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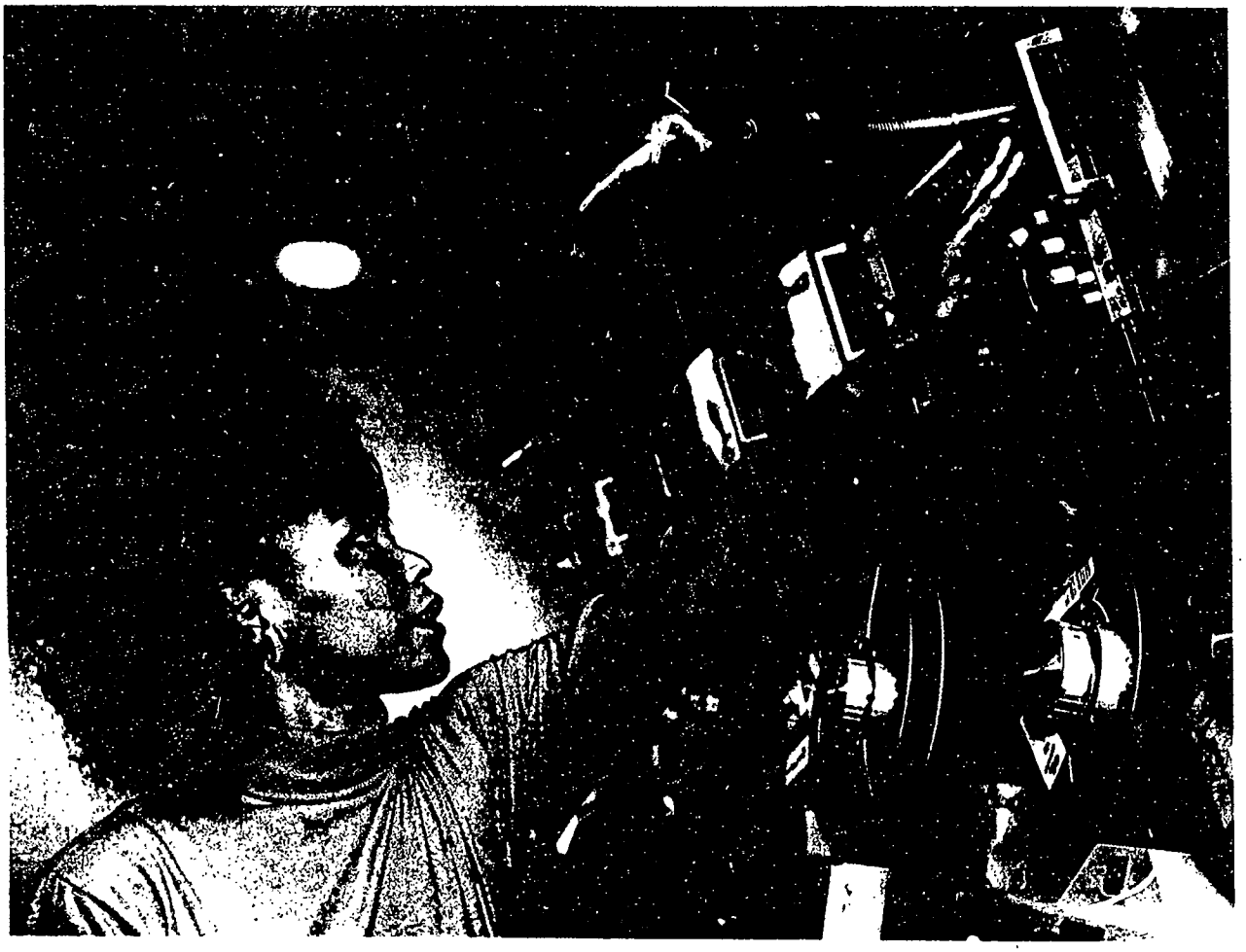
ABSTRACT

This paper was prepared as a conference resource and a useful reference tool for participants at a conference on multi-ethnic Britain. This reprinted version contains some small textual revisions. It presents a selection of key facts relevant to consideration of the future of Britain as a multi-ethnic democracy. Chapter 1 introduces the subject of ethnicity in Britain and describes components of the multi-ethnic "good" society. Chapter 2 provides general demographic statistics about black and ethnic minorities throughout Britain, and Chapter 3 considers their involvement in society's political culture. Chapter 4 reviews minority participation in the labor market, and chapter 5 explores minority involvement with issues of law, rights, and criminal justice, as well as the realities of racial harassment. Chapter 6 discusses the multiple deprivations that affect many ethnic minority communities. In Britain, color is a factor in social disadvantage and the inability to achieve full citizenship. (Contains 26 tables, 9 figures, and 25 references.) (SLD)

Multi-Ethnic Britain : Facts and Trends



Compiled for the conference on
"The Future of Multi-Ethnic Britain: challenges, changes and opportunities",
University of Reading, 23—24 September 1994.

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Background Notes and Acknowledgements

Background and purpose

This booklet was compiled for a single purpose: to be a resource for a conference organised in autumn 1994 by the Runnymede Trust in partnership with the Commission for Racial Equality, the European Commission and the All-Party Parliamentary Group on Race and Community. It was intended to be a useful reference point at the conference itself, and also in follow-up discussions and deliberations. This reprinted version contains some small textual revisions.

Authorship and sources of data

The booklet was compiled by Kaushika Amin and Robin Richardson. Virtually all the facts which it contains are quoted from official government sources. In particular it makes much use of data from the Small Area Statistics and the Local Base Statistics of the 1991 Census of Population.

Census data is Crown copyright, and is made available to researchers through the purchase made by the Economic and Social Research Council. We have drawn in particular on the painstaking work of Dr David Owen, at the Centre for Research in Ethnic Relations (CRER) at the University of Warwick. Another major source has been the Labour Force Survey. Full bibliographical references for the whole booklet are given on page 36.

Photographs

Grateful acknowledgement is made to Format Partners for the photograph on the cover (by Maggie Murray), on page 11 (by Melanie Friend), on page 17 (by Brenda Prince), on page 23 (by Joanne O'Brien), and on page 33 (by Ulrike Preuss). The photograph on page 27 is reprinted with acknowledgement to Southern Newspapers.

Tables and figures

Table 1 and Figures 1 and 4: Office of Population Censuses and Surveys. Table 9: Cabinet Office. Tables 15, 16, 17: Labour Force Survey. Tables 18 and 19: British Crime Survey. Table 21: Central Statistical Office. All other tables, in the specific form in which they appear in this booklet, were compiled by the Runnymede Trust from the sources indicated. All figures other than 1 and 4 were created by technical**graphics**, Chichester.

Design

The booklet was designed and printed by technical**graphics**, Chichester (01243) 539222.

A detailed report on the conference is available. Entitled *Challenge, Change and Opportunity : Overview, texts and agenda*, it contains the keynote lectures by the Home Secretary and the Chairman of the Commission for Racial Equality, and extracts from many other of the conference papers. It costs £5.00 (or £3.00 for subscribers to *The Runnymede Bulletin*). A copy of the conference recommendations, entitled *Agenda for Action*, is available free of charge.

Tables

Figures

Summaries

A great comma

"My name is Karim Amir," writes the young narrator of Hanif Kureishi's *A Buddha of Suburbia*, introducing himself in the novel's first sentence, "and I am an Englishman born and bred, almost." The sentence contains one of the great commas of modern literature: "English born and bred, almost."

The comma is significant for three separate but related sets of reasons. First, there are more and more people in modern Britain who, like Karim Amir, are "English born and bred, almost" — people who, as Karim puts it, are " a funny kind of Englishman, a new breed as it were, having emerged from two old histories", with an "odd mixture of continent and blood, of here and there, of belonging and not". The 1991 Census shows that about one in 20 of all British people are now, as it were, "British, almost", experiencing within themselves a mixture of histories and continents, of here and there, of belonging and not. Close analysis of the Census, studying in particular the different age-patterns of different communities, shows that in 20 years time the proportion will be about one in ten. In London and other large cities the present and projected proportions are much higher. Across the whole range of social, cultural and political policy, account has to be taken of this "new breed as it were".

But second, the comma is significant because it evokes the experience of everyone else as well — the other 19 in every 20, the other nine in every ten. All people, increasingly, have a range of loyalties, affiliations, frames of reference and histories: "multi-ethnic Britain" is within them, part of their consciousness, as well as around and outside them. All people are affected by hybridity, mixing, interchange, borrowing. For all people the future will involve, in the abiding tasks of creating and maintaining a just and democratic social order, new senses of national and cultural identity: new understandings of what it is to be British.

Third, the comma is a reminder of the realities of unequal access to key resources; unequal participation in mainstream affairs; and processes of exclusion and discrimination. If to be British is to participate fully in mainstream British political, economic and cultural life then all too many people are no more than "British, almost".

This booklet

This booklet presents a selection of key facts relevant to any consideration of the future of Britain as a multi-ethnic democracy. In its present form it has been compiled for a single purpose: to be a resource for a conference in September 1994 at the University of Reading, organised by the Runnymede Trust in partnership with the Commission for Racial Equality, the European Commission and the All-

Party Parliamentary Group on Race and Community. It is intended to be a useful reference point at the conference itself, and also in follow-up discussions and deliberations. It may well be that a second, expanded version will in due course be compiled and published, incorporating points and suggestions made in response to this conference version.

A useful life

Towards the end of *A Buddha of Suburbia* the narrator describes his friend Jamila: "... I thought what a terrific person she'd become ... I couldn't help seeing that there was in her a great depth of will, of delight in the world, and much energy for love. Her feminism, the sense of self and fight it engendered, the schemes and plans she had, the relationships — which she desired to take this form and not that form — the things she had made herself know, and all the understandings this gave, seemed to illuminate her tonight as she went forward, an Indian woman, to live a useful life in white England." Kureishi in effect emphasises here that there is much more to personal and cultural identity than ethnicity. Jamila is "an Indian woman" wanting to live "a useful life in white England" but also she is many other things too, and for herself and for her friends these are equally, or more, important. She is "going forward", stresses Kureishi, is shaped by her future as well as, and rather than, by her heritage and past. Similarly Karim defines himself in relation to the future rather than to the past: he is, he says, "from the South London suburbs and going somewhere".

The statistical tables in this book cannot capture the complexities of self-definition and hybridity, of personal and cultural identity, and of individual and family trajectories into the future. They can and do, however, touch centrally on the theme of "a useful life in white Britain". Many of the statistics, that is to say, show the extent to which Karim and Jamila, and many other people like them, are taking a full part, or on the contrary are excluded from taking a full part, in the building of democracy, the creation of wealth, the weaving and maintenance of public and common culture. The book's continuing focus is on likely futures as well as, and rather than, the present and the past. Briefly, the outline of the book is as follows. Chapter Two provides general demographic statistics about black and ethnic minority communities throughout Britain. Chapter Three is about their involvement in society's political culture, as elected members and officers; Chapter Four shows their participation in the economy and the labour market; Chapter Five considers their involvement with issues of law, rights and criminal justice, and within this context the realities of racial violence and harassment; Chapter Six, finally, recalls that many (but by no means all) black and ethnic minority communities are seriously affected as are many white communities by multiple deprivation.

New steps of change

When William Jefferson Clinton was inaugurated as President of the United States on 20 January 1993 he commissioned Maya Angelou to present a poem about her dreams for a new social order. She wrote and performed a celebration of both diversity and justice, and of both collective and individual endeavour and hope. There are many ways, she said, of being American: "... the Asian, the Hispanic, the Jew, the African, the Native American, the Sioux, the Catholic, the Muslim, the French, the Greek ..." and she addressed a multiplicity of heritage and history: "You the Turk, the Arab, the Swede, the German, the Eskimo, the Hungarian, the Pole, You the Ashanti, the Yoruba, the Kru, bought, sold, stolen, arriving on a nightmare, praying for a dream ..." Her hymn to cultural, personal and religious diversity was part and parcel of her hopes for civilisation and for a just society, not conceivably independent of them. It is the future which matters, finally, not heritage and history:

History, despite its wrenching pain,
Cannot be unlived, but if faced
With courage, need not be lived again.

"Do not be wedded forever to fear," she continued, "yoked eternally to brutishness. The horizon leans forward, offering you space to place new steps of change ..."

As we see and approach the horizon which leans forward in Britain, and as we place new steps of change, we shall need — amongst many other things — sound facts and figures about trends and patterns. Hence this booklet and others like it. Such publications are ridiculously and embarrassingly modest and slight in relation to the huge tasks, political and administrative, economic and cultural, personal and social, to be undertaken. They do have, however, their essential part to play.

Issues of national, cultural, sexual and personal identity featured centrally in Marina Warner's 1994 Reith Lectures, entitled *Managing Monsters: six myths of our time*. The sixth and final lecture, entitled " Home: Our Famous Island Race", drew towards its end with a quotation from Derek Walcott, who won the Nobel prize for literature in 1992. Walcott was born in St Lucia and his forebears included both black slaves and white colonists. In his poetry and plays, Marina Warner said, he has "worked back and forth over the relations of home and history ... His work puts the dominant and anguished questions of this end of the millennium: what does it mean to belong and not to belong? What way can history be told and experience be lived to bring about a sense of belonging? How does one come home?"

In the asking and probing of such questions, imaginative literature has a vital role to play: for "stories held in common make and remake the world we inhabit". And the lecture continued: "Walcott reproduces the dense mesh of modern identity, with its multiple compass points, its layered experiences; he stands witness to a rich — and painful — story made in common by both invader and invaded, coloniser and colonised, migrants and residents ..."

No home is an island

The lesson taught by Walcott, Marina Warner concluded, as also by other great writers of modern times, is that "no home is an island; no homegrown culture can thrive in permanent quarantine. We're all wayfarers and we make our destinations as we go." In her final paragraph she cited a remark made by a character in Walcott's version of *The Odyssey*, "We earn home, like everything else". And the lecture and the whole series of lectures ended thus:

> Walcott doesn't mean paying the rent or the mortgage. He means taking part in the journey, using memory, imagination, language to question, to remember and to repair, to wish things well without sentimentality, without rancour, always resisting the sweet seduction of despair.

The dreams, visions and ideals sketched by writers such as Maya Angelou and Marina Warner are important as sources of inspiration, perseverance and commitment. But more prosaic, pragmatic and measurable accounts of the good society, specifically of the multi-ethnic good society, need to be sketched out as well. It is suggested in this booklet that a multi-ethnic society is good, or any way getting better, if it has five main measurable features, to do respectively with

- politics and government;
- work and social class;
- crime, law and justice;
- material conditions of life;
- arts, culture and recreation.

There are very brief notes on each of these on the next page. Then the main body of the booklet illustrates each of the first four in turn. The fifth, to do with the arts, culture and recreation, is both an ensuing consequence of, and a formative influence on, each of the other four. But facts, figures and statistics about it are left here to another day. In the meanwhile, to cite again that inaugural poem, the horizon leans forward...

References
On the Pulse of Morning by Maya Angelou, Virago, 1993.
The Buddha of Suburbia by Hanif Kureishi, Faber and Faber, 1990.
Managing Monsters by Marina Warner, Vintage, 1994.

Notes

This brief summary of the measurable features of a good society is provided for discussion. It is certainly not intended to be comprehensive. The first four of the five features are used to provide a framework for the presentation of statistics in this booklet.

Terms and Definitions

Most or all of the key terms and phrases used in discussions of multi-ethnic Britain are contested. The same word can mean different things, and can have different connotations and nuances, and different implications for practical policy, for different people and in different contexts. Further, a word or phrase can change in its meanings, usage and usefulness, for any one person or group, within a short space of time. In virtually all discussions and debates there may be accusations and worries about so-called political correctness. No-one can get away with stipulating how words should definitely be used, or should not be used. At the least, however, authors and speakers ought to be ready to explain the meanings they have in mind when they use contested words, and to be consistent.

This booklet is largely based on figures and statistics taken from governmental publications. Therefore, we mainly (but not entirely) use terms and words with the same meanings which they have in official discourse. Specifically, our usage is as follows:

"Ethnic minority"

We use this term in the same way that it is used by the Office for Population Censuses and Surveys(OPCS) in its publications about the 1991 Census — i.e. it refers to people who in effect defined themselves at the time of the Census as "not-white". The Census divided ethnic minority or not-white people into nine categories. We use most but not all of these in this booklet, as shown below.

"Black and ethnic minority"

We use this term with precisely the same meaning as outlined above for "ethnic minority". We prefer the longer phrase because virtually all Black people, and also some South Asian people, define themselves and each other as Black rather than as belonging to an ethnic minority. We wish to reflect and respect people's self-definitions, not merely follow uncritically the usage of documents relating to the 1991 Census.

"Community"

We find it frequently preferable to use the term "communities", as in the phrase "ethnic minority communities", rather than "group" (as in "ethnic group"). The term is not ideal, but nevertheless helps to signal some nuances not implied by the word "group". Members of a community have shared agendas and interests, and a shared sense of history and identity — though also, certainly, they may have their internal politics, tensions and disagreements. It is also relevant to recall and emphasise that many so-called ethnic groups in fact contain several different communities; the defining features of these may be to do with religion; country or region of origin; and region and neighbourhood within Britain.

"Black"

We follow OPCS in the use of this term, to refer to three separate categories in the 1991 Census, known in the Census as "Caribbean", "African" and "Black Other". Within the overall category "Black" we sometimes distinguish between "Afro-Caribbean" on the one hand and "African" on the other. This involves collapsing together the two separate OPCS categories of "Caribbean" and "Black Other" into the single category of "Afro-Caribbean". The rationale for doing this has been explained in thorough detail by Roger Ballard and Virinder Singh Kalra*

"South Asian"

We use this term whenever we wish to refer generically to Bangladeshi, Indian and Pakistani people — i.e. the term does not include the OPCS categories of "Chinese" or "Asian Other".

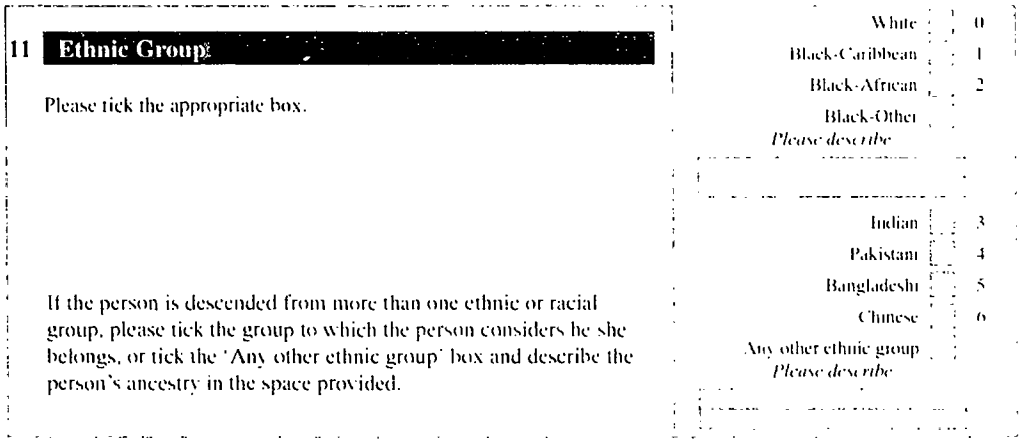
* See bibliography on page 36 for full details.

On census night in April 1991 almost 55 million people were counted as resident in Great Britain — 54, 888, 844 to be precise. Of these, just over three million -- 3, 015, 150 to be again absolutely precise — were classified as "ethnic minority". That is about 5.5 per cent of the total population.

In England the proportion of black and ethnic minority people was 6.2 per cent, almost exactly one in 16, and in Greater London it was just on a fifth, 20.2 per cent. In Wales it was 1.5 per cent and in Scotland 1.3 per cent. The actual question which appeared on the census form is shown in Figure One on the next page.

Contents

Figure 1
The "ethnic question" in the 1991 census



11 **Ethnic Group**

Please tick the appropriate box.

If the person is descended from more than one ethnic or racial group, please tick the group to which the person considers he she belongs, or tick the 'Any other ethnic group' box and describe the person's ancestry in the space provided.

White 0
Black-Caribbean 1
Black-African 2
Black-Other
Please describe

Indian 3
Pakistani 4
Bangladeshi 5
Chinese 6
Any other ethnic group
Please describe

Population by ethnicity

The way in which everyone was classified by the Office of Population Censuses and Surveys (OPCS) is shown in Table One below. This is the official summary of the British population by ethnicity, based on answers given to the question cited above. But there are other possible ways of showing precisely the same information. Table Two, for example, re-groups and re-names some of the categories.

The main differences between the OPCS summary and the alternative summary are as follows. First, the alternative summary uses the term "communities" rather than "ethnic groups". This is in order to recall that members of a so-called ethnic group have interests in common, and a shared sense of belonging and history. Also it can act as a reminder that an ethnic group may contain many different communities in terms of — for example — religious and national heritage, and in terms of settlement, occupation and social class within Britain. Second, the category "South Asian communities" is used to refer to people whose heritage and origins are in Bangladesh, India and Pakistan.

Third, the term "majority communities" is used to refer to those who are "white". Fourth, the term "Afro-Caribbean" is used to refer not only to people who defined themselves in the census as "Black Caribbean" but also to those who defined themselves as "Black other". The reasons for these various alternative terms and categories are indicated in the notes on terminology on page ten. There are further notes about the 1991 census on page 36.

Table 1: OPCS summary of population by ethnicity, 1991

Ethnicity	Number in thousands	Per cent of total population	Per cent of minority population
All ethnic groups	54,889	100.0	
White	51,874	94.5	
Ethnic minority groups	3,015	5.5	100.0
Black groups	891	1.6	29.5
Black Caribbean	500	0.9	16.6
Black African	212	0.4	7.0
Black other	178	0.3	5.9
Indian	840	1.5	27.9
Pakistani	477	0.9	15.8
Bangladeshi	163	0.3	5.4
Chinese	157	0.3	5.2
Other groups			
Asian	198	0.4	6.6
Other (non Asian)	290	0.5	9.6

Table 2: alternative summary of population by ethnicity, 1991

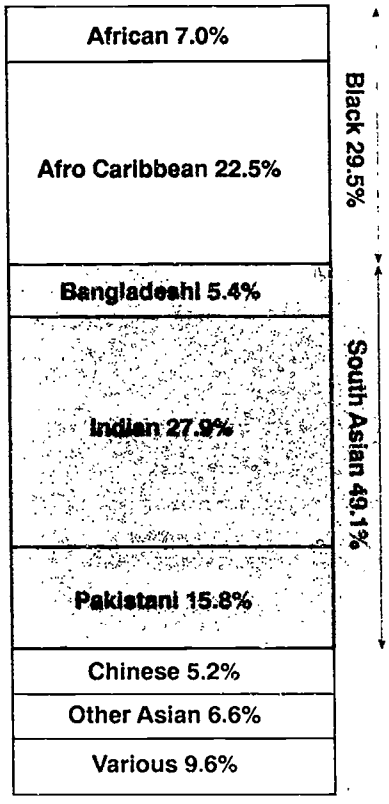
Ethnicity	Number in thousands	Per cent of total population	Per cent of minority population
Black communities	891	1.6	29.5
African	212	0.4	7.0
Afro-Caribbean	678	1.2	22.5
South Asian communities	1,480	2.7	49.1
Bangladeshi	163	0.3	5.4
Indian	840	1.5	27.9
Pakistani	477	0.9	15.8
Other minority communities			
Chinese	157	0.3	5.2
Asian	198	0.4	6.6
Various	290	0.5	9.6
All minorities	3,015	5.5	100.0
Majority communities	51,874	94.5	

The right hand columns in Table One and Table Two (on page 12 opposite) show the relative sizes of Britain's main ethnic minority communities. Precisely the same information is shown in Figure Two and Figure Three on this page — but here it is shown visually, in order to give pictures for the mind's eye. Both figures show that out of every 100 black and ethnic minority people, 49 (thus almost exactly a half) belong to South Asian communities. Of these 49, three fifths (28) have links with Indian cultures, regions and heritages: a third (16) have their origins in Pakistan; and a tenth (5) have their origins in Bangladesh.

Thirty of the 100 belong to Black communities, with 23 of the 30 being Afro-Caribbean and seven from various African countries.

Of the smaller communities, five of the 100 are Chinese; almost seven, known by OPCS as "Other Asian", have their roots in various Asian countries other than Bangladesh, China, Hong Kong, India or Pakistan; and almost ten belong to a range of other small not-white communities, or else are of mixed heritage, culture and ethnic identity.

Figure 2: Black and ethnic minority communities: relative sizes, 1991.



Overlays and overlaps

Figure Three has the advantage that it invites overlays, as it were, and in this way is a vivid reminder that ethnicity has many strands and components, not all of which are necessarily present in any one person, and not all of which are distinctive features of a single ethnic group; and that in any case people derive their sense of personal identity not only from their ethnicity but also from many other sources as well.

For example, an overlay could be placed on Figure Three with regard to religion. This would show that Islam and Christianity, to cite two particularly relevant instances, can and do cut across all dividing lines based on ethnicity. So can and do secularism and agnosticism. Similarly, very obviously, an overlay with regard to gender would cut across all ethnic boundaries. So would overlays based on regional, local and neighbourhood loyalties. Also, of course, an overlay based on age-group and generation would be independent of ethnicity. This latter point is particularly significant for any consideration of personal, cultural and national identity in the future.

Figure 3: Black and ethnic minority communities: visual summary, 1991.

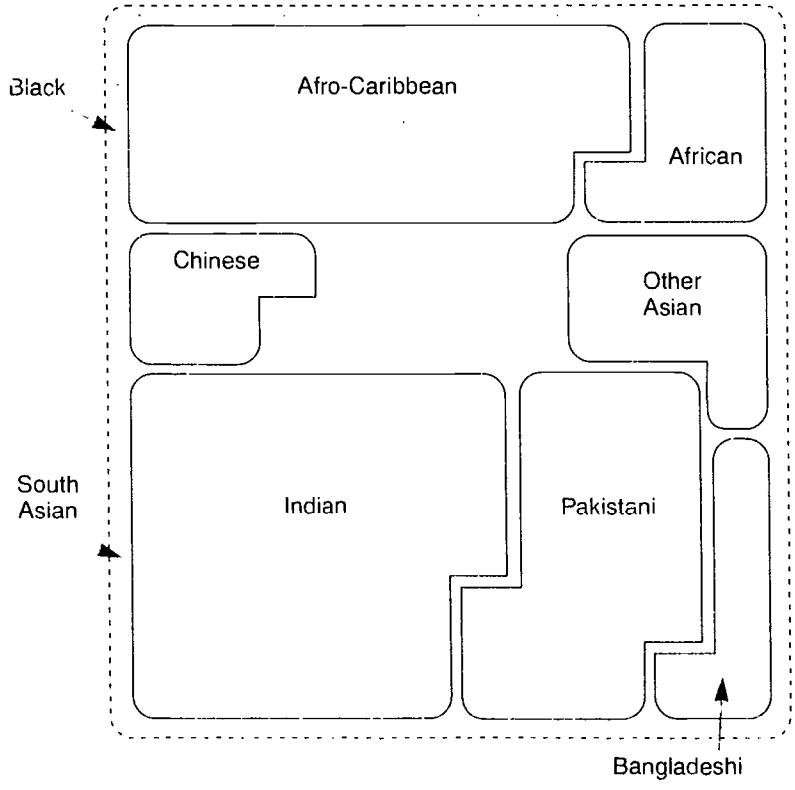


Figure 4: map of multi-ethnic Britain

Map of multi-ethnic Britain

Figure Four is reprinted with acknowledgement to OPCS, and is taken from the OPCS Topic Monitor on the 1991 census published in November 1993. It shows clearly that black and ethnic minority communities are concentrated in urban and industrial areas — Greater London (where just on a fifth of the population, 20.2 per cent, is of ethnic minority background), Slough, Birmingham and the West Midlands (where the proportion is 8.2 per cent), Leicester, Greater Manchester and West Yorkshire. In Slough and in Leicester, and also in nine London boroughs, the ethnic minority population is more than a quarter. In mainly rural areas, however, the proportion is less than one per cent. Table Three, on page 15, gives more information about the 38 local authority districts with the largest numbers and proportions of black and ethnic minority people

Local authorities and districts

Table Three, on page 15 opposite, lists the local authority districts and boroughs which have the largest numbers and proportions of black and ethnic minority people, and it shows also that the different communities tend to be concentrated or clustered in different parts of the country. About three fifths of all Afro-Caribbean and African people live in London, compared with two fifths of people with Indian backgrounds and less than one fifth (18 per cent) of Pakistanis.

The way to read Table Three is as follows. The authorities are listed in a rank order, according to the absolute (not relative) size of their ethnic minority communities. The first column gives the number in thousands of black and ethnic minority people. Birmingham, for example, has 206,800 such people. The second column shows what proportion of the local population this is — in the case of Birmingham it is 21.5 per cent (just over a fifth). The figure in brackets indicates the place in a rank order of proportions. Thus Birmingham is shown as being 15th in such an order. It can be seen that the ten districts with the largest proportions are, in rank order, (1)Brent (2) Newham (3) Tower Hamlets (4) Hackney (5) Ealing (6) Lambeth (7) Haringey (8) Leicester (9) Slough and (10) Harrow.

The third column shows the proportion of black and ethnic minority people which the district contributes to the ethnic minority population of the whole country. Birmingham, for example, has almost seven per cent of all ethnic minority people. The eight London authorities included in the list above have between them 19.66 per cent (almost exactly a fifth) of all ethnic minority people.

The fourth column names the largest single minority community, and in brackets says what proportion of the total population this is. In Birmingham, for example, the Pakistani community is the largest and it constitutes 6.9 per cent of Birmingham's overall population. The other districts in the list where the largest minority community is Pakistani are Bradford, Luton, Manchester, Nottingham and Sheffield. The term "Afro-Caribbean" is used to refer to people classified in the 1991 census as either "Black Caribbean" or "Black other". Table Three shows that Afro-Caribbean people form the largest minority community in several London authorities, but not elsewhere in the country: Croydon, Lambeth, Hackney, Hammersmith and Fulham, Haringey, Islington, Lewisham, Southwark, Waltham Forest and Wandsworth.

continued on page 16

* Please see the notes about this table on page 14 opposite.

Table 3: districts with largest numbers of black and ethnic minority residents, 1991

District	Thousands*	Per cent black and ethnic minority*	Per cent of total minority population	Largest minority (per cent)*
1 Birmingham	206.8	21.5 (15)	6.87	Pakistani (6.9)*
2 Brent	109.1	44.9 (1)	3.63	Indian (17.2)
3 Newham	89.9	42.4 (2)	2.99	Indian (13.0)
4 Ealing	89.1	32.4 (5)	2.96	Indian (16.1)
5 Leicester	77.1	28.5 (8)	2.56	Indian (22.3)
6 Lambeth	73.8	30.1 (6)	2.45	Afro-Caribbean(15.3)**
7 Bradford	71.5	15.6 (27)	2.38	Pakistani (9.9)
8 Hackney	61.0	33.7 (4)	2.03	Afro-Caribbean(15.3)
9 Haringey	58.7	29.0 (7)	1.95	Afro-Caribbean (11.6)
10 Tower Hamlets	57.1	35.4 (3)	1.90	Bangladeshi (22.9)
11 Croydon	55.7	17.6 (24)	1.83	Afro-Caribbean (6.0)
12 Waltham Forest	54.3	25.6 (11)	1.81	Afro-Caribbean (8.5)
13 Barnet	53.7	18.3 (22)	1.79	Indian (7.3)
14 Southwark	53.4	24.4 (12)	1.78	Afro-Caribbean (10.6)
15 Harrow	52.6	26.3 (10)	1.75	Indian (16.1)
16 Manchester	51.2	12.6 (33)	1.70	Pakistani (3.8)
17 Wandsworth	50.9	20.2 (18)	1.69	Afro-Caribbean (7.7)
18 Lewisham	50.8	22.0 (14)	1.69	Afro-Caribbean (12.5)
19 Hounslow	49.9	24.4 (12)	1.66	Indian (14.3)
20 Redbridge	48.4	21.4 (16)	1.61	Indian (10.2)
21 Wolverhampton	45.0	18.6 (21)	1.49	Indian (11.4)
22 Sandwell	42.6	14.7 (30)	1.40	Indian (7.9)
23 Kirklees	39.7	10.7 (37)	1.32	Indian (3.1)
23 Leeds	39.7	3.8 (?)	1.32	Indian (1.4)
25 Westminster	37.4	21.4 (16)	1.24	Afro-Caribbean (4.3)
26 Coventry	34.9	11.8 (35)	1.16	Indian (7.3)
27 Luton	34.0	19.8 (19)	1.13	Pakistani (6.2)
28 Islington	31.1	18.9 (20)	1.03	Afro-Caribbean (6.9)
29 Camden	30.4	17.8 (23)	1.01	Bangladeshi (3.5)
30 Nottingham	28.3	10.8 (36)	0.94	Pakistani (2.6)
31 Slough	28.0	27.7 (9)	0.93	Indian (12.5)
32 Merton	27.4	16.3 (26)	0.91	Indian (3.4)
33 Greenwich	26.4	12.7 (32)	0.88	Indian (3.4)
34 Hamm/ Fulham	26.0	17.5 (25)	0.86	Afro-Caribbean (7.7)
35 Sheffield	25.2	5.0 (?)	0.84	Pakistani
36 Kens'ton/Chelsea	21.6	15.6 (27)	0.72	'Other-Other'
37 Derby	21.1	9.7 (42)	0.70	Indian
38 Blackburn	21.0	15.4 (29)	0.70	Indian (7.7)

* There are notes about this table on page 14 opposite, continued on page 16.

** The use of the term 'Afro Caribbean' is explained on page 10.

Looking to the future

The age-structures of black and ethnic minority communities are very different from those of majority communities --- they have a much larger proportion of children, teenagers and young adults, and a much smaller proportion of people over 65. The differences are shown clearly in Figure Five. With regard to the younger generation, a third of all black and ethnic minority people are under 16, compared with just under a fifth of white people. Almost three fifths (59 per cent) are under 30, compared with two fifths (39.7 per cent) of white people. At the other end of the life span, only one in 33 black and ethnic minority people is over 65, compared with one in six (16.8 per cent) of white people.

It follows from these two major differences in the age-structures that over the next 20 years there will be proportionately more births to black and ethnic minority parents than to white parents, and that there will be proportionately far fewer deaths. For these two separate reasons (higher birth rate, lower death rate), the numbers and proportions of black and ethnic minority people will grow. It has been estimated that by about the year 2020 the number will have doubled, and that it will then stabilise. (The calculations are explained in full by Roger Ballard and Virinder Singh (see the bibliography on page 36 for full details).

Figure Six shows the relative sizes of different minority communities with particular regard to children under five. If the percentages in Figure Six are compared with those in Figure Three (also shown in the right hand column of Table Two), it can be seen that Bangladeshi, Pakistani and "various" communities will grow in size in relation to others, and that others will either remain the same or will decline.

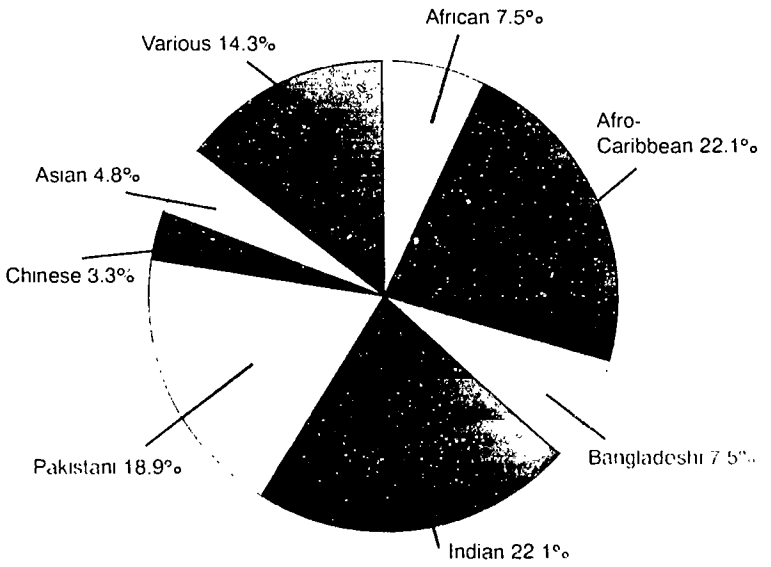


Figure 6
Black and ethnic minority children under five: the relative sizes of the different communities.

Figure 5a The age structure of black and ethnic minority communities

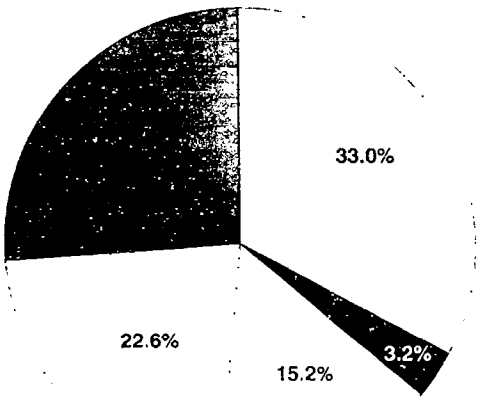
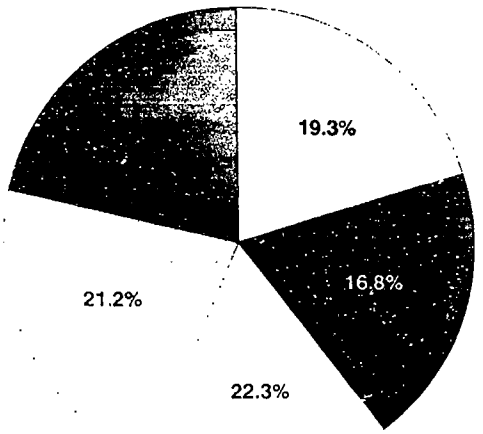
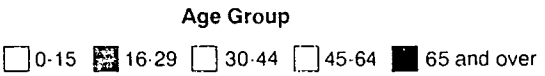


Figure 5b The age structure of majority communities





continued from page 14

Indian communities are the most widespread, in terms of geographical location. They form the largest minority communi, in many parts of west and north-west London - Barnet, Brent, Ealing, Harrow and Hounslow; also Slough, on London's western outskirts; in Newham and Redbridge in east London, and Greenwich and Merton in south-London. In the midlands they are the largest community in Coventry, Derby, Leicester, Sandwell and Wolverhampton; in the north, in Blackburn, Kirklees and Leeds.

There are only two authorities — Leicester and Tower Hamlets — where the largest minority community comprises at least a fifth of the total population.

THE MULTI-ETHNIC GOOD SOCIETY – FEATURE ONE

Politics and government

"People with a range of ethnic identities can and do take a full part in party politics at national and local levels, as both party workers and elected members; and in the planning and running of public services and bodies, at all levels of seniority and responsibility."

Contents

We consider in the following pages the extent to which ethnic minority communities are involved in, or apparently excluded from, mainstream political life as elected members in national and local government; the extent to which they have significant responsibilities for day-to-day government and administration as officials in the civil service; and the extent to which they are being invited to join the the various new non-elected governmental bodies known collectively as quangos or quangocracies, which are currently taking over many of the responsibilities previously associated with local government.

Parliament

If ethnic minority people were members of the House of Commons in the same proportion as in the population at large there would be exactly 35 — 5.5 per cent (their proportion of the total population) of 650 (the total number of MPs). In fact there are six. Also there are three members of the House of Lords. They are all, both MPs and peers, named in the list below.

Black and ethnic minority members of parliament and peers

Members of Parliament			
Name	Party	Constituency	Year elected/created
Diane Abbott	Labour	Hackney North & Stoke Newington	1987
Paul Boateng	Labour	Brent South	1987
Nirj Deva	Conservative	Brentford and Isleworth	1992
Bernie Grant	Labour	Tottenham	1987
Piara Khabra	Labour	Ealing Southall	1992
Keith Vaz	Labour	Leicester East	1987
Peers			
Lord Chitnis	Crossbencher		1977
Lord Desai	Labour		1991
Lady Flather	Conservative		1990

Table 4: Political and gender composition of the House of Commons, June 1994

Party	Women	Men	Totals
Conservative	18	312	330
Labour	38	231	269
Liberal Democrats	3	20	23
Other	1	24	25
Speaker and deputies	2	2	4
Totals	62	589	651

It is relevant to recall the overall political and gender composition of the House of Commons, as shown in Table Four. Women constitute five per cent of Conservative MPs, 14 per cent of Labour and 13 per cent of Liberal Democrats; overall they are 9.5 per cent of all MPs. This is by way of saying that they are almost as poorly represented in the House of Commons as are ethnic minorities; both women and ethnic minorities have less than a fifth of their statistically fair share of seats.

Table Five shows the numbers of Afro-Caribbean and South Asian candidates for parliament in general elections since 1970. The figures for Liberal Democrats in 1983 and 1987 include candidates for the Social Democratic Party.

Table 5: Afro-Caribbean and Asian candidates and their political parties, 1970-1992

Year	Conservative	Labour	Lib Dem	Total
1970	0	1	3	4
1974 Feb	0	1	1	2
1974 Oct	0	0	1	1
1979	2	1	2	5
1983	4	6	8	18
1987	6	14	9	29
1992	8	9	7	24

Local government provides valuable political opportunities and experience. For this reason as for others it is relevant to consider the extent to which black and ethnic minority people are involved as candidates and elected members.

A telephone survey by the Runnymede Trust in summer 1994 collected data on the newly-elected London councils. It was found that there were 202 African, Afro-Caribbean and South Asian councillors out of a total of 1917, thus just over one in ten. This constituted a small but sound increase from the situation shortly before the May 1994 elections, when there were 179 Black and South Asian councillors, and a large increase compared with 1986, when there were 134.

Despite the fact that Afro-Caribbean people are the largest minority community in many London boroughs (as shown in Table Three, on page 15), and despite the fact that there are slightly more Black people in London than South Asian (535,000 compared with 520,000), nearly seven tenths of all ethnic minority councillors in London are of South Asian background. The overall pattern is shown in Table Six.

In 1992 Andrew Geddes at the University of Salford conducted a survey of all local authorities in England and Wales, to find out the involvement of black and ethnic minority people in local politics at district, borough and county levels. The overall pattern for England is reflected in Table Seven. The table shows that the survey collected data on 18,778 local councillors altogether, of whom only 287 (1.5 per cent) were of ethnic minority background. The vast majority of these (248, or 86 per cent) represented the Labour Party, and rather more than half (55 per cent) were members of metropolitan and London councils as distinct from the councils of districts and counties.

Geddes also examined the differences in participation in local government between women and men amongst black and

Table 6: Black and ethnic minority members of London councils, 1994. Source: The Runnymede Trust.

Ethnic Minority Councillors in London					
	Total Council	African	Afro - Caribbean	Asian	% African/Afro-Caribbean Asian Councillors
Barking & Dagenham	51	0	0	3	5.9
Barnet	60	0	1	3	6.7
Bexley	62	0	0	0	0.0
Brent	66	1	7	8	24.2
Bromley	60	0	0	0	0.0
Camden	59	0	1	3	6.8
Croydon	70	0	2	3	7.1
Ealing	71	0	0	15	21.1
Enfield	66	0	0	0	0.0
Greenwich	62	1	3	7	17.7
Hackney	60	2	5	4	18.3
Hammersmith & Fulham	50	0	2	2	8.0
Haringey	59	0	6	8	24.1
Harrow	63	0	1	4	7.9
Havering	63	0	0	0	0.0
Hillingdon	69	0	0	2	2.9
Hounslow	60	0	2	14	26.7
Islington	52	4	0	4	15.4
Kensington & Chelsea	54	0	1	1	3.7
Kingston	50	0	0	1	2.0
Lambeth	64	0	4	0	6.3
Lewisham	67	3	6	6	22.4
Merton	57	0	2	0	3.5
Newham	60	0	3	14	28.3
Redbridge	62	0	0	7	11.3
Richmond	52	0	0	0	0.0
Southwark	64	1	2	2	7.8
Sutton	56	0	0	1	1.8
Tower Hamlets	50	0	0	14	28.0
Waltham Forest	57	0	0	10	17.5
Wandsworth	61	1	2	2	8.2
Westminster	60	0	0	1	1.7
Total	1917	13	50	139	10.5

Table 7: members of local councils in England, by party and ethnicity, 1992 Source: Geddes, 1993 (full details in bibliography on page 36)

Type of authority	Total councillors	Total b & em*	Affiliations of b & em* councillors			
			Labour	Cons	LD	Ind
District	17,368	104	88	8	5	3
County	2,849	26	21	1	0	4
Metropolitan	2,079	33	32	1	0	0
London	1,482	124	107	6	7	4
Totals	18,778	287	248	16	12	11

*b & em Black and ethnic minority

ethnic minority people, and the differences between South Asian and Afro-Caribbean communities. The overall result is shown in Table Eight. As was found also by the 1994 Runnymede survey in London, there were proportionately far more South Asian councillors than Afro-Caribbean.

With regard to gender, however, Afro-Caribbean women were much more likely to be involved than South Asian women. There were eleven times as many Asian male councillors as Asian female (185 compared with 17), but three in eight Afro-Caribbean councillors were women (32 out of 85 altogether). Overall, 64 per cent of all ethnic minority councillors (185 out of 287) were Asian men.

Table 8: ethnic minority councillors in England by community and gender, 1992 Source: Andrew Geddes, 1993 (full details in bibliography on page 36)

Community	Gender		Totals
	Women	Men	
Afro-Caribbean	32	53	85
South Asian	17	185	202
Totals	49	238	287

The civil service

For several years the civil service has monitored its whole workforce by ethnicity and by grade of seniority, and has published clear and readable progress reports. It sets an excellent example, in the rigour and clarity of its research and reporting, for other public bodies — for example in local government, the education system, the health service, quangos — to follow. Also the private sector could valuably undertake the kinds of analysis made by the civil service. The progress reports show slow but real improvements between 1989 and 1993 with regard to the employment and promotion of ethnic minority staff, though also that there is still much to be done, particularly at higher levels. Progress in the period 1989—1993 is summarised in Table Nine. To understand the full implications of the table, the reader needs to know the broad structure of civil service salaries and hierarchies.

There are three main bands. The most senior band has seven separate grades. The salaries for these, at 1 April 1993, ranged from a maximum of £95,000 at Grade 1 through a mid point of £46,500 at Grade 5 to a mid-point of about £31,500 at Grade 7. The middle band is the executive band and has three levels; in descending order of seniority these carried salary ranges in April 1993 of £19,215 – £25,810 for senior executive officers, £15,363 – £21,059 for higher executive officers, and £11,208 – £16,835 for executive officers. The lowest band consists of administrative, secretarial, support and clerical posts. For administrative officers and assistants the range in 1993 was £6,773 – £12,036.

Table 9: proportions of ethnic minority staff in the civil service, 1989—1993. Source: Cabinet Office, "Equal Opportunities in the Civil Service", details on page 36.

Seniority	1989 %	1992 %	1993 %	1993 number
Grades 1 – 7	1.5	1.8	2.1	488
Executive and above	2.3	2.8	3.0	6,506
Clerical	5.9	7.1	7.2	16,044
Average or total	4.2	5.0	5.2	22,550

Table 10: Seniority levels of ethnic minority staff in the civil service, 1993.

Level	Number	%
Grades 1 – 7	488	2.1
Executive	6,018	26.7
Clerical	16,044	71.1

The percentages in Table Nine are of the total number of staff who filled in the monitoring forms at each level of seniority. The table shows that, for example, there was an increase every year and at every grade level in the proportions of ethnic minority staff. It shows also, however, that only 2.1 per cent of staff at senior grade levels in 1993 (one in 50) were from ethnic minority backgrounds whereas 7.2 per cent (one in 14) of clerical staff were from these backgrounds. The numbers in the right hand column are raw figures and are used as the basis for compiling Table Ten. They show that in 1993 the civil service employed 22,550 black and ethnic minority staff in the three main bands. Of these, 71 per cent were involved in clerical work and general administrative support; 26.7 per cent held executive posts; and only 2.1 per cent were in the highest grades. Figure Seven, on the next page, shows that, by contrast, only a half of white staff were in the lower administrative, clerical and support posts; 44.5 per cent were employed at executive grades; and 5.6 per cent were at grades 1 – 7.

Tables Nine and Ten, on the previous page, suggest many questions for a further survey. For example, it would be relevant and important to know about differences, if any, between Afro-Caribbean and South Asian people at different seniority levels; about differences between different government departments; differences in the experience and promotion prospects of female staff and male; and the extent to which, particularly at Grades 1—7, black and ethnic minority staff are concentrated in specialist posts, for example for law and medicine, rather than located in the mainstream workforce and therefore available for promotion to the highest levels. Some of these issues have been clarified by the civil service directly in its own publications. Others were answered or probed in late 1993 and early 1994 through a series of parliamentary questions put by Keith Vaz MP. Table 11 shows the numbers of Asian, Black and white staff in eight government departments and Table 12 shows the same data in percentages. Figure Seven shows the picture for the civil service as a whole. It can be seen that white staff are disproportionately represented at the highest grades; that Asian staff are considerably more likely than Black to hold more senior posts; and that conversely Black staff are significantly more likely to be concentrated in the lowest grades (i.e. the clerical support posts) than either Asian staff or white.

Figure 7: Hierarchy and ethnicity in the civil service, 1993. Source of data: Cabinet Office

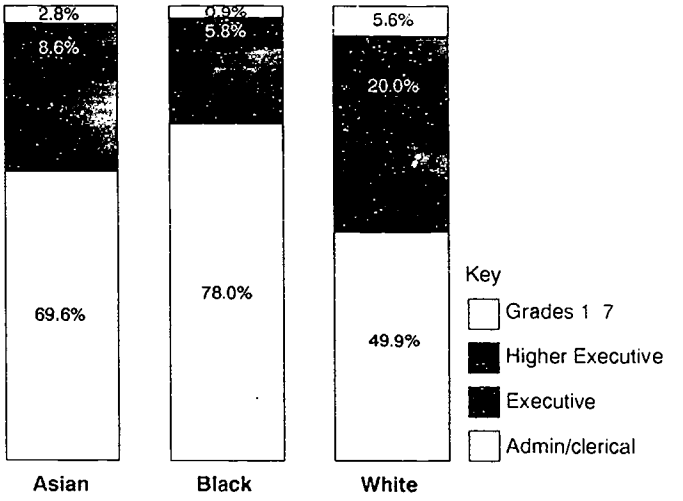


Table 11: Numbers of ethnic minority staff in certain government departments, 1993. Source: Hansard 1993/94, collated by the Runnymede Trust

Department	Grades 1–7	Executive	Admin/clerical
Cabinet Office	1.5	9.5	56.5
Education	2	4.3	95
Employment	18	684	2948
Environment	11	127	308
Foreign & Comm	5	63	176
Health	19	150	309
Home	5	152	938
Treasury	3	30	108

The government's third progress report on equal opportunities in the civil service suggests that the discrepancies shown in Tables 11 and 12 may be explained by differences in age and in length of service. For example, 45 per cent of black staff are under 30 years of age compared with 26 per cent of white and 32 per cent of Asian. Fifty-one per cent of white staff have more than ten years experience compared with 28 per cent of black staff and 36 per cent of Asian staff. The report also highlights the existence of a glass ceiling being experienced by ethnic minority women. It shows that ethnic minority women are concentrated in administrative and support grades. In April 1993, 68 per cent of all white women staff were in these grades, compared with 84 per cent of black women and 82 per cent of Asian women. The report concludes that "this recurrent pattern would appear to confirm that ethnic minority women experience a double disadvantage"

Table 12: Proportions of ethnic minority staff in certain departments, 1993. Source: Hansard 1993/94, collated by the Runnymede Trust

Department	Grades 1—7		Executive		Admin/clerical	
	Black	Asian	Black	Asian	Black	Asian
Cabinet Office	0.7	0.0	1.6	1.4	10.4	3.9
Education	0.1	0.1	3.1	1.5	6.9	3.0
Employment	0.2	0.8	1.1	1.7	3.8	4.2
Environment	0.7	0.1	1.7	2.6	8.2	4.7
Foreign & Comm	0.06	0.3	0.4	0.9	3.1	2.1
Health	0.0	2.0	2.6	5.3	14.4	6.6
Home	0.1	0.5	1.7	2.3	6.2	8.0
Treasury	0.0	0.9	2.8	2.1	7.5	8.1

Quangos and public bodies

There are over 1,300 "non-departmental public bodies" (NDPBs). They control between them some £12 billion of public money. Most appointees receive expenses only, but some are paid per day or per month, while others are full-time or part-time. Annual salaries include £54,035 for the 114 immigration full-time adjudicators; £39,120 for the 11 full-time appointees made by the Home Office to the Police Complaints Authority; and between £80,000 and £95,000 for full-time appointees to British Nuclear Fuels.

Table 13: Black and ethnic minority appointments to public bodies, 1993. Source of data: *Public Bodies 1993*, produced by the Cabinet Office, Office of Public Service and Science, HMSO 1993.

Department	White	B&em*	Total
Cabinet Office	68	1	69
Education	166	6	172
Employment	3,336	98	3,434
Environment	3,206	96	3,302
Foreign & Comm	138	5	143
Health	4,658	143	4,801
Home	4,148	160	4,308
Lord Chancellor	2,230	63	2,293
National Heritage	642	9	651
Social Security	8,116	379	8,495
Trade & Industry	879	8	887
Other	14,019	32	14,051
Totals	41,606	1,000	42,606

Table 13, based mainly on information published by the Cabinet Office, but including also some data gathered by Keith Vaz MP, shows that as of 1 September 1993 NDPBs had between them some 42,000 members. Of these, 97.7 per cent were white. Exactly one thousand of them (2.3 per cent) were from black and ethnic minority communities. The Cabinet Office has not issued figures to show the differing involvements of Afro-Caribbean and South Asian people in public bodies, and most government departments were unable to provide such a breakdown for Keith Vaz. He did, however, establish that just over two thirds of ethnic minority appointments to National Health Service bodies were Asian (98 out of 143); that the Home Office made 79 Asian appointments and 68 Black; and virtually all the appointments made by the Department of Environment (92 out of 96) were of Black people. The Cabinet Office, for its part, has shown that the male-female ratio for ethnic minority appointments was close to 72:28. Overall, the male-female ratio was 83:17.

(*B&em = black and ethnic minority)

Health Authorities and Trusts

At the time of a survey undertaken in March 1993, health authorities and trusts had 534 chairs, of whom four (less than one per cent) were of ethnic minority background. Three of these four, incidentally, were men. There were 1,486 non-executive members, of whom 45 (just on three per cent) were from black and ethnic minority backgrounds.

14 Membership of health authorities and trusts by ethnicity, March 1993. Source of data: *Equality Across the Board*, a survey published jointly by the National Association of Health Authorities (NAHAT) and King's Fund Centre, 1993. The tabulation does not, of course, include vacancies. (*B&em = black and ethnic minority)

Type of body	Chairs		Non-ex've members		Totals
	White	B&em*	White	B&em*	
Regional Health Authority	14	0	62	2	78
Family Health Service Authority	81	2			83
District Health Authority	136	1	-	-	137
NHS Trust	291	1	1379	43	1714
Special Health Authority	8	0			8
Totals	530	4	1441	45	2020
Percentages	99.25	0.75	96.97	3.03	

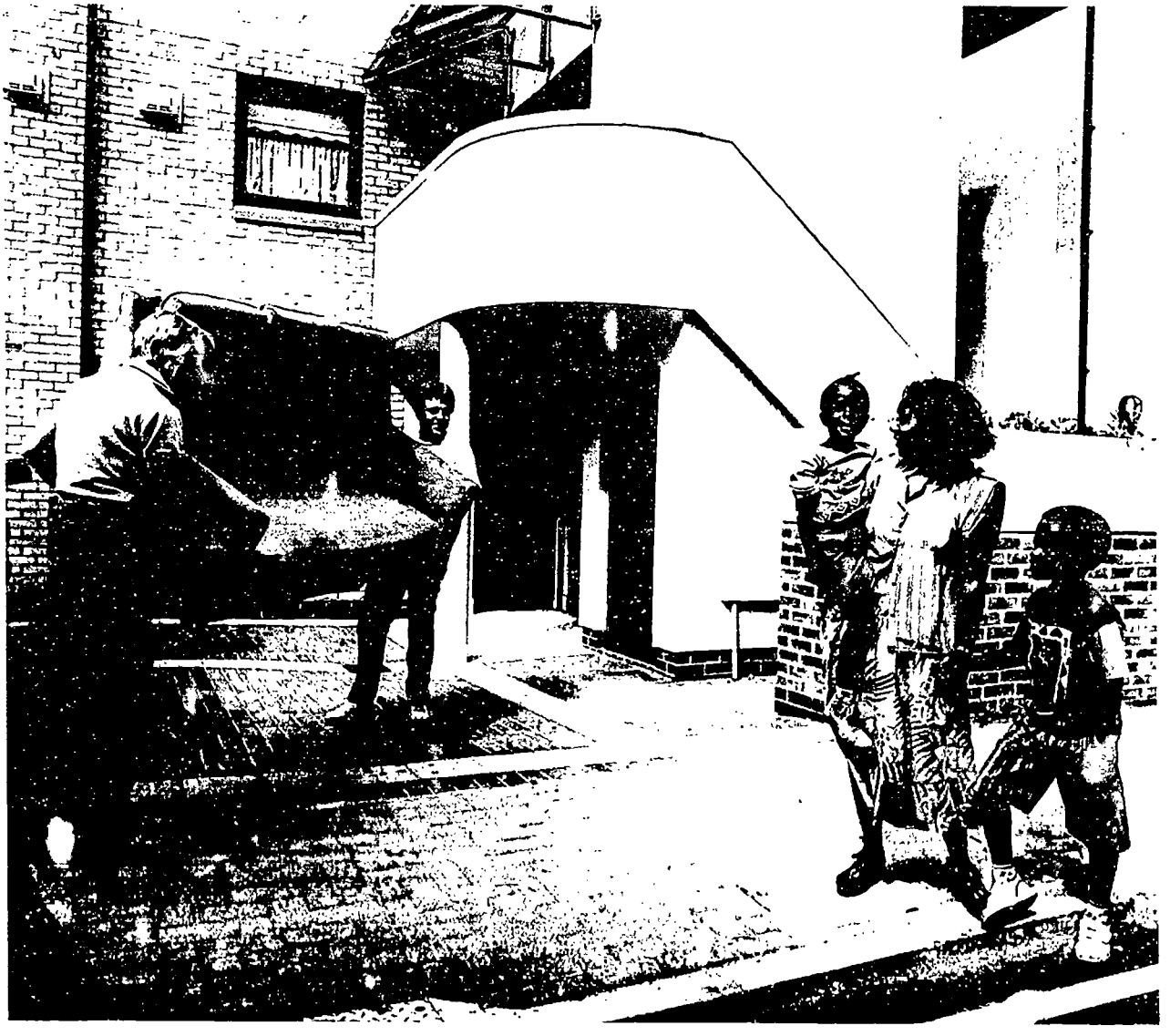
The survey did not, unfortunately, publish data about the relative involvement of Afro-Caribbean and South Asian people as chairs and non-executive members. The overall picture is shown in Table 14.

THE MULTI-ETHNIC GOOD SOCIETY – FEATURE TWO

Work and social class

"People with a range of ethnic identities can and do participate fully in the labour market, across many manufacturing and service industries, and at all levels of the occupational class system, including the professions and management."

Contents



The most up-to-date source of information on ethnicity and employment is provided by the Government's Labour Force Survey (LFS), based on a quarterly survey of some 60,000 households. Facts from the Labour Force Survey are published every quarter on a wide range of demographic and employment-related data and provide a snapshot of the labour market at a given moment in time. People interviewed for the survey are now asked to classify their ethnic origin by using the classification system which was adopted for the 1991 Census, and comparisons between the census data and the LFS are now, accordingly, much easier to make than previously.

Participation in the labour market

It is important, in any discussion of work opportunities in modern society, to be familiar with some of the technical terms, distinctions and definitions used by statisticians and officials. One key distinction, for example, is between "economically active" and "economically inactive". It is not only people who are working full-time who are considered to be economically active, but also those who are unemployed (as technically defined), or who are on training schemes, or in part-time jobs. "Economically inactive" people are neither employed nor unemployed, but — for example — are students, or retired, or looking after homes and families. There are considerable differences between men and women with regard to economic activity, and also large differences according to ethnicity. For example, 86 per cent of white men were economically active at the time of the survey, but only 72 per cent of Pakistani and Bangladeshi men; and 72 per cent of white women were active (thus precisely the same proportion, it so happens, as for Pakistani and Bangladeshi men), but only 25 per cent of Pakistani and Bangladeshi women.

The 1991 census showed that the main reason for economic inactivity among white people is retirement — this was the reason in the case of 65 per cent of inactive men and 43 per cent of inactive women. Retirement was much less a reason for inactivity among ethnic minority men. Only 42 per cent of the inactive Afro-Caribbean men, 26 per cent of Indian men, 14 per cent of Pakistani men, 13 per cent of Bangladeshi men and 8.7 per cent of African men were retired. Thirty-one per cent of Bangladeshi men were inactive because they were permanently sick, as were 28 per cent of Pakistani men and 27 per cent of Afro-Caribbean men. In comparison, only 19.5 per cent of inactive white men were permanently sick. This pattern is repeated among women from ethnic minority groups. It is possible that these figures are a reminder that ethnic minority people continue to be disproportionately employed in hazardous, stressful and unsatisfactory working conditions. In spring 1993 the Labour Force survey showed that 39 per cent of ethnic minority young men were students compared to 19 per cent of young white men; the figures for young women were respectively 31 per cent and 18 per cent.

Unemployment

With regard to unemployment, there are two separate definitions, known respectively as the "ILO Definition" (or "Standard LFS Definition") and the "Broad LFS Definition". Most statistics provided by the LFS on unemployment use the ILO or standard definition. This involves counting someone as unemployed if (a) they have not undertaken any work for pay or profit during the Survey reference week (b) want paid work (c) are available to start work within two weeks and (d) have looked for work within the previous four weeks. The broad definition differs by not using the fourth of these criteria — in other words it does not require that people should have looked for work during the previous four weeks. There are considerably more people unemployed according to the broad definition than according to the ILO or standard definition. This is shown clearly in Table 14 — in autumn 1993 there were 2,793,000 people unemployed according to the standard definition but a million more, 3,797,000, according to the broad definition. The table also shows the raw figures and percentages for the four regions where unemployment was highest.

Table 15: unemployment by regions according to separate definitions, autumn 1993. Source: Labour Force Survey

	Standard LFS (ILO) unemployed		Broad LFS unemployed	
	Thousands	%	Thousands	%
Greater London	489	14.3	661	18.4
North West	315	10.5	421	13.5
West Midlands	293	11.2	379	14.1
Yorks/Humbside	239	9.8	333	13.2
Great Britain	2,793	10.1	3,797	12.3

As mentioned earlier, most statistics provided by the LFS are according to the ILO or standard definition, not the broad definition. All references to unemployment here will use the ILO or standard definition, as for example in Table 15. This shows the general picture for autumn 1993, comparing and contrasting the situations of six main sets of communities: African, Bangladeshi, Caribbean, Indian, Pakistani and white. The unemployment rate was highest for African communities, 37 per cent. Also Pakistanis were very severely affected, with 30 per cent unemployment, Bangladeshis with nearly 28 per cent and Caribbeans with 25 per cent. Indian communities were much less affected, at 15 per cent, and unemployment amongst white people stood at the much lower figure of 9.5 per cent.

Table 16: unemployment and ethnicity, autumn 1993. Source: Labour Force Survey

	Employed	Self-employed	Training	Unpaid in family	Unemployed
African	51.9	6.8	2.8	1.2	37.3
Bangladeshi	58.2	7.9	5.6	0.5	27.7
Caribbean	68.7	3.8	2.2	0.3	25.0
Indian	67.1	15.0	1.5	1.2	15.2
Pakistani	48.5	17.1	3.0	1.4	30.0
White	77.5	11.4	1.1	0.5	9.5

Table 15 also shows some important differences between different kinds of employment status — Indian and Pakistani people are far more likely to be self-employed than others; there is very little self-employment amongst Caribbean people; and Bangladeshi people are more likely than others to be on training schemes.

As is well known, the unemployment rate fluctuates nationally according to the general economic situation. But throughout the last ten years there have been marked differences between the white population on the one hand and ethnic minority communities on the other. At all times there has been much higher unemployment amongst ethnic minority people than white, and the difference has been even wider at times of economic recession.

Sectors of the economy

There are important differences between ethnic minority communities in relation to the specific areas of the national economy where they work, and to the impact of the shift which has taken place nationally over the last ten years from jobs in manufacturing to jobs in services. The general nature of this shift is shown in Table 17.

Table 17: Changes from manufacturing to services, 1984—1993

	1984/86 number of jobs	1993 number of jobs	change
Manufacturing			
White people	5,440,000	4,960,000	9% decline
Ethnic minorities	240,000	200,000	18% decline
Services			
White people	13,950,000	16,080,000	15% rise
Ethnic minorities	530,000	790,000	49% rise

In spring 1993, in the case of men, the proportions employed in manufacturing were much the same across all communities, with the exception that South Asians were much less involved than others in the construction industry, and that Pakistanis and Bangladeshis were more involved in "other manufacturing". South Asians were much more likely than others to be working in distribution, hotels, catering and repairs — about a third of them were in this sector, compared with less than a fifth of others. In the case of women, South Asians were working mainly in distribution, hotels, catering and repairs; that Indian women were more involved than others in "other manufacturing"; and that Black women were far more likely to be involved than others in "other services" (these being health services in particular).

Social Class

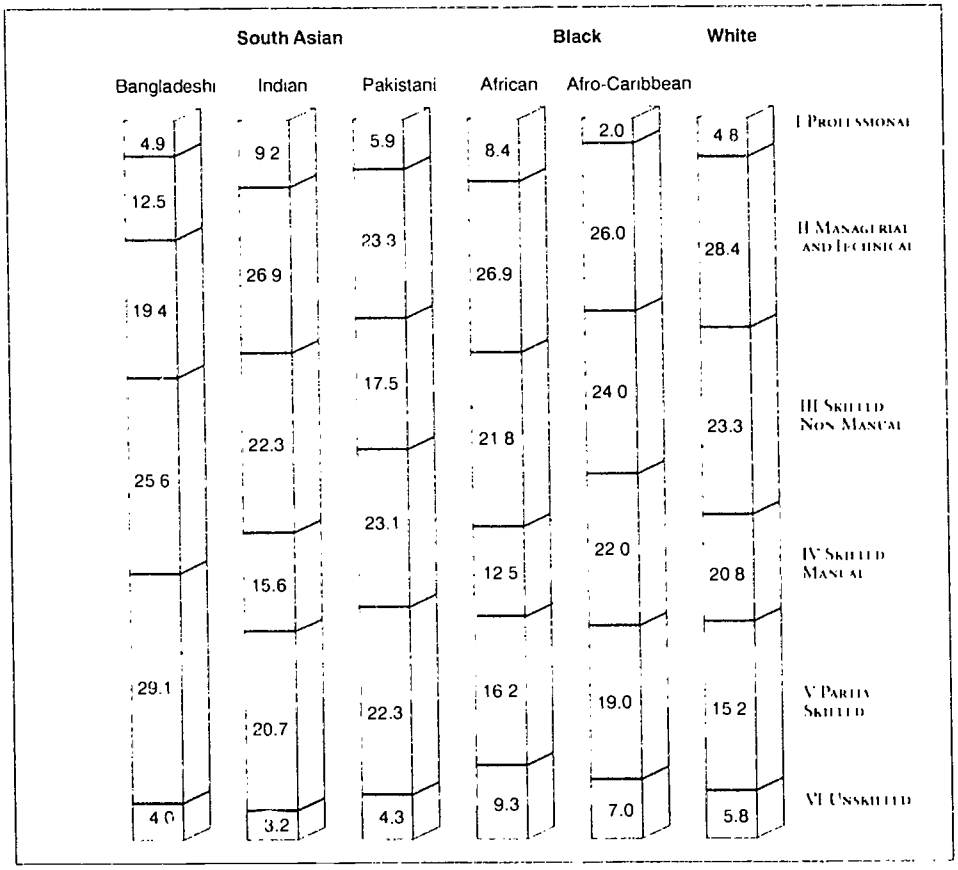
With regard to social class, the census allocates all employed or self-employed people to one of six broad categories: (1) professional (2) managerial and technical (3) skilled non-manual (4) skilled manual (5) partly skilled and (6) unskilled. The overall picture, based on a ten per cent sample, is shown in Figure Eight.

Figure Eight shows many interesting differences in the class structure of different communities. The structure of the white population can be taken as a baseline, so to speak, with which minority communities can be compared. Five in every hundred white people belong to the professional class, 28 to the managerial and technical class, and 23 to the skilled non-manual class. Therefore 56, altogether, are non-manual or white-collar workers. Twenty-one belong to the skilled manual class, 15 to the partly skilled class, and six to the unskilled class --thus 42, altogether, are manual workers. There is one in the armed forces, and one about whom information is lacking. It is interesting to examine the extent to which minority communities approximate to this distribution, as shown in Figure Eight.

Similarly the Labour Force Survey found some striking social class differences in 1993 between different communities. Nearly two thirds of Indian men, for example, were in non-manual occupations compared with half of white men and only two fifths of Bangladeshi, Black and Pakistani men. Thirteen per cent of Indian men were in professional occupations, compared with nine per cent of white men, and about three per cent of Bangladeshi, Black and Pakistani men. In the case of women, there were fewer differences between communities — about two thirds of women in every community were in non-manual occupations. The proportion of ethnic minority women in professional occupations was slightly higher than the proportion of white women.

The Labour Force Survey has shown that ethnic minority people have experienced a faster transfer over the years than white people from manual to non-manual occupations. In 1984—86, 46 per cent of white men were in non-manual occupations and this proportion increased to 51 per cent by 1993. In the case of ethnic minority men, by contrast, the increase was from 45 per cent in 1984—86 to 57 per cent in 1993.

Figure 8: Social class profiles by ethnicity, 1991



THE MULTI-ETHNIC GOOD SOCIETY
– FEATURE THREE

Crime, law and justice

No community is disproportionately the victim of threats and violence. There is no unjustifiable discrimination or exclusion by ethnicity in employment or the provision of goods and services. People with a range of ethnic identities can and do play a full part in running the justice system, in all its branches. No community is disproportionately involved in crime and deviance.

Contents

Essential facts, figures and statistics on ethnicity, racial violence and the criminal justice system are provided by the annual *British Crime Survey*; the report, evidence and appendices of the *Home Affairs Committee on Racial Attacks and Harassment*, May 1994; two reports, respectively for 1992 and 1994 published by the Home Office, entitled *Race and the Criminal Justice System*; annual reports by the *Prison Service Race Relations Group*; a series of reports by the *National Association for the Care and Resettlement of Offenders* (NACRO), of which the most recent is *Black People working in the Criminal Justice System*, 1992; reports by individual constabularies; and answers to parliamentary questions. Unfortunately these various publications do not all use the same categories and terminology, and it is difficult therefore to compare them with each other, and with data in the 1991 census.

In the following paragraphs the terms Afro-Caribbean and South Asian are used, as elsewhere in this booklet, but at times statistics will be quoted which probably included African people within the Afro-Caribbean category, and used the term "Asian" to refer not only to people from Bangladesh, India and Pakistan but also people from China and other parts of Asia as well. It is unlikely, however, that these discrepancies seriously affect the accuracy of the general picture which we present.

Racial Violence

The British Crime Survey calculates that there were about 130,000 incidents of crime and threats against South Asian and Afro-Caribbean people in 1991. The margin of error in this calculation, however, is very wide. The real figure could be as low (so to speak) as 90,000 or else as high as 170,000. Either way it is essential to recall that racial violence is an offence which affects not only the victim, and not only his or her family and close friends, but which also contributes to a sense of threat, intimidation and insecurity for all members of the ethnic group to which the victim belongs.

"Racial attacks are not only against the law," wrote the then Commissioner of the Metropolitan Police in 1990, "they are also socially divisive and morally repugnant." The Home Affairs Committee reporting in May 1994 quoted this and then added:

> "We would go further. We believe that if racism is allowed to grow unchecked it will begin to corrode the fabric of our open and tolerant society. For this reason, crimes and anti-social behaviour become more serious when they are racially-motivated than when they are not. This belief lies at the core of our review of this subject and of our recommendations."

Table 18 summarises the calculations of the British Crime Survey. It distinguishes between the experiences of Afro-Caribbean and South Asian people, and between different kinds of incident.

The British Crime Survey records an incident as racially motivated if the victim perceives and describes it as such. The evidence for the victim's perception may include the fact that offensive racist language was used, and the fact that the offence tends to be committed only against members of his or her ethnic group. Table 19 shows that for South Asian people, but not for Afro-Caribbean people, there was a marked increase in their sense of threat and insecurity between 1988 and 1992. For example, in 1988 South Asian people perceived 36 per cent of the assaults against them to be racially motivated, whereas in 1992 the proportion was 56 per cent. The equivalent figures for Afro-Caribbean people were 34 and 24.

Table 18: estimated numbers of racially motivated incidents, by ethnicity of victim and type of offence, 1991. Source: British Crime Survey (Home Office Research and Planning Unit, paper 82)

	Afro-Caribbean	South Asian	Afro-Caribbean and South Asian
Assault	6,000—20,000	13,000—29,000	23,000—45,000
Threats	1,000—13,000	21,000—65,000	29,000—71,000
Vandalism	3,000—17,000	9,000—31,000	17,000—41,000
Other	3,000—21,000	1,000—9,000	8,000—26,000
Totals	21,000—61,000	54,000—124,000	89,000—171,000

Table 19: proportions of incidents seen as racially motivated, 1988 and 1992 Source: British Crime Survey (Home Office Research and Planning Unit, paper 82)

	Afro-Caribbean		South Asian	
	1988	1992	1988	1992
Assaults	34	24	36	56
Threats	44	24	50	66

It is unfortunate that the British Crime Survey statistics do not distinguish between different South Asian communities. For it is probable that Pakistani and Bangladeshi people suffer more directly from racial violence than do Indian people. It would be valuable if future monitoring were to test this hypothesis, and to clarify the reasons for whatever differences are found.

It is important also that there should be monitoring of the characteristics of offenders. The Metropolitan Police, in this respect, has collected information over the last few years on the ages of offenders, as perceived by victims and witnesses. The results are summarised in table 20. The table shows clearly that racial violence and harassment are offences perpetrated mainly by young people, as indeed are most other crimes and offences as well. Almost 60 per cent of the incidents, three in five, were perpetrated by people under 20. Thirty per cent, almost a third, were perpetrated by children or juveniles under 15, and over 80 per cent, four in five, were perpetrated by people under 30.

Table 20: the estimated ages of persons responsible for racially motivated incidents in London, 1991—1993
Source: Metropolitan Police

	Number	Percentage
Under 15	2,184	30.0
16—20	2,060	28.5
21—30	1,611	22.3
31—40	715	9.9
41—50	338	4.7
over 51	321	4.4
Total	7,229	99.8

Note on Table 20
The ages of offenders were estimated by victims and witnesses. The table does not include the many incidents (4,733 altogether in the three-year period) where no estimate of age was made.

The racial violence pyramid

Racial violence and harassment can be pictured as a pyramid. At the peak, there are incidents of murder and very serious violence. These incidents are invariably reported in the mainstream media, both local and national, though seldom with the same degree of detail and coverage given to other murders, and usually with much less sense of continuity and context than is provided by the ethnic minority press.

At a lower level of the pyramid there are the incidents which are reported to the police; these do not get coverage in the media, and are unknown to the vast majority of white people. They include physical violence and assault, verbal abuse, and criminal damage. At a lower level again, there are incidents which are not reported to the police but which affect the behaviour and consciousness of the victims, and of their friends and families.

At the base of the pyramid there is a climate of fear, insecurity and intimidation which cramps the lives of virtually all black and ethnic minority people in our society.

The pyramid as a whole exists in a society in which black and ethnic minority people see themselves as disadvantaged not only by racial violence and harassment but also by exclusion and discrimination in the labour market, the housing system, the education system, government and party politics, and the criminal justice system.

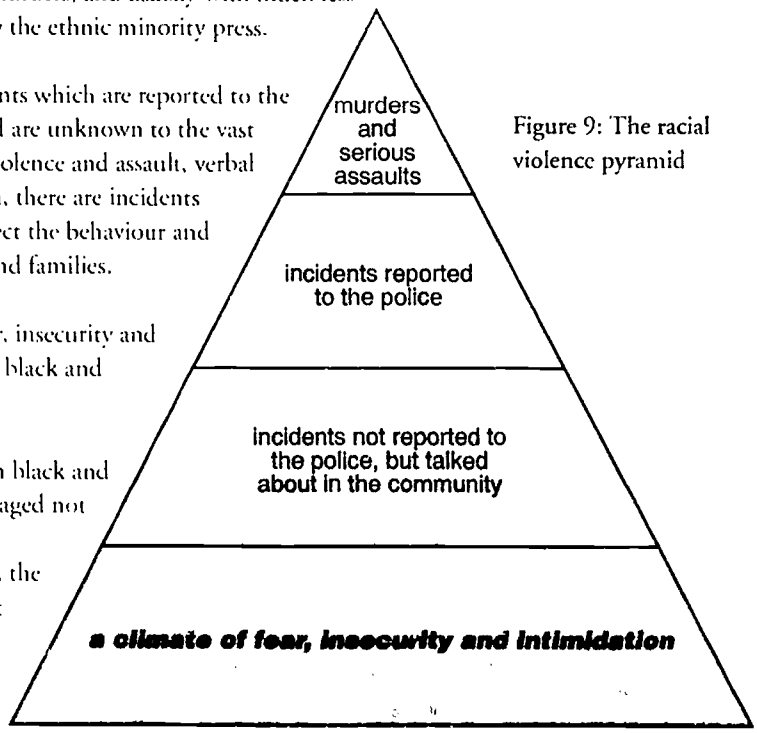


Figure 9: The racial violence pyramid

Racial hatred

By March 1994 the Attorney-General had authorised 14 prosecutions for incitement to racial hatred under the Public Order Act 1986. Seven of these 14 had resulted in a conviction, and one in an acquittal. In three cases prosecutions had started but had not yet been concluded. In one of the other three cases the defendant was bound over and in a second the defendant died before trial. The third was discontinued by the Crown Prosecution Service. (Source: Hansard, 14 March 1994, columns 485—486.)

Table 21: the prison population in England and Wales in 1992, by ethnicity Source: Home Office and OPCS, as reported in the Central Statistical Office's *Social Trends 24* Note: all figures are per 10,000 population.

	Men	Women	All
Afro-Caribbean	144.0	9.9	76.7
South Asian	24.3	0.4	12.4
White	19.4	0.5	9.6
Other/not disclosed	72.1	5.4	38.3
All	22.0	0.7	11.0

The prison population

A study of the prison population on 30 June 1992, based on a ten per cent sample of male prisoners and a 20 per cent sample of female, showed marked differences with regard to ethnicity. Table 21 summarises the results. It shows that the proportion of Black men (i.e. both Afro-Caribbean and African) in prison was seven times higher than the proportion of white men, and that the proportion of Black women was almost 20 times higher than the proportion for white women. The proportion of South Asian men was higher than that of white people, but considerably less than that of Black. The differences are to an extent accounted for by the younger age-structure of the ethnic minority communities, but also by the fact that significant proportions of the prisoners classified as ethnic minority were in fact foreign nationals.

A comparative study made a year later, on 30 June 1993, showed that the over-representation of Black women in prison, as compared with Black men, is almost entirely accounted for by the large numbers of Black female prisoners who are foreign nationals, mainly from African countries. Similarly it was shown that South Asian men are not in fact over-represented in prison, as compared with white men, if the focus of study is only on those who are UK nationals. (Source: Appendix 3 of the Home Office's publication *Race and the Criminal Justice System*, 1994.)

Staff and practitioners in the criminal justice system

It is very relevant to consider, in the context of any consideration of justice in multi-ethnic Britain, the ethnic composition of the various bodies and agencies concerned with maintaining the criminal justice system. Table 22 summarises the results of various recent surveys referred to in the Home Office's publication *Race and the Criminal Justice System*, 1994. Unfortunately, the Home Office does not distinguish in its reporting between African, Afro-Caribbean and South Asian people, and the blanket term "ethnic minority" almost certainly conceals some significant differences between the participation and involvement of different communities.

When one is studying Table 22, it is relevant to recall that a key baseline figure for all comparisons, as shown in earlier pages of this booklet, is 5.5 per cent. In so far as agencies have their base in London, however — as of course the Metropolitan Police has, and also to a large extent the Home Office — the baseline for comparisons is up to 20 per cent. Another type of baseline in relation to most of the percentages in Table 22 is provided by the ethnic composition of the prison population: of all UK nationals in prison on 30 June 1993, 12 per cent were from ethnic minority backgrounds. (This was made up of nine per cent Black, 1.8 per cent South Asian and 1.2 per cent others. The source for this data is Appendix 3 of the Home Office's publication *Race and the Criminal Justice System*, 1994.)

Table 22: staff and practitioners in the criminal justice system in the 1990s, by ethnicity
Source: The Home Office's *Race and the Criminal Justice System*, 1994, except where otherwise indicated.

Agency	Date of survey	Percentage ethnic minority
Boards of visitors	March 1994	7.0
Clerks to the Justices	March 1994	0.0
Crown Prosecution Service		
Total staff	March 1994	6.4
New entrants, 1993	January 1994	9.2
Resignations and dismissals, 1993	January 1994	8.7
Home Office		
Admin assistants	1993	19.0
Admin officers	1993	20.0
Executive officers	1993	2.0
Higher executive	1993	3.0
Grades 1—7	1993	0.7
Judiciary		
Judges and recorders	July 1994	see note 1
Lay magistrates:		
new appointments	July 1994	5.5
Legal profession		
QCs	March 1994	see note 2
Barristers	October 1993	see note 3
Solicitors	January 1994	2.3
Other magistrates court staff	March 1994	4.2
Parole Board	January 1994	8.0
Police service (see note 4)		
Total nationally	31 December 1993	1.5
Greater Manchester Police	31 December 1993	1.9
Metropolitan Police	31 December 1993	2.4
West Midlands Police	31 December 1993	3.4
By rank nationally		
Inspectors and above	31 December 1993	0.34
Sergeants	31 December 1993	0.57
Constables	31 December 1993	1.8
Prison service (see note 5)		
Grades 1-7	1 April 1994	0.4
Governors	1 April 1994	0.5
Principal officers	1 April 1994	0.5
Senior officers	1 April 1994	1.2
Officers	1 April 1994	2.4
Probation service	December 1992	5.3

Notes

1 As of 1 July 1994 there were four circuit judges (out of 510 altogether), 11 recorders (out of 866)and nine assistant recorders (out of 394) from ethnic minority backgrounds. There was no ethnic minority representation amongst the 95 high court judges, 29 Lords Justice, or 10 Lords of Appeal. Source: monitoring report by the Judicial Appointments Division, July 1994, notified to the Runnymede Trust.

2 As of 31 March 1994 there were ten ethnic minority QC's, of whom five were South Asian and four Afro-Caribbean. (Source: the Bar Council.) In 1993, 14 applications to become QCs were made by ethnic minority people and one person (seven per cent) was appointed. Overall, 471 applications were made and 70 (15 per cent) were appointed.

3 In October 1993 the Bar Council conducted a survey relating to the ethnicity of all barristers. The number of questionnaires distributed was 7,194 and the number returned was 5,404, which is only 75 per cent. Of those who did reply, 6.1 per cent (330 out of 5,404) were from ethnic minority backgrounds. If, as is probable, the vast majority of non-respondents were white, then the actual proportion of ethnic minority barristers must be in the region of 4.6.

4 The figures for the police service by region are taken from Hansard, 26 April 1994, columns 95-96. The figures by rank are taken directly from the HM Inspectorate of Constabulary's own monitoring returns, as notified to the Runnymede Trust.

5 The figures for the prison service are quoted directly from the service's own returns, as notified to the Runnymede Trust.

Discrimination and tribunals

The number of racial discrimination cases has been increasing steadily over the last three years. In all three years, two thirds of racial discrimination cases were withdrawn, disposed of otherwise or conciliated without going to tribunal. Only 20 per cent of the cases in 1992-93 which went to a hearing were successful (69 out of 338); this was an increase, however, on the 15 per cent of the previous year (48 out of 323). The overall pattern is shown in Table 23.

Table 23: racial discrimination cases at industrial tribunals, 1990—1993 Source : Discrimination Cases in Tribunals: 1991-92 and 1992-93, Equal Opportunities Review, No 54, March/April 1994.

	1990-91	1991-92	1992-93
Total number	926	1032	1070
Total to a hearing	313	323	338
Success at the hearing	47	48	69
Dismissed at the hearing	276	275	269
Disposed of otherwise	46	53	54
Withdrawn	451	460	371
ACAS conciliated settlement	228	196	185

Compensation

There were fewer awards for compensation for racial discrimination in 1992-93 and 1991-92 than in 1990-91. In 1990-91 awards were made for 27 cases compared with 22 cases for each of two later years. However, the median award in 1992-93 was higher than in previous years, £3,333. Over half of cases received awards of £3,000 or more and another 22 per cent received between £2,000 and £2,999. None of the awards were less than £500.

Racial discrimination cases in context

IN MEMORIAM, 1992—1993

Ruhullah Aramesh
Murdered in Thornton Heath, south London, July 1992.

Saddik Dada
Murdered in Manchester, January 1992.

Rohit Duggal
Murdered in Eltham, south east London, July 1992.

Ashiq Hussain
Murdered in Birmingham, August 1992.

Ali Ibrahim
Murdered in Brighton, November 1993.

Stephen Lawrence
Murdered in Eltham, south east London, April 1993.

Iftiqaar Malik
Murdered in Newcastle, June 1993.

Khoaz Miah
Murdered in Newcastle, August 1992.

Fiaz Mirza
Murdered in east London, February 1993.

Sher Singh Sagoo
Murdered in Lewisham, south London, October 1992.

Nim a Samarasinha
Murdered in London, January 1992

Panchadcharan Samitharan,
Died in January 1992 after an attack in December 1991, Newham, east London.

A Department of Employment survey in 1993 found that 87 per cent of all cases brought to industrial tribunals were by white applicants. Asian and Afro-Caribbean applicants comprised 4 per cent each. A smaller number of cases of race discrimination — 21 per cent — were settled by ACAS conciliation than with regard to sex discrimination cases, 36 per cent. Forty-two per cent of racial discrimination cases were withdrawn, including private settlement — ten per cent more than sex discrimination. Only 6.5 per cent of racial discrimination cases were successful compared with nine per cent of sex discrimination cases. Twenty six per cent were dismissed at the tribunal, compared with 17.5 per cent of sex discrimination cases .(Nigel Tremlett and Nitya Banerji, Survey of Industrial Tribunal Applicants, *Employment Gazette*, January 1994.

Sources:

Discrimination Cases in Tribunals: 1991-92 and 1992-93, *Equal Opportunities Review*, No 54, March/April 1994.
Nigel Tremlett and Nitya Banerji, Survey of Industrial Tribunal Applicants, *Employment Gazette*, January 1994.

In Memoriam:

This list is of murders believed or shown to be racially motivated, and is based on press monitoring by the Runnymede Trust.

THE MULTI-ETHNIC GOOD SOCIETY – FEATURE FOUR

Material conditions of life

No ethnic minority community is disproportionately affected by poor material conditions of life, for example poor and undesirable housing.

Contents

In May 1994 the Department of the Environment published a document entitled *Index of Local Conditions: an analysis based on 1991 Census data.* It explains how the Government defines deprivation and in effect provides a series of league tables to show which local authority districts in England (but not Wales, Northern Ireland or Scotland) are most affected by deprivation.

There are 366 local authority districts in England altogether. Each district is composed of wards and there are about 8,600 wards in the country overall. Each ward is composed of enumeration districts (EDs) and altogether there are about 101,000 of these in England as a whole.

Multiple deprivation

When calculating the level of deprivation in a local authority district the Government uses 13 separate indicators. For statistical reasons it uses only six, however, when measuring deprivation at ED level. It uses seven indicators at ward level. The 13 indicators are shown in the box on the right.

Even without technical explanations and definitions it can be seen that many of these are very relevant for any consideration of the material conditions of life experienced by black and ethnic minority communities. If the tables opposite are compared with Table Three, on page 15, it can be seen that many — but by no means all — black and ethnic minority communities are living in the districts and areas suffering most from deprivation.

Indicators of deprivation

(1) unemployment
(2) children in low earning households
(3) overcrowded housing
(4) housing lacking basic amenities
(5) households with no car
(6) children in 'unsuitable' accommodation
(7) educational participation at age 17
(8) ratio of long-term to all unemployed
(9) Income Support recipients
(10) low educational attainment at GCSE
(11) standardised mortality rates
(12) derelict land
(13) house contents insurance premiums, as a proxy measure of crime levels.

There are three main league tables, shown on the next page as Tables 24, 25 and 26. Table 24 lists the 40 most deprived districts with regard to the overall *degree* of deprivation. Table 25 lists the 40 most deprived districts with regard to *extent* of deprivation — i.e. the proportion of each which is made up of EDs which belong to the most deprived seven per cent in England generally. Table 26 lists districts according to the *intensity* of deprivation — i.e. the severity of deprivation in the three poorest wards.

Shared agendas

It is relevant, in relation to the themes and facts illustrated in the tables on the opposite page, to cite some conclusions in a policy paper recently published by the Institute for Public Policy Research (IPPR):

> **"Colour is a factor in the total analysis of social disadvantage and inability to achieve full citizenship, but it a weak indicator of need over and beyond the elimination of discrimination, for while some non-white groups may have more members in need of assistance, others may have less, and the needs in question will not always be based on race but will sometimes be identical to those of white people.**
>
> **"Some aspects of racial disadvantage can only be tackled within wide-ranging needs-based or class-based programmes ..."**

(*Racial Equality: colour, culture and justice* by Tariq Modood, Institute for Public Policy Research, 1994, page 16.)

Degree, extent, diversity

Table 24: degrees of multiple deprivation: the 40 most deprived districts, 1991.
Table 25: extent of multiple deprivation: the 40 most deprived districts, 1991.
Table 26: intensity of multiple deprivation: the 40 most deprived districts, 1991.

	Table 24 – Degree	Table 25—Extent	Table 26—Intensity
1	Newham	Hackney	Tower Hamlets
2	Southwark	Tower Hamlets	Birmingham
3	Hackney	Southwark	Lambeth
4	Islington	Islington	Hackney
5	Birmingham	Newham	Southwark
6	Liverpool	Lambeth	Waltham Forest
7	Tower Hamlets	Haringey	Brent
8	Lambeth	Camden	Lewisham
9	Sandwell	Hamm & Fulham	Newham
10	Haringey	Westminster	Hamm & Fulham
11	Lewisham	Brent	Islington
12	Knowsley	Lewisham	Westminster
13	Manchester	Kens & Chelsea	Camden
14	Greenwich	Knowsley	Plymouth
15	Camden	Greenwich	Kens & Chelsea
16	Hamm & Fulham	Waltham Forest	Haringey
17	Newcastle-u-Tyne	Liverpool	Blackpool
18	Barking & Dagenham	Wandsworth	Sheffield
19	Kens'ton & Chelsea	Birmingham	Liverpool
20	Waltham Forest	Hove	Greenwich
21	Wandsworth	Brighton	Wandsworth
22	South Tyneside	Newcastle-u-Tyne	Salford
23	Bradford	Blackpool	Manchester
24	Middlesbrough	Ealing	Leeds
25	Nottingham	Manchester	Bradford
26	Westminster	Bradford	Newcastle-u-Tyne
27	Wolverhampton	Southampton	Portsmouth
28	Salford	Portsmouth	Knowsley
29	Brent	Plymouth	Bournemouth
30	Blackpool	Barking & Dagenham	Nottingham
31	Blackburn	Sandwell	Ealing
32	Gateshead	Hastings	Southampton
33	Sunderland	Coventry	Brighton
34	Hartlepool	Bournemouth	Sandwell
35	Sheffield	Sheffield	Bristol
36	Leicester	South Tyneside	Barking & Dagenham
37	Ealing	Blackburn	Preston
38	Oldham	Enfield	Wolverhampton
39	Brighton	Thanet	Great Yarmouth
40	Doncaster	Great Yarmouth	Croydon

Acknowledgements and sources

This booklet was compiled by Kaushika Amin and Robin Richardson.

The most comprehensive data on population sizes and patterns is provided by the *1991 Census*, published in two volumes by Office of Population Censuses and Surveys (OPCS). The 1991 Census was the first time in which information about ethnic origin was collected. Other demographic sources used in this booklet include *Population Trends* and *Social Trends*. The annual *Social Trends* makes particularly fascinating reading because it reports on a wide range of trends over a whole year.

The *Labour Force Survey* (LFS), now published every quarter, provides much information on employment trends. Annual statistics on a range of areas such as prison statistics, published by the Home Office, provide another useful source of data. Immigration statistics complied by the Home Office and published in the annual *Control of Immigration: Statistics United Kingdom* are also important. Further, valuable information is published from time to time in answers to parliamentary questions in the House of Commons.

For the past few years many government departments have published annual reports. Of these the Home Office's annual report provides information on ethnic minority people in the police force, fire service, prison service and immigration service. The Department of Defence publishes an annual report which details progress on equal opportunities in the armed forces. The Department of Health publishes statistics on health and employment in the health service in relation to ethnic minority groups in its annual *Health of the Nation* report.

Several excellent and comprehensive introductions to the demography of ethnic minority populations are available. For example, David Owen's very valuable papers on the 1991 Census, published mainly by the University of Warwick, provide information about ethnic minority population statistics, housing and employment patterns and other data. A similar and very readable report by Roger Ballard and Virinder Singh Kalra, at the University of Manchester, provides a thoughtful and thorough analysis of statistics with particular regard to concepts of religious and cultural identity, and to issues of self-definition. The London Research Centre has analysed the 1991 census data for London, and has provided a clear and useful account of how the "ethnic question" may be understood. A broadly similar analysis has been made for the Runnymede Trust by Robert Moore about the black population of Liverpool; this too contains many general reflections, relevant throughout the country, on the nature and uses of ethnic statistics. Richard Skellington's *'Race' in Britain Today*, published in 1992 for an Open University course, contains many valuable overviews and summaries.

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