improving peoples' understanding of racial and cultural differences. In this regard, many felt that first hand contact was far more constructive than perhaps lectures on different cultures and religions.

- Moreover, it was maintained that while strategies to challenge racism should be at the individual level; ie: education and awareness raising, these needed to be supported by a suitable infrastructure to ensure that strategies are rigorously implemented and monitored.

- It was also strongly emphasised that young people should be given the opportunity to be directly and meaningfully involved in the design, implementation and monitoring of anti-racist strategies including for example, educational programmes, printed material and mass race campaigns. Regarding the latter, it was generally felt that the local Council as a key service provider, could play a significant role in facilitating such an inclusive process.

Key Considerations

- It is important that the findings of this study be considered within the context of racism in the wider community and especially the impact that traditional racism (institutional and colour) has had on both individuals and Communities.In particular, the current nature of intergroup relations should nit be ignored. The study provided ample evidence to suggest that minority ethnic communities, in particular,are more deeply divided than is overtly apparent. Conflicts between groups were not only defined along colour and racial lines, but also in terms of ethnicity, culture, religion, age and gender. It is therefore suggested that strategies to remedy such rifts need to be designed with care and sensitivity to avoid further aggravation and dissent.

- In relation to the above, it became clear that the smaller minority groups, suffer greater degrees of isolation and difficulties in accessing mainstream services, than the larger ones. The latter was often linked to aspects relating to specific community needs and resource allocation. It is suggested that this area be closely examined as participants from smaller minority groups felt that their needs were subsumed by the larger ones who usually managed to attract a larger share of the resources and mainstream support..

- Many participants felt that they were deliberately excluded from mainstream decision making because of their age, gender or ethnicity. It is suggested, that these factors are carefully considered in the planning of future initiatives for this sector of the population. The youth indicated a strong desire to be part of the processes involved in anti-racist work, and in this respect, it is felt that an inclusive approach allowing for more direct contributions from this sector of the population, would be prudent.

- While the strategies suggested by participants are not necessarily novel, the practical benefits of some cannot not be ignored. In particular, participants suggestions relating to suitable infrastructures to ensure the rigorous implementation and monitoring of anti-racist initiatives, is worth considering.

- Finally, it would be beneficial for both planners and service providers to initiate regular dialogue with younger members of the community with a view of regularly monitoring their changing needs and aspirations as these have a significant impact on the planning and design of appropriate anti-racist initiatives, for this sector of the community.

Section A: Introduction

Despite the development of a wide range of race equality policies and the increased awareness of racism and racial harassment during the last decade, reports of racial attacks and harassment continue to prevail in Scotland. This situation is hardly surprising since most anti- racist strategies not only fail to take into account the complex and dynamic nature of racism but also appear to overlook the manner in which racism is experienced by members of the different sectors within local communities.

Earlier writers (Gilroy, 1987; Sivanandan, 1982) have constantly cautioned against narrowly focused anti-racist approaches yet efforts to combat racism continue to ignore fundamental aspects such as religion, ethnicity, social class, gender and age. The latter, in particular, is becoming notably relevant in anti-racist work as it is increasingly evident that the perceptions and experiences of younger members of minority ethnic communities differ significantly from that of the older.

Indeed, this aspect was clearly highlighted, recently, in the aftermath of a tragic death that occurred in a local Glasgow suburb. Reactions to the death of the Pakistani youth were mixed. Whilst certain younger members of the local Pakistani community claimed that the incident was racially motivated, the older ones appeared more reluctant to support this view. Regarding the latter, the media frequently focused on the 'opposing and contradictory' views of the different sectors of the community yet on a more constructive side, one could argue that the incident made clear the need to consider more closely, the diverse views of the different sectors. Similarly, views of the local white population towards the incident, varied with some believing that the incident was being used to promote specific agendas and others seeing it as common criminal activity. Whatever the case, the incident highlighted the need for considering current local views on racism, in Glasgow.

Whilst, previous research (Walsh, 1987; CRE,1987) has shown that younger members of the minority ethnic communities, especially students and pupils, were especially prone to racially motivated, physical attacks, the needs and perceptions of this sector of the community have not been fully explored by either race researchers or policy makers who tend to favour older members of the community, in their consultation , research and service provision.

Against this background, The Scottish Ethnic Minorities Research Unit (SEMRU) was commissioned by Glasgow City Council to conduct a survey aimed mainly at establishing the views and experiences of young people in terms of racism. The key aim and objectives of the project are summarised below:

Aim

To examine young people's perception and experiences of racism in Glasgow so that an appropriate and proactive response may be made to counteract the increase of racism and racial harassment.

In order to achieve this aim, the following key objectives were undertaken;

an examination of :

- young people's knowledge and perception of the extent of racism in Glasgow

- young people's qualitative experiences of racism

- the needs of young black and minority ethnic people

- young people's views on the impact of racism on individuals and communities

- their views on the nature of anti-racist materials, produced locally

- their ideas on strategies for tackling racism in Glasgow

Section B: Methodological Approach

Our research framework to meet these objectives was organised as follows:

i)   Methodological Framework

The methodology and sampling technique used was based on previously tried and tested techniques and were developed further with Glasgow City Council. A mainly qualitative approach was adopted to facilitate the research whereby the researchers used the focus group methodology to gather and analyse data. In essence, focus group research involves organised discussion with a selected group of individuals to gain information about their views and experiences of a specific issue, in this case, racism. This method of interviewing is particularly suited for obtaining diverse perspectives about the same topic and points out that the benefits of focus group research include gaining insights into people's shared understanding of every day life and the ways in which individuals are influenced by others in a group (Gibb, 1997; Kitzinger, 1995). Thus rather than being representative, the responses obtained during this survey illustrate real circumstances and processes and therefore even though a relatively small number of interviews were conducted, these directly reflect the ways in which needs, experiences and processes (ie trends) differ or are essentially similar (Dalton and Hampton, 1995).

One of the primary tasks of this methodology was to establish a framework which enables participants to describe and discuss experiences, problems and needs in their own words. In this study, this was achieved by the use of 13 focus groups with the group facilitator using topic guides to ensure meaningful interaction between participants.

Drawing on our extensive research in this field we worked closely with Glasgow City Council Officials (and members of a taskforce set up to steer the larger racism initiative), to develop the checklist of topic guides from an initial draft through to a pilot version. This was tested in terms of the timing and logistics in a pilot survey, prior to the main survey. More specifically, the target population comprised those aged between 12 years and 20 years of age from different gender, ethnic and cultural backgrounds.

To ensure consistency, the focus groups were facilitated by the Research Director with appropriately trained Researcher Assistants recording data in written form. Although it is normal practice to make use of tape recorders during focus group discussions, this was not considered appropriate, given the sensitive nature of the topics covered.

ii)   Setting up Focus Groups

To ensure that youth from all walks of life were included in this exercise, the researchers aimed at targeting youth within various settings and from different locations around Glasgow (**See Table 1,** below). This resulted in visits to local social clubs, youth groups, schools, sports clubs, universities, social events and places of employment. The approach taken assisted in generating a more realistic representation of young people within Glasgow. Whilst the majority of the youth consulted were of black and minority ethnic backgrounds, youth of "mixed" ethnic and "white" origin, were also included in the survey to serve as control groups and to facilitate comparisons.

A formal process was followed in setting up focus groups within schools. First, consent was sought from parents,to allow us access to their children. This aspect was undertaken by the respective Head Teachers who supervised the administrative process. Prior to this process, meetings were held with the Head Teachers during which information packs outlining details pertaining to the project were provided. Significantly, two of the three schools that participated specifically requested that the researchers work with mixed ethnic and gender groups rather than only black and minority ethnic ones, as they felt that the subject matter was relevant to all pupils and not just those of colour.

On the other hand,even though a less formal approach was adopted in setting up groups within the community, this part of the work turned out to be far more complex and in many instances, extremely challenging. In this regard, the researcher was acutely aware that previous research projects involving black and minority ethnic communities had favoured the larger ethnic groups, ie: mainly Asian and were thus keen to ensure that members of smaller ethnic groups, especially Chinese and African-Caribbean were evenly represented in the sample. In order to reach youth within the different communities, it was felt that it would be strategic to initially approach a range of people known to be associated with youth in these communities. As a result, community education workers, so called "gatekeepers", school teachers, community based project leaders, social workers, students and even lay adults within the community were approached for assistance in contacting young people.

Whilst contact was easily established with Asian youth (ie: Pakistani and Indian) for example, at existing social clubs and through organised social networks,

reaching Chinese and African-Caribbean youth through similar avenues proved to be difficult. Regarding the latter, it was observed that youth from these smaller communities were more isolated from and less involved with either mainstream or informal community group activities. One of the few known Chinese social clubs in the City was successfully targeted and included in the sample. However, a great deal of difficulties were encountered in terms of setting up a second Chinese focus group. Numerous attempts were made to reach Chinese youth through for example, organised bilingual classes and community contacts yet these proved futile. On reflection, it has to be conceded that part of the difficulties was associated with the unfortunate timing to the project. The interviewing process coincided with end of school term activities and as a result certain key contact points for example, the Chinese bilingual classes had ceased for the term. Subsequently, a lengthy process of tracking Chinese participants, ensued. This approach eventually, succeeded in drawing together a group of students at the Glasgow Caledonian University.

Similar circumstances were encountered in setting up focus groups with African-Caribbean youth. With the help of a local community project worker a focus group of African-Caribbean youth was arranged yet this turned out to be somewhat disappointing as only two youth arrived on the pre-arranged day. despite this setback, interviews were conducted as planned. Finally, following numerous unsuccessful attempts to organise a second focus group with youth from this community, a slightly different methodological approach was adopted whereby individual African-Caribbean youth were identified and invited to participate in one to one or paired discussions. This took place at various settings , including students union halls, the local YMCA and a social event. Although this approach was a shift from the overall focus group methodology, it was nevertheless successful in recruiting an additional six African-Caribbean youth. For purpose of analysis and reporting, responses from these participants are grouped together and referred to as a 'focus group' throughout.

On reflection, the difficulties encountered in reaching certain communities is significant in that it serves to highlight the extreme isolation suffered by smaller, poorly resourced, minority ethnic groups. Our experience serves to amplify the problems experienced by these communities, not only in terms of accessing mainstream services and but also in terms of participating in organised community activities. It was therefore not surprising that youth from these communities appeared more skeptical and less positive about the outcome of this exercise. In particular, many African-Caribbean youth saw the project as a mere academic exercise indicating that it would have little if any impact on their daily lives.

iii) Organisation of Group Discussions

Prior to the scheduled interviews, the group coordinator was provided with an information pack so that potential participants may be briefed on the nature of the research.

Focus groups were held with pupils within 3 schools, and with youth within 10 community settings, mostly established youth clubs. To keep the interview environment as natural as possible youth groups were visited mainly during evenings and weekends ie: during times when they usually met to socialise. This approach proved to be highly successful in terms of encouraging free flowing and uninhibited discussion. In most cases, group participants were familiar with each other and with the group organisers (ie:head teachers, gatekeepers and youth group leaders) and were comfortable despite the presence of a Research Assistant who openly recorded information. Discussions were often frank, robust and honest.

Participants were asked to fill in a Profile Sheet (**Appendix i**) and each were given an information sheet (**Appendix ii**) which explained the aim and objectives of the project. A checklist of topic guides (**Appendix iii**) was used to facilitate the group discussions. This process served to standardise the collection of information yet allowed for flexible, informal discussions. A similar process was followed during the individual interviews with African-Caribbean youth.

iv) The Sample

Given that a qualitative approach was taken, it was not necessary to draw very large samples. Nevertheless, even though it was initially anticipated that approximately 8 groups of young people consisting of approximately 6-10 participants would be adequate for the purpose of this study, the researchers felt it appropriate to increase the number of focus groups, given the diversity of the local black and minority ethnic population and the complexity of the issues being explored. Subsequently, 14 focus groups were organised to ensure a fair representation of views from a wider youth community. The increased number of groups also ensured that participants' identities remained disguised.

One group was excluded from the sample as the participants were found to be outwith the target age group. Regarding the latter, a summary of the main points raised during that particular group discussion was made available to Glasgow City Council, as additional information. Thus ultimately, 13 groups (including the group consisting of African-Caribbean individuals) (**Table 1**) were included in the sample and fully analysed. Whilst the size of focus groups ranged between 2 and 9, the average group size was 6.4 with at least 6 of the groups comprising more than 7 participants (**Table 1**).

Table 1: Group Type by Location and Setting: N= 13

Group Type	Location	Setting	Size
Asian: Mixed Gender	North Side	Community	7
Asian: Female	North Side	Community	5
Skill Seekers: Mixed Gender	City Centre	Workplace	5
African: Mixed Gender	City Centre	Community	2
Chinese:Mixed Gender	North West	Community	8
Traditional Asian: Female	South Side	Community	6
White: Mixed Gender	South Side	School	8
Mixed: Race/Ethnic/Gender	West Side	School	9
Asian: Male	West Side	Community	5
Mixed: Race/Ethnic/Gender	South Side	School	9
White: Mixed Gender	North East	Community	7
Chinese: Male	City Centre	University	6
African/Caribbean/ African: Mixed Gender*	Glasgow wide	Various	6
Total No of Participants			**83**

* Group comprising individuals interviewed at different settings

Age and Gender Distribution of Participants

Table 1 shows that overall, a total of 83 youth participated in the survey. In terms of gender, the majority (55.4%) of the participants were female **(Table 2)**. Approximately three quarters of the participants (73,4%) were younger than 17 years of age, the majority of whom (40.9%) were between 12 and 14 years old. Although a fair proportion of participants (22.8%) were between 18 and 19 years of age, only 3 participants (3.6%) were older (20 years).

Table 2: Age and Gender Distribution of Sample: N= 83

Age	Gender				Total	
	Male		Female			
	No.	%	No.	%	No	%
12-14	12	14.4	22	26.5	34	40.9
15-17	12	14.4	15	18	27	32.5
18-19	11	13.2	8	9.6	19	22.8
20	2	2.4	1	1.2	3	3.6
Total	**37**	**44.5**	**46**	**55.4**	**83**	**100***

* Due to rounding figures do add up to exactly 100

It is evident from **Table 2** that a fairly even distribution of participants in terms of age and gender was achieved within the sample.

Ethnic Background of Participants

During the course of the research, it became apparent that participants were especially sensitive to the manner in which their ethnicity was perceived by members within the the wider community. Many indicated their dissatisfaction with the use of the term 'black and minority ethnic' as they felt that it implied an homogeneous group while in reality, members of that socially constructed group were essentially different. Some participants made the point that while older members appeared content with this reference, they saw it as a term which undermines their true identities. Moreover, it became apparent that ethnicity was closely related to local intergroup relations and in most cases, influenced participants'' views on racism, exclusion and discrimination. Participants' ethnic background is thus reflected with care and sensitivity in that information pertaining to ethnicity is presented in two ways; firstly in terms of the categories used in the census and then as defined by the participants themselves.

Researchers usually analyse ethnic background in terms of the broad categories used during census surveys. Following this tradition, the statistical breakdown of participants based on categories used during the 1991 census is reflected in **Table 3,** below.

Since the sample was not representatively drawn, the distribution shown in **Table 3** serves merely to illustrate the background of respondents in relation to the 1991 census categories. More than a third (34.9%) of those interviewed were of Pakistani origin and about a quarter (27.7%), were white. It was pleasing to note that the intended weighted representation of African-Caribbean (10.8%) and Chinese participants (18%), was achieved (they constitute approximately 6.9% and 12.9%, respectively, of Glasgow's minority ethnic population (Dalton and Hampton, 1994).

Table 3:	Distribution of Participants by Ethnic Group	
Ethnic Group	**No**	**%**
White	23	27.7
Chinese	15	18
African-Caribbean	9	10.8
Pakistani	29	34.9
Indian	7	8.4
Total	**83**	**100**

While those of Indian origin constitute approximately 15.7% of Glasgow's minority ethnic population, only 8.4% were reached during the survey and unfortunately no Bangladeshi youth were contacted (the Bangladeshi community constitute approximately 0.9% of the minority ethnic population in Glasgow; Dalton and Hampton, 1994)

The rest of this section will cover participants' personal description of ethnic background. The description of ones identity being individual and personal is understandably complex and it is therefore not surprising that participants used no less than 29 different terms to describe their ethnicity.

In a sense, the least varied description of ethnic background was provided by the Chinese and white participants. In the case of the former, they defined themselves in one of three ways, namely; ' Chinese' (60 %), 'Cantonese' (26.6%) or 'Chinese Malay' (13.3%). Likewise, half the white participants (50%) described themselves as 'Scottish' and about a quarter (22.75) used the term 'white' in their description for example, 'white', 'white UK' or 'white Scot'. The rest indicated that were either 'UK citizens', 'Glaswegians 'or citizens of other countries.

Ethnicity was viewed more earnestly by the African-Caribbean participants and the majority felt it important to highlight their roots. For example, even though the majority were British Citizens, many chose to identify with their African connection thus referring to themselves as African: (33.3%); Gambian (11.1%) or Moroccan (11.1%). Two participants (22.2%) indicated that they preferred to be described as 'African-Caribbean' and explained that even though their families originated from the Caribbean and their culture was very different from that of Africans, they nevertheless preferred to acknowledge their African heritage. The remaining two participants in this group, described themselves as 'mixed race', one calling himself a 'Nigerian Scot' and the other, a 'British Nigerian'.

By comparison, the Pakistani youth used the greatest variety of terms albeit similar, to describe themselves. The majority of the participants in this category (44.8%) used the term 'Pakistani' in their description, explaining that they wished to identify with the country of their forefathers. Nonetheless, there were modifications to this reference. Whilst half the participants (53.8%) described themselves solely as 'Pakistani, the rest called themselves either 'Scottish Pakistani' or 'British Pakistani'. Moreover, approximately a third (34.4%) described themselves as either 'Muslim' or 'Scottish Muslim' while the rest referred

to themselves as 'Asians'.

Interestingly, though small in number in the sample, many of those who described themselves as 'Indian' (8.4%) made the point that they their identity was often misunderstood and misrepresented by people within the wider community who frequently referred to them as 'Asians' or incorrectly, as 'Pakistani's.

Discussions surrounding religion were equally interesting and in instances, influenced the manner in which participants perceived issues of race and social exclusion (elaborated upon in **Section C**). As could be expected, religion was closely associated with ethnicity yet some, participants felt that religion contributed significantly to inter-generational and inter-group conflicts and rifts, despite cultural and racial similarities. **Table 4,** below show the distribution of participants in terms religion and ethnicity.

The above table **(Table 4),** shows that the vast majority of participants (59: 71%) were either Muslim (30: 36.1%) or Christian (29: 34.9%). Nonetheless, a significant proportion of the respondents (17: 20%), mainly Chinese (more than half the respondents in this category) indicated no specific religion, some describing themselves as either 'atheists' or 'agnostics'. White participants who indicated Christianity as their religion, felt they should be accurately represented as either 'Roman Catholic Christians' (47.5%) or 'Protestant Christians' (18.7%).

Table 4: Distribution of Participants by Ethnicity and Religion N=83						
Ethnic Group	**Religion**					**Total**
	Christian	Muslim	Sikh	Hindu	None	
White	16	0	0	0	7	23
Chinese	7	0	0	0	8	15
African-(	6	1	0	0	2	9
Pakistan	0	29	0	0	0	29
Indian	0	0	4	3	0	7
Total	29	30	4	3	17	83

Although most participants (72: 86.7%) were born in the UK, the profile presented confirms that the ethnic population of Glasgow is far from homogeneous and indeed, the findings presented in **Section C,** further highlights this diversity.

Section C : The Findings

The findings in this section need to be considered within the context of the profile provided in **Section B**. This part of the report will highlight the key issues arising from the focus group discussions which in turn will be dealt with under the following headings:

i) **Knowledge and Perceptions of the Extent of Racism in the City**

ii) **Participants' Experiences of Racism**

iii) **The impact of Racism on Individuals and Communities**

iv) **Participants' Views on Existing Anti-racist Material and Previous Strategies used to Tackle Racism**

v) **Participants' Views on Appropriate Strategies for Challenging Racism**

Given the chosen methodology, the key findings are presented in an active qualitative format, mainly as extracts of conversations and direct quotations from participants' discussions surrounding specific topics. The intention as indicated earlier, is to provide an in depth understanding of and insight into the real life experiences and perceptions of young people and racism in Glasgow.

i) Knowledge and Perceptions of the Extent of Racism in the City

When asked to describe **what** the term 'racism' meant to them, participants were eager to share not only their understanding but also their personal experiences of racism. Judging from the recorded conversations, there is little doubt that participants not only understood what racism meant but that unfortunately, this knowledge was often based on first hand experiences of racism. While most participants felt that racism occurred regularly, some argued that it affected sectors of the population in different ways. Despite this, participants generally agreed that racism was unacceptable and that action needed to be taken to challenge such behaviour.

Whilst for many, racism was primarily linked to skin colour;

> "...treat people differently because of their colour..."
> **(Scottish Nigerian Female)**

> "...making fun of colour...when you get treated differently in school because of how you look..."
> **(Muslim Male)**

18

> "...When somebody is against you because of your colour ..."
> **(Asian Female)**

> " ...aye it's when they don't like somebody because of the colour of their skin..."
> **(White Male)**

on the whole, most participants perceived racism in a much wider sense, ie: as a form of discrimination based not only on race, religion and ethnic background but as any prejudicial or exclusionary behaviour. Typical comments in this regard included, for example:

> "...things like discrimination against people of different race and religion...you may as well be sexist and the whole lot..."
> **(White Female)**

> "...it happens at all levels...religion...Catholics and Protestants..., Asians, Whites..."
> **(White Male)**

> "... and Shia Muslims...in P...they believe in the same thing but one group believes that the other group killed the others prophet so there is a great deal of conflict between the two groups..."
> **(Muslim Female)**

Moreover, participants were eager to point out that racism affected everyone in society and that it's roots lay in peoples' intolerance of diversity and difference. Equally, the traditional view of 'white racism' directed towards black people was challenged in a number of ways and participants often discussed in detail how racism *actually* manifests itself in reality. The following are extracts from some of the discussion that ensued in this regard:

> "...racism can happen between anyone...white people experience racism too..., I was attacked by an Asian boy, for nothing, he was taking revenge for something that happened between another Asian and white lad...these things happen a lot around here...."
> **(White Male)**

> "...I have never heard anything being said to people from Africa and they don't pick on the Chinese, just the Asians...,
> **(Indian Male)**

> "...Chinese don't do it, they are nice, the Asians, are very racist towards us, they are the worst, especially the Pakistani, they feel we are inferior, if they behave like that, what can you expect from the whites?..."
> **(African-Caribbean Female)**

> "...I think that the Chinese and Blacks have the least problems with racism as they mix well, religion...that's the problem, it's their (Pakistani) religion, they are the ones that are racist...they don't socialise with us..."
> **(White Female)**

> "...They (referring to whites) see us as a threat because we are larger in numbers..."
> **(Pakistani Female)**

> "it's now come down to each one for himself...we keep to ourselves in school as we feel that the other groups gang up on us..."
> **(Chinese Female)**

19

"...everyone refers to us as 'Chinkies'...not just the whites, so everyone is racist..."
(Chinese Male)

" I experienced it (racism) from an Asian boy. He's pale in colour so he thinks he's white, he called me 'Paki'. He's into drugs and all that so... "
(Muslim Male)

"...In school there was an African guy, there was an argument and he called me a Black B..."
(Sikh Female)

The above comments serve to illustrate the diverse manner in which racism was perceived by participants. Clearly, participants perceived racism as **any** exclusionary or discriminatory action, irrespective of the colour or ethnic background of the perpetrator. It was also evident that certain groups tended to relate better with some minority ethnic groups than with others. However, since it was not within the scope of this study to focus on local intergroup behaviour, this aspect was not explored in any detail. Yet it should be noted that a number of participants from smaller minority ethnic groups indicated that they felt dominated by members of the larger ones. There was also a strong belief that this domination contributed to widespread friction between the different ethnic groups, resulting in extreme polarisation and a sense of increased marginality and isolation on the part of smaller groups. When marginalisation and exclusion are experienced in this manner, racism in the context of discrimination solely on the basis of colour appears to take second place with the covert forms of discrimination and prejudice, taking precedence.

When asked whether they felt comfortable to talk about racism, the majority indicated that they were. Nonetheless, it should be noted that many participants indicated that racism was not necessarily a topic that they would discuss, frequently . Moreover, participants indicated that if such discussions did occur, it would be conducted, cautiously. Regarding the latter, participants, mainly Pakistani, indicated that they would be more inclined to discuss such matters with siblings, friends and peers rather than with their parents. Chinese participants on the other hand, expressed uneasiness at discussing such matters with members of other racial and cultural groups. These views were mainly linked to the notion that certain people might be less sensitive or disinterested in aspects of racism.

As could be expected, black and minority ethnic participants were inclined to discuss racism, more frequently than their white counterparts as the former perceived racism as a critical component of their daily lives. The following extract from notes taken during a 'mixed group' session, is an excellent example of the diversity of views expressed, in this regard:

White Male: "...it is not something I would necessarily bring up in conversation, unless like now when we are all brought together to talk about this..."

White female: "...I suppose it's because neither myself or my friends are directly affected... I mean, I have not experienced racism, nor do I harm anyone else ...so it just never occurs to me...besides we just talk about other interesting things...(laughter)..."

20

Researcher (referring to the others in the group): "do you feel the same way?..."

Indian Male: "... I guess it's different for us, when I am with my mates, we discuss these things, it affects us every day, I mean most people won't think it's racism, the odd name calling etc, so yes we do talk..."

Pakistani Female: "...yes but not to our parent really, because they won't understand... when the girls get together we do talk about racism, especially when we hear or see something, and that happens often..."

Researcher: "..How often?.."

Indian Male "..Daily! daily!.."

(Another)Pakistani Female: "... aye, they (parents) just expect us to get on with it ...they are too busy to be bothered with this, besides it happens all the time and nobody does anything, so they cannot be bothered wasting time discussing it..."

Indian Male (again): "...Aye, unless something big happens...like a fight and the police are involved..."

Chinese Female:: "...parents are my best friends, I would talk to them about it, they will understand, I don't think I could talk about it to some else, especially if they are not Chinese, they won't understand will they?...will not take you seriously..."

Such conversations were common place and despite being outwardly vocal, there was often a sense that participants from different ethnic backgrounds were wary of each other. Yet despite this, most participants held mature views on the topic and many agreed that issues such as racism and discrimination needed to be discussed more frequently and openly within formal settings, for example in schools and social clubs, as part of organised programmes on race awareness.

A wide range of locations were provided in terms of **where** racism is most likely to take place. These were based mainly on participants own personal experiences and knowledge of racism and consequently, certain locations were more frequently cited than others; 'schools' (87%), 'outside schools' (78%), 'in the streets' (77%), 'shops' (72%) and 'neighbourhood' (68%). By comparison, 'Universities' and 'places of work' was mentioned less frequently (13% and 7% respectively). The latter should be viewed with caution as many participants had limited first hand knowledge of or experience within work or higher education environment and as such these statistics does not necessarily imply that racism occurs less frequently in such places.

Interestingly, a number of participants felt that certain residential areas were more prone to racism than other. Typical responses in this regard included, for example:

"...I live in ..., it's the worst area, I get attacked by white ...and black ...there's not much trouble in...the most problems are between the gangs...lots of them around our area..." **(White Male)**

"...It happens everywhere... in this area now and again, but your real problem is ..., there were riots five years ago two died and now, it's happened again..."
(Muslim Male)

" ...just happens in..., maybe ...cause there's such a big community (Asian), there's no mixing... there's more mixing in our area..." **(Asian Male)**

21

"...there's trouble at ..secondary, don't want to badmouth the school, but this school is better... **(Indian Male)**

"...there's a lot of different nationalities in ...and we get on fine I would say that most of the daily problems happen in ..., you are always hearing of incidents, this does not happen often in our area..." **(Pakistani Female)**

"...tends to happen on ..., we hear about it, not so much in our area ...Catholics tend to mix better, I had two girlfriends, both Black, no one bothered us here, but if I went with her to... for example, there would have been trouble...**(White Male)**

"...you find there's more (racism) on the council estates but you also find it at the other end of the scale (meaning the better social classes)...."**(African- Caribbean Female)**

Nonetheless, most participants, especially black and minority ethnic, felt that certain **forms** of racism, especially, name calling occurred with such regular frequency that it was often overlooked and in many instances, not even considered an act of racism by certain members of the community. There were concerns also, that at present, most people are inclined to consider an act racist only when a physical racial attack occurs. Discussions surrounding name calling were generally prolonged and it became apparent that especially black and minority ethnic participants, perceived this to be the most common form of racism in Glasgow. The following extract from conversations illustrates some of the classic comments made during these discussions:

"...you notice it everywhere you go, a lot of white people don't realise they're racist, they make jokes about 'Chinkies', or say I'm going to get a 'Chinkie' meaning a Chinese meal, and think that it is Ok to refer to it (the meal) as such...**(Indian Male)**

"...I was walking across the bridge one day with a friend, a boy came along and called him (the friend) a "Paki", I said I'm a Pakistani as well, then he (the boy) said you're all right, you are different ..."**(Asian Female)**

"...You hear these things all the time, I used to work in H..., they (the staff) were very racist, using words like 'Chinkie', but I could not say anything... " **(Indian Male)**

"...Yes it's just a name (revering to a racist term), you use "Paki" at my bit, we use 'gook' instead of 'Chinkie' and 'Darkie' and that...,' Chinkie ' Wilson doesn't mind..." **(White Male)**

"...happens all the time, swearing and name calling, we just call them names back..." **(Muslim Male)**

"...when we used to beat the boys in football in primary, the other team used to say 'F...You' and that...you "Paki' B.'.." **(Asian Male)**

"...name calling is an everyday thing, you 'black B'...this and that, walking down the corridor (school) and people shouting verbal abuse, and they (the Asians) call us 'Gorras" and all that ..." **(White Male)**

"...Aye, I get called 'milk bottle' all the time..." **(White Female)**

"...was always called 'black B'...so much so that family had to move house...." **(African-Caribbean Female)**

"...they call us 'Negroes'...they don't see the difference they don't care, if they call us 'Chinkie', it's just as bad..." **(Chinese Male)**

22

"... I don't mind being called a "Paki' 'if I was from Pakistan, but I'm Indian..." **(Indian male)**

Apart from the above general comments made on racism, many participants also discussed in detail, their own personal experiences of racism or those of close friends or family members. The following section highlights a number of cases extracted from the group discussions.

ii) Participants' Experiences of Racism

Overall, most participants believed that whilst adults were more inclined to experience institutional and covert forms of racism, mainly at work or at agencies providing services, younger members were more likely to confront overt forms of racism, mostly at educational institutions and on the street. Experiences ranged from name calling, as illustrated above, to violent physical attacks. Yet despite being overt and regular, many participants felt that scant attention or resources were directed towards addressing youth racism.

Most participants felt that the incidents which are regularly viewed as trivial by those in authority, often had disastrous effects on both individuals and community relations. More specifically, participants felt that racial incidents occurred mainly as a result of intolerance, ignorance, fear and a lack of respect for difference cultures, religions and races. The following comments are characteristic of **the reasons** participants attached to prevailing racism:

"...where I stay at the shops, if they (referring to his white friends) not got anything to do they'll slash his (referring to a Pakistani Shop owner) car just because he is different..." **(White Male)**

"...our next door neighbour doesn't like it (having Chinese neighbours), they say that she (referring to a Chinese woman) hangs out fish out the back, they walk outside and look into people's windows....." **(White Female)**

"I know one black person, they make fun of his name..." **(Chinese Male)**

"...they (referring to whites) think you are alien, if you walk into a shop they stare at us, Chinese don't do it , Chinese are nice, Africans don't do it, Africans are nice...because they know what it (racism) is like...' **(Sikh Female)**

"...I think if you go to another country, you should use the language they use, you can't understand it, I think that's what starts the trouble, because they are talking in their own language..." **(White male)**

"... they (whites) are jealous...if you are black and have money they feel threatened, its fear...." **(Pakistani Female)**

"...we are treated like dirt, bottom the pack, if you are black and speak English with an accent they think that you are not educated, they don't treat European immigrants like that..." **(African Male)**

"...depends on the number of them (black and minority ethnic) in a particular area, they (whites) feel challenged because there's more of them, our people get intimidated **(White Male)**

In many instances, the pattern of racial experiences appeared consistent with variations noted only in terms of location or the ethnic background of those

23

involved. The following excerpts taken from a cross section of focus groups give a flavour of the nature of experiences cited mainly in relation to **educational institutions** and **residential neighbourhoods.** A common concern expressed throughout, relates to the inappropriate response of those in authority towards the incidents. Whilst reported as case experiences, it is important to note that these were not necessarily isolated incidents and should be seen instead as typical examples of experiences cited repeatedly, by participants.

Experience 1: Asian Male, Age 17

"...There was a boy wearing a turban, someone knocked it off. A fight broke out and there were about 4 of us and about 100 white boys and girls throwing stones and bottles. That was in November. We told the Head Teacher. They (the perpetrators) got caught and were suspended. The teachers know it's happening but they don't do much, the troublemakers get suspended for three days. Sometimes the white boys pull the scarfs off the Asian girls' heads. I tend to keep out of it. But you can't get away from it. There was one incident at the corner there, about 12 of us hanging around and we dropped a bag of crisps. A teacher came and swore and asked us to go back to our own country. I think they (the teachers) should get exposed. The teachers don't want it out in the open. In Secondary school, they (referring to white children), feel free to do whatever they want to do coz they're are not tied up like in primary school...Coz there's more people at Secondary school. There's only two Asian teachers in this school. It's got so bad, you just accept it nowadays. It usually starts in school and finishes up outside... See if there is a white boy being attacked by Asian boys then all the teachers come rushing out...yes it happened the other time, outside the school gates...a gang of Asian boys were roughing up a white boy and they (teachers) all ran out and the police was called, if it happens to us they take their time...It's like when they were throwing bricks. That could have hurt someone serious. They (the teachers) were still in school drinking their coffee, then after a while) they called the police..."

While slightly exaggerated in parts, the above participant nevertheless highlights a number of important issues. For example, the participant makes reference to traditional dress twice and this would imply that he associates racism mainly with cultural factors and physical appearance. Moreover, he frequently mentions the inaction of the teachers and although he acknowledges the existing mechanism to deal with problems within the school, he essentially believes that the school is not dealing with racial problems appropriately or effectively. Feelings of exclusion and perceived favoritism towards white children, are especially noted in the in the last six lines of the extract. Similar sentiments were expressed by the following two participants:

Experience 2: Indian Female, Age 13

"..Some teachers do have an attitude, not racial but different, because you are different, they treat you different. If you tell them that you were called a name, they do nothing. A more serious incident happened to my friend. She was attacked by a group of white girls outside the school gates. The girl's mum phoned the police. The police said that they could not do anything but said ...'let us know if it happens again'. It happened again and the teachers said don't call the police, we will sort it out, but nothing was done. I think it is less of a problem when you go to College or University... teachers need to be trained to be culturally aware. The teachers pick on us (Asian) more than the Scottish children. They (teachers) need to take racism more seriously. There are very few Asians in our school, so nothing is done to teach the children about equality. We learn about Christianity, not other religions..."

Experience 3: Pakistani Female, Age 14

"...Sometimes the teachers are racist, my music teacher is racist, sometimes she'll play music and some of the white girls will be allowed to pick the music, if we ask her to play a song, she'll ignore us and listen only to the whites. Teachers have favourites, they'll never have an Asian favourite, only whites. In primary school, they (now referring to fellow school children) were not racists, but two or three years later, they are all racists. I can't believe it is the same person. The police are pure racists. When Asians are in their motors outside the school, they stop them and check the cars, but they don't stop whites with cars. When the police ask us our names we give them false names, Indian actresses...(we do this because) they ignore the whites and pick on us..."

Apart from believing that teachers treat white children more favorably, the above participants also touch on the attitude of those whom they believe can protect them from this sort of behaviour. The participants indicate dissatisfaction not only with teachers' actions, but also with the police whom they perceive as indifferent, disinterested and indeed, racist.

A number of similar accounts were recorded during the study and the underlying concern throughout related to the lack of appropriate mechanisms in place, to counteract racism within schools. Many black and minority ethnic participants believed that nobody really cared about what happens to black and minority ethnic children and believed that the increase in racial incidents, especially in secondary schools, was due essentially to the lack of effective action taken against perpetrators. As a result, participants explained that they adopted a number of alternative methods to deal with racism. Generally, it would appear that while some retaliated in an equally aggressive manner **(Experience 4)**, others accepted the abuse more passively, as they saw little benefit arising from further action. **(Experience 5)**:

Experience 4: Pakistani Male, 17

"...We get attacked all the time, nobody does anything. Pointless telling the teachers or the police they arrest us instead, if it is outside the school. So we cannot sit back and take s...t all the time we fight back. They call us names we call them names, they attack us, we attack them...We get suspended for a short while and come back...but what else can you do? we had a guy..M...No one touched us when he was around ...he was a good guy, protected us...all the teachers had him as a gangster, but most of the time he stopped the trouble, he finally got expelled. When M...went, there was no one to shadow us, all the whites thought M...is gone lets get them..."

Experience 5: Chinese Male, Age 16

"...Sometimes, they say go back to your own country. I'll say I'm glad to and just walk away. Sometimes they threaten to fight me and I'll say why should I?. I don't want to be suspended over a fight. Nothing can be done. You get used to it, don't get angry and there's no use calling them names back. The teachers do nothing, but I don't tell them anyway because if they suspend the racist, he'll get me after school. Two days ago, someone spat at me, a large group of boys beat me up after school, someone threw a burning cigarette at me (pointing to a scar on his hand)...I did nothing, they were older than me and in a group... No. I didn't tell my parents , what can they do?, they cannot speak English and if they are called to school, they will need to get an interpreter... too much trouble..."

Interestingly, both the previous participants display a sense of powerlessness yet the latter feels totally defeated .His predicament is compounded by the difficulties his parents face in terms of pursuing the standard procedure to deal with racism within his particular school. It transpired during discussions, that this participant attended a school whose strategy to deal with racism entailed calling in the parents, for a discussion. While this approach might have certain benefits for some, parents who are unable to communicate in English are greatly disadvantaged. The participant explained that in his case, his parents would need to organise an interpreter for the meeting and this was not entirely suitable as his parents would be reluctant to discuss their personal feelings on the matter via a stranger. This particular experience highlights the insensitivities inherent in some of the existing procedures used by schools to deal with racial incidents.

Yet, despite the numerous negative accounts regarding dissatisfaction relating to action against racial troublemakers,a few positive experiences were noted. The narrative below for instance, provides an example of such experiences:

Experience 6: African Female, Age 17

"...we were standing in the playground. There were young ones arguing so we went and told the teacher. I usually speak to Miss...she takes action. She just takes action, she gets straight to the point. I think more people should do that or else it could damage the person that gets affected. Does not happen much in this school. I think that the RE class teaches a lot in this school anyway. I learnt a lot about different religions in RE. Racism in his school it not an issue, we all are mixed.They (whites understand you better, so they are not afraid of you, just need to educate everyone about differences..."

Overall, while there is little doubt that racism is more frequently experienced by black and minority ethnic youth, white participants also cited personal experiences of racism. Yet participants admitted that these incidents were almost always associated with wider ongoing racial tensions within the school or local area. In most cases, such experiences were essentially linked to revenge attacks. (Experiences 7, 8 and 9)

Experience 7: White Male, Age 16

"...I got a fractured jaw. Over there, just around the corner from the school about 2 months ago. He(referring to an Asian youth) says I was getting wide. He just hooked me. He lives over there, I see him all the time. He says I was messing with his homies. I told Mr ...(Head Teacher), he phoned the police. They were bigger guys, 18 and that. They just hang about (the school gates). White boys attack them too. There's hundreds of them. I'm scared of them. I don't know anything about it (Someone attacked an Asian boy and he got attacked). I think they are mad..."

Experience 8: White Male, Age 15

"...I always get called 'whitey'..., H...and that gang hang out about the school and shouts get out my road you 'white B.'.., if you live in P...and you are white there are problems, problems...it all depends on the numbers, if there is too many of them (Asians)...My pal (white) got his nose broken, they (Asians) just grabbed him and hooked him in the nose 4 times, just laughed and ran away. I think more fights have started since the death of.... (referring to a local incident) , If you saw a gang of ten (Asians) walking down the road towards you then you know...if they growl at you or keep staring at you..."

Experience 9: Asian Female, Age 15

"...because there are more of us (Asians) here (referring to the local area) they say go back to your own country. Asian can shout racist stuff at whites and they (Asians) can fight back. They (whites in this area) are scared. After X...died, the school was quiet on Monday. Then on Tuesday, Asians went to look for whites and beat them up outside the Chippie. The school was divided -Asians one side and whites on one side.Asians went into the dinner hall and started punching whites. But one of the whites had shouted that he (the dead boy) had deserved to die, that started the fight. There are more Asians in ...so there are more Asian gangs..."

Participants generally felt strongly that the lack of effective action against traditional forms of racism has led to extreme divisions in the society to the extend that nobody trusts or respects anyone who is seen to be different from themselves. The following account highlights this more clearly.

Experience 10: African Male, 19

"... I would say he was Asian, don't know the difference between Indian or Pakistani, but definitely Asian. It happened at...he just picked on me and called me a name I cannot mention in your presence... and shoved me out of the way. So I asked why ...we are brothers, we are both black and he was most offended. Punched me and cut my lip. Said I was insulting. Pointed to his hand and said 'is this black...you B...You are black, not me. His friends just looked and laughed as if I was really stupid. They do think that they are superior...don't like mixing with us...have no problems with the Chinese they did nothing to me, don't know very many just see them around... We keep to ourselves and feel isolated from both sides white and Asian...but in this day and age why?...the best is to keep to yourself and leave them alone... I am sure they (the University authorities) know it's happening, but what can they do... it will get worse, when I start looking for a job it's going to get worse...my friends have been unemployed for a long time, no one will employ us..."

In this particular case, the participant felt discriminated against from both sides, ie: white and black people. He displays a sense of disbelief as he considered his attacker to be no different from himself. Overall, this participant expressed a greater sense of marginality and isolation than any of the others and it is discouraging to not that he held little hope of his situation improving in the future.

While the majority of participants described incidents that occurred mainly around educational institutions, some also spoke of ones that occurred on the streets or in neighbourhoods. Once again a lack of confidence was expressed towards those in positions of authority. Many perceived racism to be endemic and deeply entrenched in society to the extent that even very young children were involved in racist behaviour. The following 2 accounts highlight these aspects more clearly.

Experience 11: Pakistani Male, Age 19

"...It happens all the time on the streets...they pick on me for nothing. Aye, a few days ago, they (white youth) started calling us names, there were a lot of them, we argued with them, they were swearing us. The police came and warned us. We are not allowed to stand in groups, they would pick us up, even if you done nothing, you get done for breach. The police come to the club and ask staff to give information on the Asian boys, even if we did nothing they pick us up anyway and use us in identity parades. Even small children call us names, I'd love to kick the s...t out of them but they are too young. I had a two year old calling me a 'black B'..., what am I supposed to do with him?...another (child) said your face is dirty, wash it...Yesterday, I was walking down the street, the police stopped us for no reason, asked where we were coming from and told us to go back there...."

Experience 12: Indian Female, Age 18

"...I was walking down the stairs with my mum, she was wearing a 'tika' and sari, these white kids were making fun of her. I didn't want my mum to feel bad, but they were just young kids, they wouldn't know what racism is. No, I wouldn't confront them. We have to cope with it, we can't go around like animals telling everyone they are racists. You can't stop it. Some ethnic backgrounds notice it, some don't. I was working in a placement and a girl was being racist, but her best friend was an Asian guy.... nobody can do anything about it...."

It was disturbing to note that some participants had become so accustomed to being treated inappropriately that the seriousness of the situation was downplayed .The participant below, for example describes how her family was forced to move house because of consistent racial harassment. Although a major upheaval she relates the incident, in a dispassionate manner.

Experience 13: Nigerian Female, Age 15

"...It started when my father who is black came from Africa to join us. They (neighbours) kept calling us 'Darkie' and Black B...'It became so bad that my family was forced to move house. Ignoring it can help sometimes as fighting makes it worse. But someone should talk to them (racists) as their behaviour is based on sheer ignorance. I don't think that the police are good in dealing with such things. They (police) think you are dumb. They are sometimes racists themselves. Rather than causing trouble we left, it would have caused more racial attacks to take place, if we stayed...."

On the whole, most participants felt that racism has a devastating effect on both individuals and communities, regardless of their race, colour or ethnic background. The following section reviews some of the discussions surrounding this aspect.

iii)   Impact of Racism on Individuals and Communities

It was unanimously agreed that racism was unacceptable and that it had a negative effect on people. Throughout the discussions, black and minority ethnic participants made reference to specific incidents that had affected them, personally or someone close. It was conceded that the impact of racism on white people are less severe and on the whole contributed mainly to feelings of, 'discomfort' and 'mistrust'. On the other hand, the grim reality of the impact of racism on black and minority ethnic people was highlighted by the frequent references made to those who were killed or who took their own lives as a result of discriminatory acts. Whilst a wide range of negative effects were listed, the majority of the participants (77%) specifically mentioned 'isolation', 'a sense of marginalisation', 'lack of confidence' and 'low self-esteem.' Specific comments in this regard included, for example:

> "...it could scar you emotionally, people don't realise that I am a human being, it could damage your self-esteem and self confidence..."
> **(African Female)**

> "there are psychological and physical effects, different people cope in different ways, it makes you feel left out...."
> **(Sikh Male)**

> "...insecure and angry, but defensive also, I remember that Sikh boy who wrote a poem and then killed himself, he felt so low..."
> **(Indian Female)**

> "...you feel miserable and alone, afraid to go out, also makes you cautious..."
> **(Chinese Male)**

> "...at lunch time, she just went home to save the hassles, she should not have stayed home because of others..."
> **(White Female)**

> "...it effects everything you do, you have such a lack of confidence..."
> **(Pakistani female)**

> "...feel we have no place in society, everyone thinks we are dumb, just because we are different, I cannot explain how lonely I feel sometimes, it is very depressing to be stared at all the time..."
> **(African-Caribbean Male)**

> "...I feel bad when the teacher doesn't help me when I ask, she ignores me even though I'm standing there, she knows I'm there, I feel left out. I feel like saying something, but I can't....If I complained she would ignore me more.I'd like to confront her, but there are a lot of white people in the class, it might make things worse..."
> **(Asian Male)**

> "...definitely affects your personal life and your family, I know a boy in Manchester who committed suicide because he was racially bullied..."
> **(Indian Male)**

Moreover, participants also felt that racism divided communities, made them aggressive towards each other and less trusting of one another. Interestingly, responses on this aspect, varied between the participants and in a sense mirrored the divisions within the wider society. This was one of the few topics that caused participants within groups to openly challenge each other over issues and even blame each others community for instigating racial disputes.

Many white participants felt that they (as whites) were unfairly branded as the key perpetrators of racism even though they have personally not been involved in any acts of racism:

> "...I work with black and Asian people. I get on well with them... the Asian guy is paranoid, he blames everything on racism...if he is picked up for not doing something, he says they (employers) are racist, we (whites) get picked up too... but he is blind to this and makes hints about all whites being racist..."
> **(White Male)**

> "...all this political correctness is gone too far, for example we cannot call a blackboard , a blackboard anymore, it has too be called a chalk board, if I did so I'll be called a racist, yet I am not..."
> **(White Female)**

> "...I have Asian friends and white friends, I know what racism is, I'm not a racist. I get into trouble with white boys and Asian boys, when I fight an Asian boy, my Asian friends turn on me and say I'm being racist..."
> **(White Male)**

> "...I know that they are not treated right, some of them are attacked all the time, but I have never treated anyone differently, and feel hurt when I hear them talking about us (whites), it makes me ashamed to be white, yet I have done nothing to hurt anyone..."
> **(White Female)**

On the other hand, while agreeing that it is wrong to label an entire community racist because of the actions of a few, many black and minority ethnic participants felt that their white counterparts could at best, challenge racism, more vigorously. The following excerpt are typical comments made in this regard. Note once again the frequent reference to those in authority and their response to incidents.

> " I guess, it's each one for himself, after my incident, my eyes were open cannot trust anyone besides the African...another black person ought to have shown me more respect, the word gets around and soon no one feels comfortable mixing with them (Asians) as you feel that they are all going to do the same..."
> **(African Male)**

> "...they (authorities) play one (community) against the other, they give to one and not the other, look at what we have for our youth, nothing, yet other youth groups got a lot from the government, so we have to fight for our own group..., it's a bit sad that we are disagreeing like this (referring to the current discussion)..."
> **(Chinese Male)**

> "...yes I have been for many job interviews, then you hear that a white girl got the job, you think why didn't I get the job?...this turns you against all of them (whites)
> **(Indian Female)**

> "...you start comparing notes and then feel that you are more disadvantaged then the next group, this causes friction, then one group starts putting the other down, they (authorities) then latch on to this and say that we cannot get on with each other..."
> **(Pakistani Female)**

> "...you become angry with everyone, you don't want to make friends with whites, you don't trust them..."
> **(Sikh Female)**

> "...that's like the incident with the turban...I felt like the (white) people I talked to were backstabbing...you cannot trust anyone, because you talk to someone and they are close but when everyone (all the white children) gets together it's different..."
> **(Pakistani Male)**

> "...you notice who your friends are when there's trouble, they (white children) never stand up for you, even if they saw something they will never let the teacher know, why?..."
> **(Pakistani Female)**

> "...I disagree with him, I was there and I saw what happened (referring to an incident that occurred in the school ground), as usual, he is giving his version of the story, they protect each other...how can you win..."
> **(Indian Male)**

Such comments left little doubt that racism had an impact all sectors of the population, albeit differently. When asked specifically, whether young people (both white and minority ethnic) have any specific **needs** in terms of dealing with racism, a number were highlighted, mainly related to service provision, wider issues of equality and opportunities for young people to communicate directly to those in authority. In most instances, these were linked to strategies for tackling racism. The Following section will cover participants' views on the needs of young people, existing anti-racist material and strategies used to tackling racism.

iv) Views on Existing anti-racist Material and Previous Strategies used to Tackle Racism

Participants were generally concerned that as a group of young people, they were not significantly involved in mainstream planning and service delivery. In this regard, aspects pertaining mainly to consultation and user involvement were discussed at length. Many black and minority ethnic participants felt that their needs as young people were not fully understood or appreciated. Moreover, they felt that since service planning and delivery was usually conducted by adults, generally white, these were often, inappropriate.

While some white participants mentioned certain successful youth initiatives (for example the Youth Network), the majority of black and minority ethnic participants felt excluded even from these. During the discussions surrounding consultation, a number of black and minority ethnic participants expressed dissatisfaction towards previous initiatives taken by mainstream providers. In this regard, two issues were frequently mentioned as reasons for initiatives failing ie: the nature of consultation and the types of people consulted.

Many black and minority participants highlighted the pitfalls of consulting with so called gatekeepers and community representatives, a strategy they believed to be commonly used by service providers. They believed that this strategy shadowed the wider concerns of the youth and in particular, important aspects relating to ethnicity and gender were often overlooked. It was argued that the focus had tended to be on the adult populations' perception of youth needs.

The following are example of comments made in this regard:

"...We are dealing with it (racism) everyday, they (service providers) should talk to us, the council should employ young people and they can tell them what we need..."
(Pakistani Male)

"...no use talking to the elders, we need to start listening to the youngsters..., we need more young people making a contribution, not the 'Uncle Toms' that are usually consulted, they use the process to line their pockets..."
(Sikh Male)

"they went to the Y Network (pointing at two boys) but only once, they felt isolated...this needs to be supported better..., its a good idea the young people being consulted directly..."
(Muslim Male)

"...very often the people they consult are old and not from our background, I mean how many Chinese Councillors do we have?... and even if there was one is that enough?, he will not understand all our needs...best to have some way of talking to us directly..., a good start will be the students..."
(Chinese Male)

"...the needs of the females are completely ignored, first we should start with mixed gender clubs and then maybe we can get into networks like the Y Network, at the moment I'm sure the boys are being chosen to represent our needs..."
(Pakistani Female)

"...because we (African-Caribbean community) are dispersed and small, no one gets in touch with us, not even the adults are consulted...even if they are how will they know what difficulties we (young people) face...we need a voice..."
(African-Caribbean Female)

"...if they (service providers) are serious, they will find a way...but to talk to the older members only is not suitable, will not want to get involved with racism as they are scared of trouble..."
(Indian Female)

Likewise, participants' views on anti-racist material, published locally, were mixed. In reviewing the samples provided, many inquired about the origin (who printed them) and methods of dissemination (where these are generally displayed). It was clear that certain material, although well known within certain circles had not been seen, previously by certain participants:

"...Where did you get those from (pointing at some posters)...never seen them before, how can it make an impact if nobody sees them... should be displayed at all clubs and drop-in centres"
(White Male)

"...that's exactly what we need, but will it work?...where are they usually displayed..."
(White Female)

"...I know there are lots of these in London, but not much in Glasgow, I think you need to write in to the CRE to get copies, don't you?, do you have to pay for them?...
(African - Caribbean Male)

It was noted also that the samples shown were more familiar to black and minority ethnic participants, than to the white. This aspect was especially highlighted by many participants, who felt that consideration needed to be given to the nature of audiences targeted. Typical comments in this regard included, for example:

"...I saw one or two, but not all, the government should use it as part of an advertising campaign, that way everyone will notice it, this way some may and others will not..."
(African Female)

"...yes, I've seen them, but that because I happen to work in an organisation that is related to to such issues, it should not be sent to us only, we know about these issues, should be sent to those who are unaware...the white organisations who need be educated about such matters..."
(Indian Female)

"...I saw that picture, they should put them on billboards, underground stations and the back of public transport...like the one we saw recently (European Year Against Racism) on Strathclyde buses..."
(Asian Male)

"...there's this poster in the English Department....do all schools have them?...I think the schools that have fewer Asian children should have them..."
(White female)

"...they can be very effective, but it has to be supported by other activity as well ...for example presentations to groups on racism and it should be done like the campaigns on health, smoking etc... so that everyone feel part of it not just black people..."
(White Male)

"...I don't like that kind of advertising, but it's shocking, it catches your attention, it makes you think, but I like wee talks..."
(Sikh Male)

However, some participants who were not convinced that printed material as a n anti-racist strategy had any significant impact on people's attitude:

"...no, I'd look at it for two minutes and forget about it..."
(Sikh Female)

"...I probably walked right past it and did not notice it..."
(White Male)

"...nobody has time to stop and read these things and if it came through the mail most people will dump it as they do all junk mail..."
(Pakistani Female)

"...some of them are too wordy, and what if you cannot read English, the whole idea is a bit contradictory..., not all racist can read!..."
(Indian Male)

"...if a person is racist, it going to take more than pictures and words to change that..."
(African-Caribbean Female)

"...it's no use, nobody reads them, we (ethnic minorities) might because if effects us, but will they (white)?...it's them we targeting Is it not...they may not even realise that the message is for them.?
(Pakistani Male)

"...I suppose it's been used for a while, but look at this group, some have not even seen it, and even if they did ...has anything changed...we still have problems..."
(Muslim Male)

Indeed, some even felt that the posters and leaflets might have an adverse effect and stimulate racist thoughts and actions:

"...By seeing it like that it might give people more ideas on how to be racist... for example dropping stuff into letter boxes etc..."
(African Female)

"...the one with the names, I think they will think that it is now being advertised as the official racial terms and the name calling will increase..."
(Pakistani Female)

Nonetheless, it was conceded that certain types of printed material might be more effective than others, especially ones which made direct reference to racism (ie: anti-racist material) as apposed to those reflecting multi-culturalism In this regard, at least three samples were singled out as effective, namely; one depicting the human brain (showing the racist one to be the smallest), another with the babies of various racial backgrounds and finally a postcard showing racist names against pictures of people from different racial backgrounds. Overall, many participants felt that printed material (poster and leaflets) on their own were ineffective and suggested that it might be more effective if used as part of a larger race campaign or if they were disseminated more appropriately.

v) Participants' Views on Appropriate Strategies to Challenge Racism

Despite the negative comments made on current strategies, a number of participants provided constructive ideas on how racism could be effectively challenged. These suggestions should however, be seen within the context of participants limited experiences and age. Understandably, participants tended to focus mainly on youth issues and reference to racism in the wider community or indeed, institutional racism was not frequently mentioned.

In reviewing the data, it became apparent that intolerance and ignorance were seen as key factors that contributed to racism. It is therefore not surprising that the majority (89%) believed that education and race awareness initiatives should be central elements in any strategy adopted to tackle racism. Moreover, most participants felt that the approaches taken should be extensive rather than focused, and in this regard, many supported the idea of mass race campaigns with specific programmes devised to target different sectors of the community. In this respect, many cited the success of other national campaigns, such as the ones on smoking, bullying and drug abuse and felt that a similar one on race would be equally successful.

Participants also gave example of what they felt should be key components of such campaigns . These included for example, appropriately designed anti-racist programmes within schools and communities (78%), talks. lectures and presentation by specialists in the field, aimed at both adults and young people (72%) mass advertising campaigns using television as the media (59%) and outreach work within the community aimed at educating parents about youth aspirations and needs (42%).

The majority of the participants (72%) believed that a substantial degree of work needed to be done within schools (with pupils and teachers). A number of participants (65%) felt that previous programmes and initiatives within schools,

were only partially successful as they were poorly planned, narrowly focused and unevenly implemented. It was felt that strategies should be applied consistently across schools in Glasgow and should be sustained for a longer period of time. These initiatives should also involve key community members such as parents, the police, community education workers and social workers. Participants generally favoured a proactive, co-ordinated approach, involving all decision makers and practitioners. Views expressed in terms of strategies within schools, included the following:

"...some sort of training should be provided for staff, many are unaware of culturally, differences, even if they are, they avoid talking about these issues, only covered in RE classes, should be an openness about this..., if teachers show that they are comfortable, then the pupils will follow..."
(Pakistani Male)

"...teachers should be trained to treat everyone equally, it's bad enough being the only black person in class, but to be avoided by the teacher is too much to bear, your whole experience in school becomes miserable..."
(Indian Female)

"...schools should have a set of procedures to deal with racists, rather than short term ones such as 3 day suspensions, the racist should be publicly made an example of , this will stop others from doing the same, if they know the teachers are serious., they'll soon get the message..."
(Sikh Male)

"...action should be prompt...no matter what the background of the person is... they should not just record events in a book..."
(White Male)

"...should have talk like these in schools regularly, involving everyone...that will make pupils feel comfortable..."
(Asian Male)

"...talking about racism should start in primary schools, no...pre-primary schools, you may not believe this but there is racism even at that level..."
(African-Caribbean Female)

"...there should be more schools like ours...more mixing of different backgrounds...people learn about each other and are taught to be more respectful of each other..."
(Indian Male)

"...it's down to the head teacher, ours is very sensitive... he sets a good example, others follow, it's all about role models, after all they teach you about everything else in school why not racism?..."
(Asian Female)

Whilst some participants attached certain benefits to multi-cultural approaches within schools, others felt that this approach, sometimes had an adverse effect on minority ethnic children. There was evidence to suggest that some participants felt more isolated and marginalised after such lessons were delivered. Indeed, some participants claimed that information delivered during these sessions were at times misinterpreted and even used against minority ethnic children:

"...Should be taught in RE about all cultures, but sometimes the teachers talk about how we dress or cook and show stuff that Asians are supposed to do and after the lesson the white pupils make fun of us...this causes more problems..."
(Indian Female)

"...sometimes, if you are the only Asian person in the class and the teacher is talking about your culture, you feel as though everyone is looking at you, it can be embarrassing..."
(Indian Male)

"...I could not wait for the lesson to end, although I'm proud of my culture , the way in which it was taught ... gave the wrong impression... it drew attention to us somehow and I cannot explain why but it would have been better without the lesson..."
(Pakistani Male)

"...I did not see the point, she focused on certain people, like Asian and Chinese, but It was as though I did not have a culture...nothing about race at all, so how do people learn about us?..."
(African-Caribbean Female)

"...I recall what happened,..I remember feeling sorry for my pal, he was the only Asian in the class and sometimes the pupils laughed at something, I feel they should have talked about all cultures, not just Jews, Indians etc...with us (whites) they talk about Christianity, not bagpipes and kilts?..."
(White Male)

It is evident that multi-cultural approaches need to be supported with relevant relevant anti-racist material to achieve the desired effect otherwise, the information presented could be completely misunderstood by some.

Overall, participants generally felt that focusing initiatives within schools alone was not wise since racism was seen to be rooted in the wider society. As a result, more than half the participants (56%) felt that parallel educational initiatives should be simultaneously aimed at members of the community ie: parents, service providers, community leaders, employers, the police and even pre-school children. The following are some of the views expressed in this regard:

"...you need more awareness raising and education across the board, educate them all about different cultures and about racism, they will understand you better and not be afraid of you..."
(Asian Male)

"...educating them in schools is not enough, have to target the parents as well as most of them are taught to be racist at home...the parents are racist, so they become racist.."
(Sikh Male)

"...we get told off by little children...they must hear this from parents, so we need to work with them as well as little children at pre-school..."
(Pakistani Male)

"...my parents do not realise that they are being racist, they use certain terms, I know better now after mixing...it is often ignorance, not badness... since I mentioned it they are more aware..."
(White Female)

"...cannot stop at teachers, need to educate the police, they pick on us most, treat us differently...never come when we are in trouble..."
(Pakistani male)

"...not just white parents, my parents can be quite disinterested in racial issues, they see it more in terms of culture, ...somehow they are afraid to to about it...."
(Pakistani Female)

"...our parents need to know their rights, need to be educated to stop being scared to talk up..."
(Chinese Male)

In discussing strategies, many participants, especially the older ones were mindful of resource implications and some mentioned that this aspect is often cited as a reason for not tackling youth racism. In this regard, many felt that certain initiatives that were already in place, may be appropriately modified. For example, participants felt that a standard approach was required to address racism within and across schools in Glasgow and that education planners should take stock of both good and bad practice, within schools. Moreover, It was felt that useful lessons could be learned from schools that have succeeded in monitoring and responding appropriately to racial incidents.

Apart form educational programmes, participants felt that increased meaningful contact between the different racial and cultural groups would be highly successful in raising race awareness. In this regard, participants felt that people of different cultural and racial groups should be encouraged to mix and socialise more frequently as they believed that first hand contact is far more constructive than perhaps lectures on different cultures. Indeed, many believed that schools with diverse cultural and gender populations, both in terms of pupils and staff, were definitely more successful in dealing with racial problems than those that were exclusively ethnic, religious or gender specific. Typical comments in this regard, included ,for example:

"...make sure that a lot of schools are mixed, this school it isn't an issue, it worse in an all girls school like.....if you mix with both girls and boys of all cultures then you see everyone as the same, you know they are different but you understand them better..."
(White Female)

"...I'm not saying that we don't have racial problems in this school, as I said there is always the name calling...that should stop, but deep down we understand each other, and as we grow up we will respect each other...not pick in the dressing or food..."
(Sikh Male)

"...schools should organise student exchanges...organise to visit different schools or even spend a weekend at someone's home...someone who is Asian for example..."
(White Female.)

"...now take that two year old, he has never seen a black person before, he depends on what his parents have taught him, as he grows, if he mixes, I am sure he will change..."
(Pakistani Male)

"...I keep away from them on the streets as there are no black children in our school... we need to mix to know what they are like, when I worked in a shop with this women (referring to a Pakistani women) , I realised that she was the same as us in some ways..."
(White Male)

"...they tend to stick to themselves, you always see a gang of 6-10 boys, if you are alone, how are you going to go up and make friends?...., there should be more mixed social clubs and youth clubs...., the only time you mix is at football game and that sometimes ends in a fight as we never met before... "
(White Male)

We don't even have mixed gender clubs for Pakistanis, this should change, both girls and boys should mix and even different cultures... we will then get to understand each other and not feel shy or threatened..."
(Pakistani Female)

"...you cannot force people to mix but if it is encouraged to happen naturally, then there will be less fear, mistrust and you might even be friends..."
(African Male)

Finally, participants felt that while strategies aimed at addressing racism should not be focused mainly at individual levels(; ie: education and awareness raising), b appropriate infrastructure needed to be put in place to implement and monitor the the anti-racist initiatives.

It was also felt that young people should be given the opportunity to be directly involved in the design, implementation and monitoring of, for example, educational programmes, printed material, mass campaigns and the monitoring exercises. In this regard it was generally felt that the Council as a key service provider could play a significant role in facilitating such an inclusive process.

Section D: Concluding Comments: Key Considerations

It is important that the findings of this study be considered within the context of racism in the wider community. Unfortunately, given time and resource constraints, it was not possible within the scope of this study to explore the broader aspects of racism, more fully. As mentioned earlier, aspects of race and racism are complex yet while the study was confined to the qualitative experiences and perceptions of a relatively small group of young people, the researcher is nevertheless confident that the findings provide a valuable insight into some of the key areas of concern and trends within this sector of the community.

Since the key finding of the study are summarised elsewhere in the report, these well not be discussed in detail. Instead, key aspects which might have some influence of the Councils' ongoing work in this area., will be drawn out.

During the course of this exercise, it became apparent that many participants felt deeply disenfranchised and marginalised, in terms of their age gender and their ethnicity. It is suggested, that careful consideration be given to these aspects when planning initiatives for this sector of the population.

Moreover, it is important that planners and service providers take into account the negative impact that traditional racism (institutional and colour) has had on both individuals and communities, especially in terms of intergroup relations in Glasgow. The study provided ample evidence to suggest that communities in Glasgow are more deeply divided than is overtly apparent. It would appear that these divisions are not only defined along colour and race lines, but along ethnicity, culture, religion, age and gender. Strategies to remedy such rifts need to be designed with care and sensitivity to avoid further aggravation and dissent.

In relation to the above, it was clear that the smaller minority groups, suffer greater isolation and difficulties in accessing mainstream services than the larger ones. The latter was linked to resource allocation and opportunities. Many participants from smaller ethnic groups felt that their needs were subsumed by the needs of the larger groups and as such resources were not allocated to address their specific needs.

On a more positive side, the youth indicated a strong desire to be involved in anti-racist initiatives, and in this regard, it is felt that an inclusive approach allowing for more direct contributions from this sector of the population, would be prudent.

While many of the strategies suggested by participants are not necessarily novel the practical benefits of some cannot be ignored. In particular, participants suggestions relating to a suitable infrastructure for the implementation and monitoring of anti-racist initiatives, are worth considering.

Finally, it would be beneficial for both planners and service providers to initiate a dialogue with young people so that their changing needs and aspirations can be regularly monitored, as these have a significant impact on the planning and design of anti-racist initiatives for this sector of the community.

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Appendix(i)
Profile Sheet

Group Profile Questionnaire

Section A: To be filled in By Researcher

Group Type   **Number in Group**   Male
                                                               Female
                                                               Total

Location   **Setting**   School
                                                               Community
                                                               Other

Date of Interview   **Group Number**

Time interview Started   **Time interview ended**

Section B: To be Filled in by Group Participant

We would be grateful if you will provide the following information. The information is required to provide a profile of those who participated in the survey. All information will be treated in strict confidence. **Do not record your name.**

Age   ....

Gender   ....

Ethnic Background   ....
Religion   ....

State whether student, pupil, employed or unemployed

....

Do you live in Glasgow? (State Area eg: Woodlands, Govanhill etc

....**How long have you lived here.........**

Do you study/work in Glasgow?...

Do you recreate/socialise in Glasgow?.................................

Young People and Racism

The Scottish Ethnic Minorities Research Unit has been commissioned by Glasgow City Council to conduct a short survey on young people and racism. The main aim and objectives of the project are as follows:

To examine young people's perception and experiences of racism in Glasgow so that an appropriate and proactive response may be made to counteract the increase of racism and racial harassment.

In order to achieve the above aim the following objectives will be considered:

- **To explore young people's knowledge and perception of the extent of racism in the city**

- **To highlight young people's qualitative experiences of racism**

- **To establish the needs of young black and minority ethnic young people**

- **To obtain young people's views on the impact of racism on individuals and communities**

- **To gain an insight into their views on the nature of anti-racist materials produced in the UK**

- **To explore their ideas on strategies for tackling racism in Glasgow**

We are in the process of setting up focus groups of youth from different ethnic background between the ages 11-20 to explore these aspects with them. Interviews will be conducted between 11 May 1998 until 31 May 1998. We would greatly appreciate your assistance in this survey. A short report on our findings will be presented to Glasgow City Council thereafter.

All information obtained will be kept strictly confidential.

SEMRU
May 1998

Appendix(iii)
Checklist of Topic Guides

Focus Group Checklist to guide the Group Discussions

- **History of group**

Youth groups only

How did this group originate?

How often do you meet?

What sort of activities does this group engage in?

What have you gained from attending these groups?

Do you prefer mixed or single sex youth groups?...Why?

Do you prefer mixed ethnic youth groups?....Why?

Schools

Establish number of years participants attended the school

Establish Participants' Year of study

Establish reasons for choosing present school

- **Knowledge and perception of the extent of racism in the City**

What do you understand by the term racism?

Do you find it easy to talk about racism?...

Are you aware of any incidents of racism?

Where do you think these are likely to occur ?

Why do you think these incidents happens?

What form does racism usually take?Is it obvious or hidden?

Do you think that racism is only experienced by black and minority ethnic people?

- **Qualitative experiences of racism**

Did any of you personally experienced racism?

Do you know of anyone who has experienced racism?

If so, describe the experience/s

Do you think these incidents are isolated or it occurs regularly?

If you experienced racism, did you seek any assistance/advise in this regard?

What action did you take after the incident?

Did you tell anyone about the incident?, if so who? if not Why didn't you?

Did you receive satisfactory assistance as a result of sharing your experience?

- **Needs of young black and minority ethnic Youth?**

Do you think that black and minority ethnic youth have any specific needs/support in terms of dealing with racism?...if yes describe

Do you think that white youth have any specific needs/support in terms of dealing with racism?... if yes describe

- **Impact of racism on individuals and communities?**

How do you think racism affects individuals?... describe

Does it affect black and minority people only?...discuss

What effect do you think racism has on communities, both minority ethnic and white?

What effect does racism have on the relationships between different groups?

Do you think such behaviour is justified?...discuss

- **Views on anti-racist material**

Are you aware of anti-racist materials?

Researcher to provide examples and obtain participants' views on the material?

Do you think such material has any impact on racism...

Is it successful in reducing racism? or does it increase racism?

- **Strategies for tackling racism**

What do you think can be done to tackle racism?

How do you think race relations can be improved?

Who do you think should be responsible for tackling racism?

What do you think can be done to prevent racism

How can you help to reduce racism?

May 1998