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# Challenging Youth Racism: Project Report

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# Executive Summary

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‘Challenging Youth Racism’ (CYR) is a Big Lottery funded project delivered by HumanKind (two project workers) in partnership with Teesside University (two researchers). The project was developed in response to concerns around high levels of prejudice and discrimination and disproportionate levels of racially and religiously motivated hate crime within North East England, an area with a large White British population. CYR has delivered anti-racism interventions to over 7,500 young people (aged 11-19) across the region since July 2016. The bulk of our interventions are our awareness raising workshops and our Racism Awareness Project (RAP) which are run in a variety of educational and community-based settings.

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The report will highlight the effectiveness of CYR interventions delivered to young people against its stated objectives, to: increase acceptance of others, increase awareness on the impact of racism, and to encourage young people to challenge/report racism. The CYR project has been particularly effective in meeting its objectives, as can be seen in some key figures based on young people’s responses...

## Workshops

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- > 85% of young people maintained or increased their **acceptance** of people of a different religion, nationality and/or skin colour.
  - > 91% of young people maintained or increased their **understanding** of how racist behaviour impacts people
  - > 83% of young people maintained or increased their willingness to **challenge** or report people responsible for racist behaviour
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## Racism Awareness Programme (RAP)

- > 73% of young people maintained or increased their willingness to **challenge** or report people responsible for racist behaviour

## Workshops and RAP

- > 81% of young people from 14 different 'BAME' groups displayed increased confidence to engage in shared cultural activities and enjoy public spaces.

The aim of this report is to provide additional context to these figures. It will do so by highlighting some key qualitative findings. Some notable findings include...

- > Experiences of young BAME populations highlight the extent to which they or people they know (friends, family) have been racially abused. They have been targeted across the region, both in schools and in the community in various places, on the street, in town centres, in schools.
- > The lack of adequate responses has a wider impact in terms of willingness of young people to report racism to official sources, such as the police and schools. This is also likely to contribute to the continuing issue of underreporting. This is an aspect in which our Racism Awareness Programme (RAP) has become vital to encourage young people to report.
- > Young people have displayed a range of views related to racism, ranging from hostility, to ambivalence, to acceptance and willingness to challenge.
- > Young people may not have heard of the term 'Islamophobia', but are aware of its significance once understood. Indeed anti-Muslim sentiment was prevalent in young people's discussions around, and conceptions of, racism. This was also often linked to strongly held anti-Muslim sentiment normalised within families and communities surrounding young people.
- > Young people often displayed a thinly veiled dislike around immigration. Often young people make automatic associations that an immigrant is something bad. For example, a belief that they are illegal and shouldn't be here. Or that immigrants are taking something from them, such as jobs, housing, and benefits.
- > The majority of young people are unaware of the 'far right'. Once understood, most displayed an apathy or dislike towards such groups. A minority of young people displayed support for far-right groups and figures.
- > This highlights the necessity of anti-racism interventions that address these associations directly, and provide a 'safe space' for fears and anxieties to be discussed. These can be unpicked successfully through counter-narratives that focus on knowledge and emotive based responses. These are particularly effective when views are based on ignorance rather than hostility.
- > CYR interventions have provided: valuable counter-narratives to 'hostile' and 'critical' groups; helped 'mixture' groups to recognise the seriousness of racism; and helped 'acceptable bystanders' become 'challenging upstanders'.

The timing of the project has been particularly crucial. A number of high profile events have taken place which have compounded and enhanced such feelings and beliefs. This has included: 'Brexit', the terror attacks in London and Manchester in 2017. Indeed, there has been a significant increase in hate crimes in the region since the project began. In the same period, the North East has had a disproportionately high number of far-right mobilisations.

These have each clearly influenced the views and beliefs of young people to be presented within this report. These themes feature heavily throughout this report which will identify young people's knowledge and thought on various themes related to racism. This will highlight the variety and range of thoughts, experiences and attitudes related to racism amongst young people.

# Part One

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## Introduction

'Challenging Youth Racism' is a National Lottery Community fund project delivered by Humankind (formerly DISC) in partnership with Teesside University. Throughout, there have been two full-time project workers (Humankind), and one full-time researcher (Teesside University). A part-time researcher has also been employed on the project since August 2018 (Teesside University).

The Challenging Youth Racism (CYR) team provide anti-racism interventions to young people (aged 11-19) across North East England. Our main remit is to: increase acceptance of others, increase awareness on the impact of racism, and to encourage young people to challenge/report racism. We do this predominantly through awareness raising workshops, and our Racism Awareness Programme (RAP). In our one-day RAP session we train young people to: educate others, report racism, challenge racist behaviour and to provide support for those affected by racism. We have delivered over 350 workshops to over 7,000 young people and have trained over 150 RAP ambassadors since the project began in July 2016. The success of the project has also been recognised when it was nominated for the North East Equality Awards in 2017 and 2018.

The aim of this report is to provide an account of the work of the project so far. This will detail work of the project from July 2016-April 2019. Though it should be noted that the project is ongoing and interventions will continue through until June 2019, the initial end-date of the project. The report will initially outline the work of the project, which will include: the range of interventions delivered to young people, the ethos underpinning this work, where these interventions have been delivered and who to, the range of partners that have helped to support and influence the project, and the methods used to evaluate the project (Part One). With these points in place, the reports main focus is to shine a spotlight on young people's knowledge, views and experiences of racism and topics related to racism. As noted, the project has been delivered to a large number of young people in the region, and we are keen to highlight not only their perspectives (based on a range of sources including comments during sessions, answers during activities and from questionnaires), but importantly what works and what doesn't with regards to 'challenging youth racism' (Part Two). This will include a further discussion of key themes to provide additional context to these findings, and to explain why certain approaches are or are not successful (Part Three). The key findings are then summarised in the final section of the report, which will also detail the key achievements and the legacy of the CYR project (Part Four).

## Background of Project

The project was developed in response to issues raised by research conducted at Teesside University (Winlow et al 2015; Copsey et al 2013; Copsey 2010). These pieces of research highlighted disproportionate levels of racially and religiously motivated hate crime across the North East, much of which had not been reported or recorded. Additionally, groups on the far right have established a considerable presence in the region.

Winlow et al (2015) noted a general decline in community cohesion in low-income areas and found that casual racism, and especially anti-Muslim racism, has in recent years become far more common in majority-white areas. Traditionally such areas have displayed a general orientation to the politics of the left. However, Winlow et al (2015) argue that the far right has made significant inroads in such places in recent years. There is now an established hatred of Islam and Muslim migrants, and these views are not restricted to the adults who live in these communities.

There appears to be a close correlation between deprivation, low skills and an absence of opportunities in white-majority areas and the adoption of prejudiced views of minority ethnic groups. Indeed, throughout history, falling incomes and rising insecurity in 'native' communities have tended to foment far-right ideologies (Copsey 2010). However, it is also important to note that the fledgling radicalisation research demonstrates that there is no singular, linear explanation or profile befitting those that become radicalised. This has been evident based on the findings of the Dialogue About Radicalisation and Equality (DARE) project (see DARE 2019). As Pilkington (2018) notes:

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“What the evidence indicates is that socio-economic inequality matters but the relationship is complex and influenced by perceptions and experiences. Indeed, the research suggests that people’s subjective perceptions may be as important as objectively measured inequalities in exacerbating attitudes about injustice and privilege.”

Thus there are multiple individual, group and societal factors that influence those that become radicalized, highlighting the importance of locally specific interventions (Pilkington 2018). These themes are apparent throughout this report. The North East contains many low-income majority-white areas, and many of the region’s traditional industries and stable forms of employment have disappeared. Insecurity, fear and falling incomes are now quite common. Far-right groups, in various guises, are already well-established, and, as we have noted, the North East exhibits disproportionately high levels of hate crime. It has also experienced relatively high levels of immigration in recent years. The region is becoming more ethnically diverse, but there are few signs of a parallel growth in tolerance and respect for otherness. When taken together, this evidence suggested a vital need to act to prevent the spread of racism, and in particular to intervene to prevent the adoption of prejudiced views among young people.

In addition, a number of high profile events have taken place since the initial research, which have compounded and enhanced such feelings and beliefs. They have also clearly influenced the views and beliefs of young people to be presented within this report. For example, the project began in July 2016, just a week after the UK voted to leave the European Union. Indeed, following the ‘Brexit’ vote, there was a spike in hate crime towards immigrants, or people perceived to be immigrants. Indeed, there is a range of evidence to suggest that hate crimes soar, both online and offline, following high profile ‘trigger’ events (Carter 2018; Sadique et al 2018; Tell Mama 2018; Burnap and Williams 2016) such as the 2017 terror attacks in Westminster (March 22<sup>nd</sup>), Manchester (May 22<sup>nd</sup>), London Bridge (June 3<sup>rd</sup>), and Finsbury Park (June 19<sup>th</sup>). The spikes in hate crime following these events were also evident in the North East, due to both increased reporting and increased levels of hate crime. In 2017-2018 there were 4,148 hate crimes recorded by North East police forces over 12 months. This represents a 90% rise in reported hate crime in just two years and equated to around 80 incidents per week. Of these incidents around 80% were related to race or religion (Walker 2018).

These events all occurred during the delivery of the project, and some thoughts from young people immediately after the events are worth noting, as some had friends that were affected by these attacks. These events are worth highlighting, given their prominence on young people’s thoughts around immigration (as did the election of Donald Trump in 2016, particularly his pledge to “build the wall”).

In a wider sense, they are also worth noting as the North East has had a disproportionately high number of far-right mobilisations in recent years (Lowles 2018). One march in Darlington is notable as the last legal march attended by National Action prior to their proscription (England 2016). Another notable march was that organised by the Democratic Football Lads Alliance and Justice for Women and Children in Sunderland in 2018. This is notable given that there were around 700-800 protestors, making this the largest far-right mobilisation in the North East in this period. This followed the ‘Justice 4 Chelsey movement’ in Sunderland, following the alleged sexual assault of Chelsey Wright by a group of 6 migrants. A series of marches were held in Sunderland throughout 2017, which attracted support from the general public. The campaign also gained support through social media, and attracted support/involvement from far-right groups/figures, including Tommy Robinson (the well-known alias of far-right activist Stephen Yaxley-Lennon) who promoted the campaign on Rebel Media.

Events have also occurred in Newcastle, Bishop Auckland, Durham, and Middlesbrough. These have been organised by national (DFLA, Britain First) and local groups (such as Bishop Auckland Against Islam (BAAI) and North East Frontline Patriots). These marches tend to be strongly anti-Islam and anti-immigration in nature. They have not necessarily attracted large numbers, but their prevalence and scope across the North East is worth noting. The awareness and interpretation of such protests and marches by young people in the region will also be addressed (See the Far Right section).

With regards to the development of the project specifically, interventions were delivered exclusively within County Durham during our first year (July 2016-June 2017). This is an area in which the themes noted above: a lack of diversity, high levels of deprivation, and strong anti-Muslim/immigrant sentiment were thought to be particularly acute, particularly in rural areas. Interventions have been delivered in County Durham throughout, and thus inform many of the findings to be discussed. However, due to a perceived need for anti-racism interventions in the region, we have since expanded and now deliver interventions across the North East, including: Middlesbrough, Gateshead, Darlington, Newcastle and Sunderland (see table 4 for a breakdown of where interventions have been delivered).

As the project began, and for each area we moved into, the CYR team attended community events in order to ascertain the general feelings on racism and related themes amongst the general public. These discussions, and findings from questionnaires completed by some, helped to inform the content and delivery of interventions in particular areas. Our interventions and work have also been influenced by a range of statutory, independent and voluntary organisations involved in attempts to reduce hate crime and racism. This has included: police (particularly hate crime officers and community engagement teams), Prevent, councils, schools, colleges, religious leaders, activists, and other like-minded organisations/charities, amongst others. Indeed, working with these organisations also informed our decision to expand the scope of the project beyond County Durham. We also hope that the report will be beneficial to them.

Our anti-racism interventions themselves have been delivered to a broad range of young people. The majority have been delivered to secondary schools and colleges across the region. This includes Emotional Behavioural Difficulties schools, Pupil Referral Units and Specialist Educational Needs schools. We have also delivered interventions to various education and skills projects, such as The Prince's Trust, and to youth and community groups operating in the region such as Police and Fire Cadets (see Table 3 for a breakdown of where interventions have been delivered).

### Prior education interventions

As can be seen we have worked in a variety of educational settings and encountered a range of attitudes from young people. As noted, our initial scoping efforts through attendance at community events were supported by questionnaires. The overwhelming majority pointed to education as the most effective tool to challenge racism amongst young people. For example, one young person from Darlington (16) wrote "*Educate more people so that they may be aware of racism and drop racist views.*" In a broader sense, the importance of education for young people has been widely recognised (see for example Lemos, 2005; SRtRC, 2009, Hopkins et al 2015).

A key point here is the importance of education with young people as part of preventive measures. This is evident in the current Hate Crime Action Plan, in which the first aim is to prevent hate crime. As, "Unless we work to challenge bigotry and to educate young people, hate crime will continue." (Home Office 2016: 22). Similarly, Ramalingam (2014) outlined successful approaches in tackling extremism, which are reliant upon effective educational programmes. We are not specifically set up to counter extremist behaviour. Rather, the project delivers 'upstream interventions' that aim to challenge extreme attitudes and beliefs that are opposed to British values, particularly "respect and tolerance for different faiths and beliefs." (Department for Education 2014).

Thus, education is often stressed by numerous actors in term of challenging racism. But what does this mean? What are effective ways of educating (young) people around racism? Indeed, there are numerous organisations and projects with similar aims and goals to CYR, who deliver anti-racism interventions aimed to tackle racism amongst young people. These include, but are not limited to: Show Racism the Red Card, Media Cultured, Hope Not Hate, EqualiTeach, the Stand Up! Project, Think First. Each of these projects have been evaluated, creating a much better knowledge base on which to judge anti-racism interventions. Indeed, this has been evident in a recent 'initiative by the EHRC that aims "to 'lift the floor' on what works in tackling prejudice, discrimination and identity-based violence and harassment in Britain by robustly evaluating promising interventions and improving the evidence base." (Cameron and Swift 2017: 5). The evaluation of such projects tends to be completed by evaluators that are independent of the project itself, and often based around predominantly quantitative methods. The approach of the CYR project is distinct, in that a researcher has evaluated the project throughout in order to monitor its effectiveness.

These evaluations have highlighted a number of key themes which are necessary to discuss in order to situate and contextualise the approach of the CYR project specifically. A longstanding debate within anti-racism was an initial emphasis upon a 'colour-blind' approach to anti-racism interventions. This is based on the belief that all groups within society are equal, and have equal access to opportunities, thus ignoring disparities experienced by BAME populations. Though interventions themselves have moved away from this approach, because "initiatives that 'pretend' everyone is equal and do not highlight difference and inequality might be seen to lack credibility and sophistication." (Gov.Scot 2015). This is an approach that has been discounted by many, including by CYR. However, it is worth noting here because this approach may still adopted by some teachers (SRtRC 2012). We have also come across this issue, with teachers/instructors often uncomfortable to talk about race and young people left uncertain and misinformed about key issues. A wider issue here is the amount of time that schools can afford to such issues within the confines of the curriculum.

Another key debate with regards to effectiveness is the emphasis placed upon 'knowledge based interventions.' Such interventions are those that are solely focused on myth-busting/providing statistics and figures on key topics in order to address racism (Levy et al 2010). Whilst increased information of this type is useful, there is scepticism



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around the extent to which it is a useful method to challenge racism effectively, as “Practitioners assume that imparting knowledge will have the desired effect and that participants will reflect on and change their behaviour. However, approaching the intervention in its context, and addressing how to respond in informal conversations may be more effective.” (Bhavnani et al 2005). Similarly, as Guerin (2006: 48) commented “One cannot see a person’s racism, and talk of “subtle racism” and other new words does not help. This is characteristic of campaigns to increase people’s “awareness” of racism: that the main conceptual words are not observable and are generalized across people, settings, behaviour, and time. What is done might work but the language is unhelpful.” As such, there are clear limitations to this approach in and of itself, suggesting the need for nuanced and contextualised discussions around racism with young people (Cameron and Swift 2017).

Because of these issues, some interventions aim to challenge racism through links to emotion. This approach is used by Hope Not Hate (2019), whose workshops aim “to provoke an emotional response from the class, through either storytelling or a form of activity (normally rigged so that the class can experience the feeling of injustice before discussing it).” A common and widely used example of this is the ‘brown eye, blue eye’ experiment popularised by Jane Elliot (Peters 1971). Indeed variations of this approach have been used effectively by organisations such as Show Racism the Red Card and Media Cultured. As noted above, there is a distinction between knowledge and emotive based approaches to sessions, and CYR interventions tend to incorporate both elements. Where facts and figures may be used (sparingly), these are made relatable to young people.

Another key debate with regards to effectiveness is the level and intensity of interventions. Specifically, the effectiveness of shorter term ‘one-off’ sessions as opposed to longer term sessions over a sustained period of time (Lemos 2005). ‘One-off’ sessions in themselves are effective as they can give “learners the opportunity to explore ideas and information for themselves and helps to maintain a positive, engaging environment.” (EqualiTeach 2019: 8). A key point here is that their success is dependent on ‘follow-up’ work to solidify these points. This would indicate the need for “greater emphasis on challenging prejudice as a continuous theme within formal educational curricula.” (Kingett and Abrams 2017: 7).

There is also a wider point here with regards to the accessibility of young people in order to take part in longer sessions. For example, schools will find it difficult to take extensive time away from the curriculum, and education and skills projects tend to be relatively short term. Thus there are practical issues. Likewise, when longer term interventions are put in place, there are issues with regards to whether young people will complete, as they may move schools, be excluded etc. We also found this issue in RAP. Nonetheless, it is clear that longer term interventions are valuable, particularly where racist attitudes and behaviours are deeply embedded within young people.

Another potential practical issue with regards to shorter term interventions is the level of *a priori* knowledge of a particular group. In short, it is not always clear what young people’s knowledge, experience and attitudes around racism are in any given group. This can be negated somewhat by initially having a range of resources within sessions to reflect different learning styles (Hope not Hate 2019) and by being responsive to the needs of particular groups by developing bespoke sessions (EqualiTeach 2019).

Here, we use pre-workshop questionnaires with contacts to establish what they believe to be the main issues with their groups and we have also developed bespoke sessions, sometimes building upon further themes which emerge during interventions. We also incorporate specific local examples within our sessions in order highlight the relevance of our sessions to young people.

This is particularly necessary, as for many young people racism remains an abstract concept, seemingly divorced from their day-to-day lives, particularly in less diverse areas. This is particularly true of White British young people. Less so for ‘BAME’ young people. Indeed, the majority of young BAME people we have worked with have experienced some form of abuse. This is also reflected nationally. For example, “In a survey carried out by the Department for Children, Schools and Families (DCSF) in 2006 of 34,428 pupils across four different age groups, virtually every single pupil of minority ethnic heritage had been verbally abused on the grounds of their ethnicity.” (Home Office 2016: 23). In addition to themes addressed, as the project has evolved, key themes have emerged that have influenced the nature of our content and delivery. This may be because particular trends can be noted. For instance, particular areas where views may be stronger or more focused on particular groups. Similarly, another key aspect has been developing the project based on the views of young people that have taken part in sessions. This is an ongoing process, and was particularly valuable during the first 12-18 months of the project. This allowed us to establish what young people did and didn’t like about sessions and alter accordingly. This is a particularly important ‘virtuous circle’ (Kingett and Abrams 2017).

Another key theme is the implementation of a ‘safe space’ for young people to discuss racism. This is often made clear at the start of sessions through a variety of methods (see Kingett and Abrams 2017). This is particularly

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necessary given the emotive and controversial nature of racism (Wilson 2017). It is also important for young people to feel able to contribute openly to discussions, and we also adopt this approach. This is necessary as Bhavnani et al (2005: 3) point out “Talking about racism openly, without fear of ‘political correctness’ and with a genuine aim of articulating confusion and ambivalence appears to be an important prerequisite.” Thus it is important to “create a safe, non-judgemental learning environment, where everyone feels valued and included.” (EqualiTeach 2019: 8).

Once an open and honest environment has been cultivated, young people are more likely to express views that may not be seen as ‘politically correct.’ As with society in general, young people often display hostility towards what is perceived to be political correctness. Nonetheless, they CYR team are keen to create space for such views to be aired and then responded to or ‘challenged’. Here it worth quoting Ramalingam (2014: 28) at length:

“When individuals express ideas contrary to popular norms against racism, there is a tendency to deny them the right to be open about these grievances. The tendency to deny and shut down conversation with ‘don’t be a racist’ can inadvertently push people further down the path to radicalisation. It is important for those with grievances to have their views listened to and heard, before they can be challenged. This kind of approach is often not easily achieved in a mainstream educational setting, and may require special educational programmes that can provide a safer environment for people to express and discuss unsavoury opinions.”

This is often based on an informal and conversational style approach, particularly in smaller groups. We try to encourage discussion between young people where possible as this allows young people to learn from each other, which is something they enjoy and is an effective way of learning (Ramalingam 2014; see also Wilson 2017). In larger groups, these views are often generated through activities designed to be completed in small groups, and then responded to in a whole group setting. Here the aim is that “young people are armed with the necessary critical thinking skills to deconstruct misinformation about people and aspects of their identity, which empowers them to reject hatred and prejudice.” (Kingett and Abrams 2017: 10).

When the ‘safe space’ is implemented properly, this also limits the number of ‘socially desirable’ answers given by young people (Kingett and Abrams 2017). In essence, where young people say what they think project workers want to hear, rather than what they actually want to say or that they believe. This approach has been particularly fruitful in our sessions, providing an opportunity for young people to talk openly and honestly. In discussing numerous themes, it can also become apparent when young people give such answers, particularly when they are vocal during sessions. Though it should be noted that in our shorter sessions not everyone will get the chance to talk, particularly in larger groups. This may be for a variety of reasons. For example, young people may be shy, or they “realise that to be discriminatory is wrong or learnt not to use racist language in public.” (Hopkins et al 2015: 35).

Nonetheless, a crucial aspect underpinning our interventions is to allow young people to express their views, and then to ‘challenge’. This is often done by other young people within groups. This can be particularly effective. Often though, views are ‘challenged’ by project workers. Here it is important to stress that challenging is not necessarily a ‘one size fits all’ approach. As will be made clear, challenges are made relative to the point, how it is made, why it is made, when it is made, etc. A crucial continuity however is the need not to ‘shut down’ young people, as this severely limits the effectiveness of any potential counter-narrative. As such, what is deemed successful with regards to challenging is also subject to gradation, particularly linked to ‘types’ of young people. As such, our shorter sessions may not necessarily be effective for all young people, but most certainly are for others. This is particularly true where young people display especially strong viewpoints and attitudes. Though here, as we have developed relationships with various organisations, we have been able to deliver some follow-up interventions where particularly concerning viewpoints were raised.

Whilst it may require time for project workers to fully discuss and respond to points raised during sessions, we are keen to limit the didactic nature of sessions where possible as this limits their effectiveness. Here Griffith and Burns (2015: 15) highlight the value of 30:70 lessons, whereby “only 30% of the lesson is teacher led, while the rest of the time the class leads its own learning. Without this kind of weighting, there simply isn’t enough time for learners to get into the flow in the lesson.” Though this is often dependent on interaction from young people in order to stimulate and encourage debate. Without this interaction the proportions can shift, but this is an ideal weighting.

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**Before moving on to Part Two it is worth underscoring some key aspects of the CYR interventions, as they inform the key findings of the project:**

- > Tailored and bespoke sessions responding to particular, often specific local needs
- > Learning from young people on what they do/don't like about sessions
- > 'Safe space'- when done well limits 'socially desirable responses'
- > Allow young people to express their views, and then to 'challenge'
- > Challenging within groups, young people learning from each other
- > Challenging by instructors, 'challenging' is not a one size fits all approach
- > Likewise, success is not a one size fits all approach

## Types of Delivery

Before presenting the findings, it is helpful to outline the different forms of delivery of the project. The majority of our delivery comes from workshops and our Racism Awareness Programme (RAP). Most data presented and discussed here will relate to these two methods of delivery. We have also developed additional bespoke sessions, often at the request of organisations, which have been delivered to young people and to adults. Not all of these forms of delivery will be included in the findings of this report, but they are still worth noting, as they highlight the scope of project delivery beyond its initial goals.

### Workshops

Workshops to both targeted and universal groups represent our main form of delivery. We have delivered 362 awareness raising workshops to over 7,282 young people from September 2016 to April 2019. This has far exceeded the expected figures for the project, of 2,250 young people. Workshops address local issues related to racism, and often focus on key topics in conjunction with the organisation we work with, including: use of language, immigration, Islamophobia and the far right. These awareness-raising sessions tend to be 'one-off.' The number of themes covered depends on length of sessions (generally 2-4 themes in a particular session) and also what topics we are requested to deliver by educational providers. Here, our main remit is to: increase acceptance of others, increase awareness of the impact of racism, and to encourage young people to challenge/report racism. These aims are reflected in all other forms of delivery.

### Racism Awareness Programme (RAP)

RAP also forms a large part of our delivery. Having trialled various formats, RAP is a one-day programme. We have delivered the training to 20 cohorts comprising 177 young people from January 2017 to April 2019. This has far exceeded the expected figures for the project, of 120 young people. RAP covers a variety of topics including: communication skills, history of racism, religion and culture, hate crime and the law and 'challenging' scenarios. Here greater emphasis is placed on challenging racism. In RAP we train young people to become RAP ambassadors. Ambassadors are trained to: educate others, report racism, challenge racist behaviour and to provide support for those affected by racism.

### Transition sessions

'Transition' sessions represented our first bespoke sessions. In July 2017 we delivered our initial workshop to year 6 students to two primary schools in County Durham. We then delivered a second session to them when they were in year 7 in January 2018. In total, 31 young people completed both sessions. The aim was to assess whether the transition from primary to secondary school had any influence on their views, attitudes and opinions related to racism.

### Far right

The far right is a topic that we have covered with young people in our workshops. Here, we deliver this topic to young people aged 14 and above. We have also delivered bespoke sessions on the far right specifically. This was in response to concerning comments made within our initial workshops. In total, 108 young people took part in the sessions. The aim was to: increase awareness of the far right; highlight the use of social media by far-right groups to increase support/membership; and to make young people aware of the consequences of involvement with the far right.

## Radicalisation

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This session was developed following concerns raised when a person answered “if someone asked you to put a bag in Tesco, would you do it?” and the person replied “no, I shop in Sainsbury’s.” This raised concerns around radicalisation/vulnerability. As such it was agreed we would deliver a workshop to address these issues. These 2 sessions have been delivered to 20 young people aged 16 and over. The aim was to increase awareness of the key indicators by going through a mock radicalisation process, step-by-step.

## Full Day Carousel

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This form of delivery is unique, as numerous workshops were delivered by project workers and teachers to young people during a carousel day. This was so that all of the key topics could be delivered. All sessions were designed by the project, and teachers were given training on how to deliver them. Topics covered included: Introduction to racism, Islamophobia, the far right and use of language, immigration and religion and culture. 218 young people took part in the Full Day Carousel.

## History- Additional drop-down day sessions:

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Generally workshops are delivered by both project workers. However, some schools have requested for additional sessions to be delivered, particularly during drop-down days. In response, we have developed a specific session on the history of racism. This session explores historical and recent examples of racism. It also utilises the pyramid of hate to get young people to understand the impact of ‘low-level’ racism and how it may escalate. In total, 259 young people have completed these workshops.

## Culture- additional sessions delivered within drop-down days

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Culture is a topic that we cover with young people in RAP. We have also delivered bespoke sessions on culture specifically. This was in response to concern over a lack of integration between students of various nationalities/ethnicities within a school. As such we developed a session to increase young people’s understanding and awareness of various cultures, and to get them to consider their own cultures. Here we also included material on DNA heritage tests to get young people to consider the extent to which DNA is shared. 209 young people have completed this session.

## Police/Fire Cadets- Second session

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As noted above, we have delivered sessions to a range of groups. Often, these have been ‘one-off’ sessions (excluding transition sessions). However, we have delivered supplementary sessions to police and fire cadets. These have been delivered in the style of an ‘opinion forum’, in which key topics from initial workshops can be discussed in greater detail. The aim is to consolidate and expand their knowledge and understanding of racism.

## Media Influences

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This session was designed in conjunction with young people from a local community group, who identified topics they would like to learn about in an introductory session. As such, this session included: a debate forum, Fake News and Conspiracy theories. This linked to the wider aim of the group to increase their media literacy. The material was then covered in a full day session, and was completed by 8 young people.

## One-to-One

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This is another form of delivery that has been trialled. Whilst the majority of sessions we deliver are based on group work, we have also trialled one-to-one interventions. These are in response to concerns over young people who have displayed racist attitudes and behaviours. The aim is to develop tailored sessions on a weekly basis to understand what may be motivating their racism and put measures in place to address the issues raised. So far, these have been delivered to two young people.

## Group based sessions

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Similar to above, weekly sessions have been delivered to young people who have displayed concerning attitudes and behaviours related to racism. However, these tailored interventions have been delivered to a group rather than individually. The aim is still to understand what may be motivating their racism and put measures in place to address the issues raised. So far, these have been delivered to 10 young people.

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## Community Group Sessions

Some sessions have also been delivered less formally. This is particularly the case where sessions have been delivered to youth groups. Such settings do not necessarily lend themselves to more structured sessions that are usually delivered by the project. The content delivered is similar, but as young people drift in and out sessions, they are not formally evaluated. So far 30 young people have taken part in such sessions.

### Sessions with adults:

#### *Hate Crime/Mate Crime*

Though of course, the majority of sessions delivered are related to racism, we have also delivered sessions on mate crime. Mate crime is where a vulnerable person is befriended with the intention of exploiting them, this may be financially (Mencap 2019). Here, there is crossover between mate crime and hate crime. This session was based on mate crime training attended by project workers. So far 15 adults have completed this session.

#### *Workshops*

Though the emphasis of the project is to work with young people, we have also delivered session to adults. This has included sessions to fire officers, based on similar themes from our initial workshop. This followed on from suggestions from fire cadet leaders who were impressed with workshops delivered to cadets, and suggested also delivering the session to other officers. 12 adults completed the workshops.

#### *Ambassadors*

We have also delivered sessions to adults that work in ambassadorial roles. This was based on issues of racial abuse that some ambassadors had experienced when fulfilling their roles in the community. As such sessions were designed to give adults practical tools to respond to racism they may encounter in their roles. These sessions combined material from our general workshops and the sections on Challenging Racism from RAP. 13 adults completed the workshops.

## Community Events and Engagement

In addition to the range of delivery, the CYR team has also attended/delivered numerous community events. These include:

### Community engagement

Attending events in the community, particularly in areas that the project intended to start delivery. Here, members of the CYR team ran stalls at community events, sometimes assisted by young people involved with the project. This helped to raise awareness of the project in the community, whilst also speaking to local people to gain a greater appreciation of racism within their community. This has spanned numerous events in various locations, including: Peterlee show in County Durham, Diwali celebrations in Sunderland, Middlesbrough Mela and NCS events in Stockton and Darlington.

### Attending events with RAP ambassadors

The CYR team has organised numerous community events for our RAP ambassadors to attend in order to further develop their understanding of themes related to racism. This has included ambassadors attending taking part in a guided tour and workshop at Durham Oriental Museum and attending a talk at Durham Book Festival by author of *The lightless Sky*, Gulwali Passarlay.

### Organising events for young people and practitioners

In addition the CYR team has also organised events for young people and practitioners that we have worked with. This has included an interactive exhibit '*Children Under the Nazis*', delivered by Dr. Beate Müller from Newcastle University. We have also delivered a joint session on World Religion Day/Holocaust Memorial Day. These preparations were also aided by resources from the North East Religious Learning Resources Centre, the Centre has been particularly helpful in assisting the project throughout. Another example is our Celebration Conference Event. Here various practitioners/organisations/people we worked with were given the opportunity to highlight their work with the CYR team, and also to tell others about their role/work. This event also allowed the opportunity for young people to highlight their involvement with the project and how it has benefitted them.

# Part Two-

## Key findings

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### Methodology

Part One has provided an overview of the CYR project, and outlined the ethos of the project and hinted at some of the methodology. Before presenting the findings from these interventions it is useful to provide a little more clarity on the methodology to further contextualise these findings. This is not an exhaustive account of the methodology used, or of all the different tools used within the evaluation (these will be mentioned where appropriate as findings are presented). Rather, it should make clear what methods have been predominantly used to evaluate the effectiveness of the project, and why they have been utilised. This discussion will focus predominantly on awareness raising workshops and RAP.

First, it should be noted that this project has been conducted in conjunction with the ethical guidelines laid out by Teesside University and the British Educational Research Association (BERA). Given that the project is based on work with young people, conducting the research appropriately is of utmost importance (Alderson and Morrow 2011, Pickles 2019). Throughout, young people have provided their assent to take part in the research, and consent has been gained by education providers (e.g. colleges and education and skills projects) for short term interventions (e.g. workshops) and by education providers and parents/guardians for longer term interventions (e.g. RAP).

Throughout, each intervention has been rigorously monitored, in order to implement continuous improvement and identify the strategies and aspects of each delivery model which maximises success in reducing racism and hate crime amongst young people. This evaluation has taken place on an ongoing basis, in order to facilitate development and continuous improvement. In doing so, a range of methods have been used specific to each intervention in order to measure their effectiveness. As Cameron and Swift (2017: 8) note “Measures of immediate impact, long-term impact and behavioural outcomes are essential for rigorous evaluation of prejudice-reduction interventions.”

Workshops have been measured utilising a mixed methods approach, through questionnaires completed by young people immediately after the session and by observations made by the researcher(s) during sessions. The short questionnaires completed by young people (see Appendix 1 for the questionnaire used), provide a good indication of the effectiveness of each session linked to project KPIs. However, “Attitudinal change is a long-term process, however, and as the above account has hopefully shown, these ‘success indicators’ can only tell part of an unfinished story.” (Dadzie 1997: 82).

It was agreed to only use ‘after’ questionnaires for practical reasons. Namely, the difficulties in getting questionnaires completed beforehand and the lack of time available to complete questionnaires at the start of sessions. Indeed as Kingett and Abrams (2017: 27) note “Evaluations inevitably involve trade-offs between comprehensive measurement and ideal design against the accessibility of participants, the time available to work with them, and the resources available to develop, conduct, analyse and interpret the evaluation evidence.”

However, as the project developed we began to employ ‘pre-workshop’ questionnaires (see Appendix 2) which were completed by members of staff who organised sessions within educational settings. These were used to inform the subject matter covered during sessions and to identify any requirements necessary for us to ensure that the workshops were accessible for all young people.

Quantitative and qualitative methods are both valuable in exploring themes around racism. Though there are benefits in the increased ability of qualitative methods to gain a greater appreciation of meaning and context with regards to the formation of views (Quraishi and Philburn 2015, Wilson 2017). Here, the observations made during sessions provide additional context to these findings, and help to explain young people’s responses. These observations detailed a range of relevant factors: the effectiveness of delivery of project workers; young people’s thoughts and views on topics covered; young people’s responses to material covered (i.e. what did/didn’t work during sessions and why).

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As such, the role of the researcher could be summarised as 'a critical friend.' As noted earlier, this is a unique approach for anti-racism interventions, particularly for the lifespan of a project, rather than its endpoint. These observations were particularly helpful in developing the content and delivery of the project throughout. Though 'a critical friend', it is important to make clear that the evaluation of the project was done in partnership, rather than "academics and practitioners (often) working within separate cloisters without having sufficient regard for the benefits of operating in tandem." (Chakraborti 2015: 580). Importantly, this combination of methods helped to identify aspects that were ineffective, but also what elements young people enjoyed and which could be built upon to improve effectiveness. As noted earlier, this increased level of scrutiny has also helped to identify a range of effective interventions specific to types of young people rather than a one size fits all approach.

Within RAP, a similar combination of methods was utilised. However, given the additional length of the intervention and its ongoing nature, it opened up avenues for further methods of evaluation. Before and after questionnaires were used to both establish baselines and to measure subsequent changes in attitudes (see Appendices 3 and 4). These were designed predominantly to assess young people's willingness to challenge racism, but also more generally to identify their understanding, attitudes and views around racism generally. RAP sessions were also observed in a similar fashion to workshops, albeit over an extensive period of time. Here, 'focus groups' were also used to further measure the effectiveness of RAP, conducted after young people had completed RAP. Crucially here, they allowed for young people to identify their own knowledge and experiences of racism, to expand on what they did/didn't enjoy about RAP and to further outline their own willingness to challenge racism in a confidential environment. This is important as the research "process is more useful if it is two-way, when researchers listen to participants, sort out misunderstandings and discuss with them about how the research could be improved." (Alderson and Morrow 2011: 96). Indeed, focus groups were particularly helpful in the evolution of RAP, in order to make it effective, educational and enjoyable for young people, giving them an active voice in its development.

Hopefully, the data presented as a result of these methods will be beneficial for a range of organisations committed to tackling racism amongst young people.

## Typology of young people:

Before presenting the broader findings from the work of the project, it is useful to further contextualise these findings and subsequent suggestions. Here, it is worthwhile presenting a broad typology of young people, with regards to their understanding, thoughts, feelings and attitudes related to racism. This refers broadly to types of attitudes displayed by young people, and within sessions young people may fall into a range of these group types. Based on the variety of delivery, young people are likely to fall into one of the following five categories:

### Hostile

Young people in this group have the most negative attitudes, and display racist attitudes and beliefs openly within sessions. They are willing to openly challenge project workers and often demonstrate a disbelief/disinterest in the sessions throughout, and are less likely to take on board the information presented within sessions. As such they are the most hostile group, but comprise a relatively small number of young people. Here, their criticisms and strong opinions tend not to be based on evidence or personal experience. Where they are based on personal experience, it becomes much harder to address. There is a clear sense of anger, frustration and resentment underpinning their comments and views. These views may be influenced by a combination of: parents, friends, media, and norms within the community. These influences are each used to justify their own thoughts and attitudes around racism. Young people in this group will often be from areas with a lack of diversity and with high levels of deprivation. Though not everyone will be from deprived areas within this group, highlighting the importance of perceived deprivation (Pilkington 2018). Such attitudes are also most likely amongst older groups that we work with. Because of the tenacity and commitment to their views, young people of this typeset require more focused interventions over a sustained period of time.

## Critical

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This group shares a lot of similarities to the 'hostile' group. Young people in this category are less likely to be as vocal and confrontational. This can make them harder to identify as they may be choosing not to vocalise their thoughts and avoid discussion for fear of persecution. As Thomas and Henri (2011: 80) have noted "Many young people were able to identify the discrepancy between their views and feelings towards race and racism and the views they were meant to express as part of the orthodoxy of anti-racism." Nonetheless, when they do identify their views, they are slightly more open and receptive to some of the material covered. Here, they may take some points on board, but would do so reluctantly, and would not necessarily agree with most material covered. This group comprises a slightly larger proportion of the young people we have worked with.

## Mixture

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This group is generally 'in the middle' and comprises a significant proportion of the young people we work with. They will display a mixture of positive and negative attitudes to varying degrees, and this group is best thought of as a continuum. There is less likely to a belief of an 'us and them' attitude related to racism, and stronger attitudes tended to be focused on one group of people (often Muslims) rather than a combination of groups. Tellingly here, young people in this category are more likely to consider critically how their views are shaped by external forces and will consider different viewpoints. Here this may be difficult because of the potential implications for considering different viewpoints, particularly when the material covered is opposed to what they have learnt from family and friends. It is often easier to challenge attitudes that have been formed by other influences such as the media. Where there is confusion/tension, younger groups tend to be more willing to accept and take on-board information delivered. Nonetheless, it is generally easier to challenge such attitudes because there is less commitment to them, and they are not necessarily motivated by a clear anger/hatred towards others, but rather a degree of naivety and ignorance. Those in this category with more challenging views are not generally basing these views on evidence or their personal experiences.

Some in this category will be willing to address their concerns/confusion directly with project workers, but are still influenced by societal norms and parental influences. They are often willing to discuss key points and material and will consider alternative viewpoints. Though not all young people in this group are necessarily vocal and forthcoming. For example, some will whisper concerns during sessions, some will remain apathetic throughout and may not necessarily display any attitudes either way, and some may make comments at the end of sessions but not necessarily during them. Generally though, whether vocal or passive, young people in this category may have some comparatively minor concerning views but are receptive to challenges and will take most alternative viewpoints on board, and some may retain some negative views but in a diminished capacity. As such, though there is variation within this group generally there is no clear need for more focused work. Delivery from the project is sufficient to provide alternative viewpoints, which would benefit from being cemented with follow-up work, which may be delivered through the educational provider (e.g. schools/colleges) or through refresher sessions.

## Accepting

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Those in this category have generally positive attitudes and are open-minded and accepting of others. Here it is often a case of 'preaching to the converted', and they are unlikely to think badly of others. This may be due to increased time spent with people of different backgrounds, particularly in more diverse areas, but this is not always the case. A lot of accepting young people also come from less diverse areas. Though a related issue here is that they are accepting, but less likely to view racism as an issue that affects them directly, and as such they are perhaps not likely to challenge racism. That said, people in this group may challenge the views of others they do not agree with during sessions.. Generally, this group do not need further work, but could be encouraged to be more active in response and more alert to racism. Though even within this group young people that would generally consider themselves accepting, might display some negativity towards some groups, but will often change their stance if provided with counteracting viewpoints. People in this category are also most likely amongst younger groups. Or in areas of relatively high levels of diversity, or where young people have diverse friendship/family groups.

## Challengers

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Those in this category display the same attitudes and viewpoints of the 'accepting' in terms of acceptance and understanding of others. A crucial difference here is that they are openly willing to challenge other young people within sessions or others in general. Here they acknowledge the issues of racism even if it does not affect them directly. However, those in this category often are personally affected, or know people that are affected, by racism.



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## Overview

For a helpful summary of this typology, see Table 1 below.

**Table 1: A Typology of Young People**

Type	Acceptance	Understanding	Challenge
Hostile			
Critical			
Ambivalent			
Accepting			
Challengers			

With these broad categories in place, it is now useful to explore key findings with regards to young people's understanding and views around racism. These findings and viewpoints will be related to the above typologies throughout.

## Quantitative Findings

As has been made clear, the evaluation of the project has utilised a mixed methods approach in order to evaluate the range of interventions delivered. Here it is first useful to outline the findings from quantitative methods used. These findings act as an important foundation on which to assess the effectiveness of interventions with regards to Challenging Youth Racism. These findings will then be further contextualised as each 'key theme' is addressed shortly. Again, this is not aimed to be an exhaustive evaluation, but rather to highlight key points arising from questionnaires used to evaluate 'workshops' and 'RAP'.

## Workshops

From September 2016-April 2019, a total of 362 sessions have been delivered to 7,282 young people. This has far exceeded the initial KPIs for the project of 2,250 young people. Sessions have been delivered to an even mixture of females (51%) and males (48%), with some young people identifying as 'trans' (1%). Since June 2018, we have also captured data on young people's ethnicity and religion. With regards to ethnicity, the majority of young people identified as White British (88%), and this figure would be higher if all sessions from County Durham measured ethnicity (see Table 10 below for a more extensive breakdown). In terms of religion, it is worth noting that the majority of young people identified as 'No religion' or 'Atheist' (69%), with 20% identifying as Christian (see Table 2 for a more extensive breakdown).

**Table 2: Participants' Religion**

Religion	Frequency	%age
No Religion	1024	66
Christian	286	18
Buddhist	1	<1
Hindu	5	<1
Jewish	1	<1
Muslim	106	7
Sikh	10	<1
Atheist	95	6
Other	28	2
Total	1556	100.0

As noted, we have delivered predominantly to young people aged 11-19. It is useful to note that we have delivered to an even mixture of age groups within this bracket, with around 50% of workshops delivered to young people aged 10-14 and 50% to young people aged 15 and older. It is also useful to outline the types of group that we have delivered to, detailed in the table below.

**Table 3: Educational Providers Delivered To**

Type	Frequency	%age
Secondary school	4,229	58
College	1,474	20
Youth and community groups (include cadets and NCS)	1,086	15
Education and Skills projects	339	5
Specialist education provider	134	2
Total	7,262	100

It is also worth highlighting where sessions have been delivered:

**Table 4: Locations of Workshops**

Location	Frequency	%age
County Durham	4,221	58
Middlesbrough	1,144	16
Darlington	210	3
Gateshead	609	8
Sunderland	845	12
Newcastle (North Tyneside)	206	3
Tees Valley (Stockton, Hartlepool, Billingham)	27	1
Total	7,262	101 <sup>1</sup>

It is also worth noting the size of groups:

**Table 5: Size of Groups**

Size	Frequency	%age
0-9	541	7
10-19	1,775	24
20-29	2,913	40
30+	2,033	28
Total	7,262	99

With these points in place it is now worth highlighting how effective sessions were in three key areas:

- > Increasing young people's acceptance of people of a different religion, nationality and/or skin colour.
- > Increasing young people's understanding of how racist behaviour impacts people
- > Increasing young people's willingness to challenge or report people responsible for racist behaviour

It should be noted that 'Positive' responses include: 'I already have this' and 'Yes, it has increased'. 'Negative' relates to the response that 'No, it has stayed the same'. Additionally, where young people have not answered questions, these results have been omitted. This could be for many reasons, including young people not completing the session or not wanting to complete the questionnaire. The table below shows the responses of those that did.

<sup>1</sup> Percentages have been rounded up or down to the nearest whole number, occasionally resulting in a total greater or lesser than 100%

**Table 6: Participants' Responses to Sessions**

Question	No	Already had	Yes
Acceptance	1,070/7,060 15%	2,616/7,060 37%	3,374/7,060 48%
Understanding	655/7,045 9%	1,822/7,045 26%	4,568/7,045 65%
Challenge	1,185/6,776 17%	603/6,776 9%	4,988/6,776 74%

As can be seen the majority of young people found the sessions beneficial. With regards to acceptance, around 85% were deemed 'positive'. With regards to understanding, around 90% were deemed 'positive'. With regards to challenging, around 77% were deemed 'positive'. As noted, these findings will be give more context throughout. However, it is worth highlighting that these figures do suggest that the majority of young people have benefitted from undertaking these workshops.

**To summarise then,**

- > 85% of young people maintained or increased their **acceptance** of people of a different religion, nationality and/or skin colour.
- > 48% of young people increased their **acceptance** of people of a different religion, nationality and/or skin colour.
- > 91% of young people maintained or increased their **understanding** of how racist behaviour impacts people
- > 65% of young people increased their **understanding** of how racist behaviour impacts people
- > 83% of young people maintained or increased their willingness to **challenge** or report people responsible for racist behaviour
- > 74% of young people increased their willingness to **challenge** or report people responsible for racist behaviour

**RAP**

The slightly lower figure for 'willingness to challenge' reflects the importance of further encouraging young people to do so. This emphasises the importance of our Racism Awareness Programme (RAP).

From January 2017-April 2019, a total of 20 RAP sessions have been delivered to 177 young people. Of these, 164 young people completed the training and became 'RAP ambassadors'. Those that did not complete the training have been discounted from the analysis. There have been a few reasons some people have not completed, such as illness or needing to attend other events (particularly in school), or because concerns were raised during sessions about the suitability of young people to act as 'RAP ambassadors' because of their strong views. This has exceeded the initial KPIs for the project of 120 young people, with more training to be delivered before June 2019.

Sessions have been delivered to a mixture of females (62%) and males (37%), with some young people identifying as 'trans' (1%). We have also captured data on young people's ethnicity and religion. With regards to ethnicity, the majority of young people identified as White British (87%) (See Table 12 for a more extensive breakdown). With regards to religion, it is worth noting that similar to workshops, the majority of young people identified as 'No religion' or 'Atheist' (67%), with 29% identifying as Christian (see Table 7 for a more extensive breakdown).

**Table 7: RAP Participants' Religion**

Religion	Frequency	%age
No Religion	119	67
Christian	48	27
Buddhist	1	1
Muslim	6	3
Sikh	2	1
Other	1	1
Total	2118	100

It is also useful to outline the types of group that we have delivered to, detailed in the table below

**Table 8: Educational Providers RAP Delivered To**

Type	Frequency	%age
Secondary school	113	69
Youth and community groups (include cadets and NCS)	33	20
Education and Skills projects	18	11
Total	164	100

It is also worth highlighting where sessions have been delivered:

**Table 9: Locations of RAP Delivery**

Location	Frequency	%age
County Durham	92	56
Gateshead (Northumbria)	36	22
Darlington	13	8
Middlesbrough	16	10
Stockton	7	4
Total	164	100

With these points in place it is now worth highlighting how effective sessions were in two key areas:

- > Increasing young people's willingness to **educate** others around racism.
- > Increasing young people's willingness to **challenge** or report people responsible for racist behaviour

Given the extended period of time, young people were able to complete before and after questionnaires. These have been condensed here to measure specifically if there has been any changes following RAP. Similarly to workshops, 'Positive' responses include young people that maintained and increased their willingness to educate/challenge. The table below shows the responses:

**Table 10: Participants' Responses to RAP**

Question	No improvement	Already had	Yes
Educate	36/164 (22%)	73/164 (45%)	55/164 (33%)
Challenge	46/164 (28%)	74/164 (45%)	44/164 (27%)

As can be seen, the majority of young people found the sessions beneficial. With regards to educating, around 77% were deemed 'positive'. With regards to challenging, around 62% were deemed 'positive'. As noted, these findings will be given more context throughout. Importantly, these figures do suggest that the majority of young people have benefitted from undertaking RAP.

**To summarise:**

- > 77% of young people maintained or increased their willingness to **educate** others around racism.
- > 73% of young people maintained or increased their willingness to **challenge** or report people responsible for racist behaviour

### **BAME young people**

It was noted earlier the number of 'White British' young people that we have delivered sessions to. Here it is worth highlighting the impact of our sessions amongst young 'BAME' people. Indeed, one of the aims for the project was for BAME groups to report increased confidence to engage in shared cultural activities and enjoy public spaces. Again it is useful to highlight this through workshops and RAP.

With regards to workshops, it was noted that the majority of young people are White British. Here it is useful to outline the different groups we have been delivered to, totalling 278 young people since June 2018. The figures below exclude White British young people and are based on measures used by Big Lottery (we did also collect more detailed data on ethnicity, see Appendix 5).

**Table 11: Participants' Ethnicity**

Ethnicity	%age of all young people	Young people with increased confidence
White Irish	4 (<1%)	3
White Gypsy or Irish Traveller	19 (<1%)	11
White Other	49 (2%)	38
Mixed	53 (2%)	39
Asian/British Asian- Indian	14 (<1%)	11
Asian/British Asian- Pakistani	61 (3%)	49
Asian/British Asian- Bangladeshi	9 (<1%)	8
Asian/British Asian- Chinese	3 (<1%)	3
Asian/British Asian- Other	7 (<1%)	6
Black/Black British- African	10 (<1%)	16
Black/Black British- Caribbean	2 (<1%)	3
Black/Black British- Other	7 (<1%)	4
Other- Arab	15 (<1%)	12
Other	2 (<1%)	2
Total	255 (11%)	205

Of particular importance is the number of young people that noted an increase in confidence as a result of workshops. This was based on a question asking this directly, but also the other measures noted earlier, and confidence in others to challenge racism. Based on these factors, it can be seen above that 205/255 young people (80%) from 14 different groups displayed increased confidence to engage in shared cultural activities and enjoy public spaces.

With regards to RAP, it was noted that the majority of young people are White British. What follows is an outline of the different groups we have delivered to, totalling 24 young people. The figures below exclude White British young people and are based on measures used by Big Lottery (we did also collect more detailed data on ethnicity, see Appendix 5).

**Table 12: RAP Participants' Ethnicity**

Ethnicity	%age of all young people	Young people with increased confidence
White Irish		
White Gypsy or Irish Traveller		
White Other	8 (5%)	6
Mixed	4 (2%)	4
Asian/British Asian- Indian	2 (1%)	2
Asian/British Asian- Pakistani	2 (1%)	2
Asian/British Asian- Bangladeshi	4 (2%)	4
Asian/British Asian- Chinese		
Asian/British Asian- Other		
Black/Black British- African	1 (<1%)	1
Black/Black British- Caribbean	1 (<1%)	1
Black/Black British- Other	1 (<1%)	
Other- Arab		
Other		
Total	23 (13%)	20

Importantly, a high proportion of young people noted an increase in confidence as a result of RAP. This was based on

the same methods noted earlier for RAP. Based on these factors, it can be seen above that 20/23 young people (87%) from 7 different groups displayed increased confidence to engage in shared cultural activities and enjoy public spaces.

Here it is useful to highlight the combined impact of workshops and RAP. In brief, the findings show that 225/278 young people (81%) from 14 different groups displayed increased confidence to engage in shared cultural activities and enjoy public spaces.

## Experiences of racism

### Types of delivery

This is clearly apparent across all themes, but becomes particularly evident in our longer forms of delivery, particularly RAP.

### Evidence used to support findings

Particularly comments made by young people during RAP, focus groups and workshops.

### Key themes

As is evident, racism is a topic that affects everyone. We shall first highlight various experiences of young people related to racism, in order to outline the importance of the subsequent discussion throughout this report. Though we work in areas of relatively low diversity this has not stopped young people racially abusing others. This can be seen in the accounts of young people that have racially abused others. There does seem to be a minority of young people that actually commit racist acts and these individuals are classed as hostile and critical (though as we will see, numerous young people demonstrate racist thoughts, but would not act on them). The accounts of experiencing racial abuse, or knowing someone that has, are unfortunately incredibly common amongst young people. There are also accounts where young people have personally experienced racism in their school and or community. These accounts noted below tend to come from RAP, as this allows greater opportunity to discuss racism, the effect it has on people and the motivations at play.

Here, it is worth picking out a couple of examples where young people have been racially abusive. When the terms are not abbreviated, this is because they have been stated directly, and often casually, by young people. As noted, it is rare for young people to talk openly about their own racism. However, their explanations and justifications for their behaviour are worth making clear. For example, one young person from Durham (13) explained their own racism as a retaliation to a someone who had teased them about the colour of their hair 'ginger'. Frustrated, they responded by calling them a "chocolate brownie". They also noted another incident where "*one time somebody called me a milky way, so I called him a chocolate muffin back, and I got arrested for it, how's that fair?*" They laughed about this when explaining, but didn't necessarily see themselves as racist. They got punished for the incident, and felt it was unfair that they were not punished anywhere near as harshly. Thus there is a sense of 'white' people been treated differently, unfairly, and others given preferential treatment.

Here then the justification for the behaviour was that it was in response to been abused. It is clear that there are often personal reasons underlying their abuse. This is not to justify such actions, but it is important to address these issues. Others have justified their own behaviour due to parental and community influences. For example another 13 year old from Durham had used the term Pa\*\*, knowing it was offensive but didn't think they should have been punished, as

*"I've heard my dad saying it. He heard it on the news, he's not racist... you know I got in trouble for being racist. But what I said, my dad says that everyone says it... I knew it was offensive, yeah, that's why I got told off [and would be suspended]."*

Another young person recalled an incident where they had used racist language within a local takeaway,

*"I remember getting chased out the Chinese for saying that before. I was on the phone to my sister and she asked what I was doing I said I'm in the chinkies, I got chased out with a baseball bat." (Gateshead, 16).*

Indeed, a number of young people have relayed similar incidents, where they felt justified because that is

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seen as an acceptable term. Further, there are often cases where racism can become normalised within friendship groups.

There are some commonalities in these accounts, namely that young people experienced some form of punishment (which they saw as unjust). Indeed, their involvement on RAP or in one-to-ones is often a punishment for their racism. This is clearly valuable, as many have noted the need for increased education in response to racism.

Most young people will not necessarily talk openly about their own racism, and may not be directly racist to others. However, it is apparent in the accounts of young people we talk to that they are likely to experience racism because of their: ethnicity, skin colour, nationality or religion. Unfortunately, accounts of personal abuse are prevalent amongst young BAME people. Indeed there was some shock in one group when a young person explained they had not been racially abused. There was a sense of jealousy amongst others in the group who had heard this regularly (Pa\*\*), with one sarcastically stating "*lucky you.*" (South Shields, 11-15). Encouragingly, one young person, a Syrian refugee from Gateshead (15) had noted they had not experienced any racism within school.

The majority though have experienced some form of abuse, or know someone that has. For example one young person from South Shields (15) explained how they had been targeted by this word (chi\*\*) because of their eyes: "*used to me before... people thought I had snake eyes (because they were almost closed).*" This was used towards her even though she had no Chinese heritage. Whereas another young person had been bullied for their Polish heritage (Gateshead, 15), but struggled to put their experiences into words: "*I've been through a lot... I don't know what to say*". When giving a definition of racism one young person explained it is when "*someone doesn't like you for who you are, so they tell you to go back home.*" They have experienced this a lot owing to their Welsh heritage (Durham, 17).

Other young people have noted examples where family members had been targeted, one young person from Darlington explained "*that happened to my cousin cause she's mixed race. She was in a car and a car drove past and with the windows down called her that [n-word]. She reported it to the police.*" They later explained the impact of racism, "*unless you have been insulted for something that you can't change [referring to her skin colour], you can't understand!*" (Darlington, 16). Another young person also gave an example to illustrate the longstanding nature of racism, "*my mum told me, she used to get called it and was bullied about it, at the time she was at school [Chi\*\*].*" Again they noted how the term was seen as something that slipped into language, and was a normal everyday word. (Newcastle, 13).

Young White British people tend to be able to easily shrug off racism, we also noted that those in accepting and challenger groups are also more likely to have diverse friendship groups. They are also quick to highlight that their friends are abused. One young person explained, "*I've heard my friend call that even though she is not from Pakistan, she looks vaguely Middle Eastern, but does not look like she is from Pakistan but she often gets called that (Pa\*\*).*" (Sunderland, 15). Another young person explained "*I was walking down the street with a friend and another person called someone that [n-word].*" (Middlesbrough, 11). Indeed, these young people are also more likely to challenge racism in sessions we deliver.

It is also of interest that a number of young people have noted incidents where they have seen racism in the community in various places: on the street, in town centres, in schools, in the doctors, and at football matches. This can be used by young people to justify their own racism. However, young people have also noted they have heard these terms but would not use them. Though they do often recognise it is an issue even in less diverse areas. For example one young person didn't think racism was a big issue because of a lack of diversity near where they live "*it's only shops', that you see people that are not White British. Yet others in the group quickly pointed out that such shops are often targeted, that they 'get egged and stuff.'*" (Durham, 15).

Another similar point is that in less diverse areas NHS staff are also more likely to be (noticeably) BAME. Indeed, this is often a point we address when discussing the positive aspects of immigration. Many young people recognise this as a good thing, though some will also point out this can lead to abuse, particularly amongst older people in the community. One young person from Sunderland (19) referenced a local hospital, where

*"There was a man that said 'I'm not getting treated by a non-white doctor' and he refused... do you know how rare that is? [Because] loads of English doctors have moved away because they get more money, so you get more non-white [staff], which is good. [They then related this to her experience at the GPs] where I live 'the foreign one does a better job than the white one... she's Pakistani... she's amazing."*

Similarly, we also highlight the positive aspects of immigration through the lens of football. Here, young people also

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commonly reference racism at football matches towards players. This has been particularly notable in Middlesbrough. One young person explained *“I’ve heard it [n-word] when [a football player] blazes a sifter over the bar.”* It seemed like this was a regular/common occurrence and nothing was done about this. (Middlesbrough, 13).

We can see in these responses, then, that young people are may condemn racism when they see it in the community, but are not necessarily likely to report it. However it is worth noting here the views of young people with regards to how such incidents are dealt with. This discussion will focus on schools initially, as this is where young people are more likely to be able to see how racist attitudes are responded to. The point here is to outline how young people personally believe incidents were dealt with.

Some have noted satisfaction with school responses. One young person from Newcastle (14) highlighted how a young Muslim person was bullied in their school, so their teacher did a variation on brown eyes/blue eyes (Peters 1971) *“to show the group how it feels”*. Here the person highlighted how this worked well, *“it happened in my class, the teacher separated us by brown hair/blonde hair... we were like why?”* Here the group recognised the wider point around the issues of singling people out. Whereas at a school in Durham, a group pointed out that their friend had been racially abused. In discussing the incident, the group felt that the school handled this well, as the incident was reported and the instigator was punished. It was never explicitly stated what the punishment was, but from context it appeared that the student was excluded.

However, there are also numerous examples where young people have noted frustration with school responses to racism. For example, younger students at the same school in Durham referenced above, were less satisfied. They explained that one of their friends had to move schools because of continual racist abuse, which was not successfully stopped by the school. They felt that this was really unfair and that the school should have handled things differently. They explained that there are a number of people who are racist in order to get laughs, *“because they think it is funny”*, and this makes it difficult to stop. Similarly, we have also worked with young people who have personally needed to move schools because of racism. One young person from Gateshead (11) of Eastern European heritage explained that her brother was racially abused, which was reported to the police, and the seriousness meant they needed to move schools.

Another young person from Gateshead (13) also noted an incident of racial abuse that had taken place at a previous school. This was not to them specifically, but they did not feel the school handled the incident well. Their friend was beaten up outside of the school. They were not happy as they were told by the teacher *“it has nothing to do with us, inform the police”*, as it did not occur on school grounds. Some other young people had also noted a lack of response from teachers. They referenced a primary school in Durham (15 and 16) where a young Lithuanian person was bullied. He was told by another person in the class *“I hate you”* because he was Lithuanian. They explained how this was seen as a fairly normal thing that *“was ignored by their teacher, they didn’t seem that bothered about it, like it happens all the time.”*

Other young people have noted that they would not necessarily report incidents. One young person from Durham (14) explained that they had been racially abused *“a couple of times by other students and not told any teachers or anything”*. Instead, she dealt with the incident herself and has not heard anything since, but explained they would tell someone if it persisted. Indeed, this is a common theme, a lack of willingness to report incidents of racial abuse.

Young people often note a reluctance to report racism. Their reasons include a mistrust of the police or the school they attend. Whilst others have noted that they would not report, and have instead responded to incidents personally. Additionally, some young people have noted a lack of awareness that they can or should report certain incidents of racial/religious abuse. For example, one young person from Middlesbrough (11) explained *“one time this man near where I live. There was 5 of us and this man called us that [N-Word]. Are you saying that we could have called the police?”* Indeed, it is because of the issues of underreporting that the main focus of RAP is to encourage young people to challenge and report hate crime within their schools and their community.

## What is racism?

Having laid the groundwork for the report, the main methods used to evaluate the success quantitatively, it is now useful to provide some additional context to these findings. This will be done with reference to the typology that has been outlined. As has been made clear, young people have a variety of knowledge, understanding and views related to various topics and themes associated with racism. This part of the report seeks to shed light on these in some detail. Here, typical responses for each theme will be noted in relation to different ‘types’ of attitudes we encounter. This will be expanded upon to highlight what key talking points are used by young people. As noted earlier, we are keen to provide space for young people to air their views openly and honestly. We then counter or



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challenge some of these views, and the main challenges will be outlined throughout. What works and what doesn't work with regards to meaningfully impacting young people's views on these various themes shall also be outlined. To begin we will look at how young people conceptualise and understand racism:

### Types of delivery

This is a universal theme, it is covered at the beginning of all sessions that we deliver.

### Evidence used to support findings

Observations during sessions, in which young people's responses are noted, and from RAP questionnaires where young people are asked to give their understanding of racism.

### Key themes

At the start of sessions, young people are asked to explain their understanding of racism. The definition we tend to use is when someone is targeted because of their: skin colour, religion/beliefs, nationality and/or culture. Generally, young people will highlight skin colour first. They often struggle to get culture, and often need prompts on this aspect. One young person gave a good definition that encapsulates these elements:

*"Racism is the deliberate discrimination against and bad treatment towards individuals or a group with a different skin colour, culture or religious background."* (Gateshead, aged 12).

Young people will often note 'race', this is an aspect that we omit because of issues around the value of the term as a signifier. Some young people may also offer answers that are not necessarily linked to racism. This is predominantly linked to sexual orientation and hair colour, specifically *"if they're ginger?"* Nonetheless, we use a relatively simple definition, and most young people tend to have a good understanding of what racism is.

### Successful and Unsuccessful Challenges

As noted above, most young people are generally comfortable with the definition used. They also take on board the explanations given as to why certain elements are not included. For example, on race, some young people will immediately point out that we are all *"part of the human race"* themselves. They also take on board that sexual orientation is linked to another protected characteristic, and hair colour will likely come under bullying.

We do not necessarily encounter many challenges around this definition of racism. Though, there have been some instances where young people have highlighted a belief that 'only white people can be racist.', or that white people can't be victims of racism. This distinction is made clear, by re-affirming that racism is when someone is targeted

Word Cloud highlighting variety of responses from young people across the North-East since July 2018



because of any of the four elements. This is supported by a discussion of the MacPherson definition of a racist incident, which emphasises perception “any incident which is perceived to be racist by the victim or any other person” (The Guardian 1999). Young people generally take on board the point around how certain incidents may or may not be perceived as racist, as it is subjective, but that such incidents would be investigated as racism if reported as such.

This is an aspect, in which the key components of racism, and the importance of perception and that anyone can be targeted, are all understood by young people. Though it should not necessarily, be assumed that all young people are comfortable. For example, some young people have difficulty in understanding the difference between nationality and skin colour. For example, one young person struggled to accept that someone black could be British. This was evident in a discussion of a video clip we use in which a black British woman verbally abuses three Muslim women (Readhead, 2015). Here the young person responded with comments, including:

*“She said ‘go back to your own country’, but she’s not from this country... [When challenged on this by their teacher, they responded]... ‘yeah her parents might have emigrated, but she’s still not British’... only people from Britain are white skinned!”* (Gateshead, aged 14).

Here this young person’s comments would be classed as ‘hostile’. This belief is evident in the common question asked to non-White-British people “where are you really from?” (See Shukla 2016). A wider point here is the belief, particular in areas of little diversity, is that only white people can be British. Fox et al (2015: 740) note “This is precisely how whiteness operates for the dominant majority, as an invisible basis of privilege and power, unquestioned and unchallenged” (see also Ambikaipaker 2015).

Yet, there remains a belief amongst young people that racism is also giving preferential treatment to others, in a manner that is unfair. This belief is particularly fervent within ‘critical’ and ‘hostile’ groups and is difficult to unpick, particularly in shorter sessions. This might also explain why young people tend to immediately link racism to skin colour, often making a fairly monolithic distinction between ‘white’ and ‘black’, i.e. that racism is when white people are racist to black people. For example, one young person from Sunderland (17) questioned “**so if a black person called us white that would be racist?**” Although young people generally claim knowledge and understanding of racism, and in more general terms that it is bad, they may still hold troubling views, as we will see shortly.

## Use of language- Black

As can be seen then, there is a tendency for young people to view racism as an issue of white and black people as distinct. A related theme that we cover in depth is 'use of language'. This discussion has become part of the evolution of the project. In initial sessions in areas we cover, we tend to ask young people to write down any racist words they are aware of. This simple technique has been helpful in identifying what terms young people are familiar with. The table below shows some responses from young people across Durham...

Racial Slur	Frequency
N***er/n***a	376
Paki	129
Black/Blackie	54
Coon	48
Chink/Chinky	44
Coloured/colourful	23
Nig-nog/Golly-wog	21
Black people as animals... (monkey, raccoon, badgers, go back to the jungle, pig, King Kong, ape, gorilla)	19
Types of chocolate- (dark chocolate, snickers, chocolate drop, cocoa-pops, hot cocoa, hot chocolate, brownie, chocolate bar)	18
White... (Milk bottle, cracker, albino, mackerel, vanilla, white chocolate, milky bar kid)	18
Asian (slanty eyes, curry muncher, Japo, rice picker, sand monkey; towel head; ching-chong; smelly Arab)	17
Negro/Nigo	16
Black ... (bastard, dirt, cunt, pile of black shit, people suck, scum)	13
Slave/Cotton-picking	12
Terrorist... (Muslim bombers, Talibani, ISIS)	11
Black as... (the dark side of the moon, mud, a skidmark, poo, the dark, charcoal)	10
Not racist (ginger nut, spacca, sex, fuck off, fat, piss off, bitch, ugly, wrong, cow, gay, lesbo, faggot, retard)	18

Based on these findings it became apparent of the need to address common terms within sessions. To Our discussion of these terms have developed in line with common responses and understanding of them amongst young people. Indeed, such activities also help us to further develop an appreciation of key tensions within specific areas/communities that can be subsequently addressed. Broadly, these categories can be grouped into: Black, Asian, Dual Heritage and White. Each of these themes will be addressed in turn. The responses to these terms have been developed based around young people's responses. As such when the terms are not abbreviated, this is because they have been stated directly, and often casually, by young people.

### Types of delivery

Predominantly addressed in workshops, and may be used in RAP for young people that have not undertaken the initial workshop.

### Evidence used to support findings

Comments made during sessions, written answers from worksheets used in activities.

## Comments related to typology

Type	Comment
Hostile	"one time somebody called me a milky way, so I called him a chocolate muffin back, and I got arrested for it, how's that fair?" (Durham, 13).
Critical	"How come black people can call each other a nigger? You call them that and its world war three" (Sunderland, 17).
Mixture	"Did you put coloured is offensive?" "Yeah" "You're just describing them though, what else are you supposed to call them?" (Two young people discussing the terms in Gateshead, 15).
Accepting	"What annoys me is that I have a lot of black friends who use [the n-word]... it's still racist." (Bishop Auckland, 16).
Challengers	"In class, someone said something negative to another... [It] was racist to a black person... I told the teacher" (Gateshead, 11).

## Key Themes

These above findings further highlight the association between racism and blackness amongst young people, with 5/7 of the most common responses relating to black people. We tend to cover two offensive words related to black people, the 'n-word' and 'coloured' within sessions. The comments above highlight some key themes related to each other. It is useful here to discuss points that are often raised by young people for each point in turn.

With regards to the 'n-word', the vast majority of young people are clearly aware that the term is offensive, and most claim they would never use the term. The majority are aware of the reasons the term is considered to be offensive, linked to slavery. As one young person from Durham (15) explained "**America, segregation. What whites called blacks during the slave trade.**" Young people are also aware of this term being used in songs and films, and as such often believe the term to be linked exclusively to America, and not something that they hear often. However, other young people have noted they are more likely to hear the term fairly regularly, "on the street". It is also notable that some young people have heard the term used when attending football matches. Further, there have also been numerous high profile incidents of racism at football matches which young people have noted, including those directed at: Raheem Sterling, Danny Rose and Pierre Emerick Aubameyang. The former has also become a valuable voice in raising the problem of racism at grounds in England (Taylor 2019).

Young people that have used the term, often explained that they have used the term with friends as a joke or as a greeting, but never meant offensively. The 'critical' and 'accepting' responses are also a common discussion point, a belief that it is a word that only black people can say. Indeed one person from Billingham (14) explained "**I can say the word because I'm black.**" Often the point underpinning this is that this perceived preferential treatment is unfair. This is encapsulated by one young person from Darlington (16): "**yeah, but what if the black person called (someone) a white cunt or something. They don't do anything about that. You tell the police and they won't do anything about it [implying they would for other groups].**"

In contrast, there is a mixed response amongst young people on the acceptability of the term colour\*\*\*. Some believe it to be a useful descriptor. Such young people often note a further confusion, in believing that the term black is offensive. Indeed this is something that young people often state, as that is what they have been told is acceptable previously. For example, one young person from Middlesbrough (17), spoke about their knowledge, "**when I was at school we got told not to say black but to say coloured.**" Additionally, when discussing this word, one young person from Durham (17) asked "**is black offensive? When I was in school I kept writing black and got told off. I got told it has to be African American.**"

Although others are quick to point out that the opposite is true, and that it is offensive. One young person pointed out (Gateshead, 11) that "**if you're saying someone is "coloured", then you're implying that they're not the "NORMAL" colour.**" Here young people often accompany this point in highlighting that this term has only recently become offensive. As a result, it is common for young people to give examples of older people they know using the term, without trying to be deliberately offensive. For example one person from Newcastle (17) explained "**it's outdated, my grandparents still say it.**"

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## Successful and Unsuccessful Challenges

With regards to the 'n-word', it is worth restating that most young people are aware the term is offensive, and would not use the word. Those that would highlight that they would perhaps say it when singing, or when with friends, and do not necessarily see a problem with this. This is often justified by using the term ending in 'a' rather than 'er'. As one young person from Durham (14) explained "*I've seen videos of black people saying they don't mind it when spelt with 'a' at the end.*" This discussion is often related to the points around desensitisation, whilst highlighting that the term is likely to be regarded as offensive by most people. These points are generally taken on board, particularly when the point around black people not been allowed to say it to each other is reinforced, in highlighting the problematic nature of only certain people being allowed to use certain terms.

This discussion has also been beneficial in increasing awareness amongst young people that the use of the term is unacceptable. As noted one young person from Middlesbrough (11) explained "*one time this man near where I live. There was 5 of us and this man called us that [N-Word]. Are you saying that we could have called the police?*" This highlights increased awareness and also importantly an increased willingness to challenge and report racism when it is experienced (or witnessed).

The effectiveness of this discussion is also useful in approaching a wider perception that only white people are racist. This particular point is common amongst young people, and when evidence is provided to counter these views, it is effective and is also beneficial in getting young people involved in sessions and willing to listen and engage with other points made.

With regards to the term colou\*\*\*, it has been highlighted earlier that in a number of sessions, there are mixed responses to this term. This often involves young people explaining to their peers why terms are not appropriate, often pointing to a lack of descriptiveness. This is generally effective, as are similar comments made by project workers. Young people are generally more amenable to these points as they are less accustomed to using such terms. Young people that do, as noted earlier, often do so because they believe the term to be correct, and are generally appreciative to know the actual correct terms that are commonly regarded as accepted.

In broader terms, it is made clear that the correct term is generally black. The majority of young people accept this. They also understand that the context in which this term is used is important. This was made clear during a session with Year 7 students in Middlesbrough. One young person explained it is "*not accepted when you add an offensive term to it.*" Their friend then added the way the term is used is also important, like when you say "*ha, look at you, you're black.*" These points are supplemented with examples, but the opportunity to learn from their peers seems to be particularly effective.

Though some will maintain that they should be allowed to use the 'n-word', particularly within 'critical' and 'hostile' groups. Here there is a belief that they should be allowed to use the term, particularly as those around them also use it. This is particularly true when young people relate this to desensitisation. For example, one young person from Newcastle (16) explained

*"My pal says that to me that's black. It doesn't bother me, I'm used to it. A lot of people my age listen to that music, them use it differently. It is not used as it was with like slavery."*

Here it is often made clear to young people the potential sanctions for using the term in public, even when the term is deemed acceptable amongst friends, or when singing along to music. Again it is made clear that the term is still seen as unacceptable and still has connotations around 'ownership'. These points are generally effective with regards to young people in 'mixture' groups. Whereas those in hostile and critical groups tend to maintain that they shouldn't face any sanctions for doing so, particularly in older groups. However, they do tend to acknowledge and display a greater appreciation that others may find the term offensive.

Whilst others may be more likely to challenge 'older' people they know that use the term colou\*\*\*, as they are aware it is not appropriate, others are less likely to do so as they don't believe it would change their use of language.

## Use of language- Asian

As noted on the previous theme, young people's conceptions of racism may often be thought of in terms of 'black and white', but it is clear that it is not confined to blackness. Indeed two other terms that are commonly known amongst young people relate to Asian/British Asian people.

### Types of delivery

Predominantly addressed in workshops, and may be used in RAP for young people that have not undertaken the initial workshop.

### Evidence used to support findings

Comments made during sessions, written answers from worksheets used in activities.

### Comments related to typology

Type	Comment
Hostile	<p>"When I was on the phone to my mate, I said to them two minutes I'm in the chinkies, and I got kicked out of the place for saying it." (Gateshead 14).</p> <p>"I don't like China... not all the people (because) they eat dogs." (Billingham, 15).</p> <p>One young person on what people call a local shop owner: "near mine, they call him 'Stan', i.e. shortening it a different way (PakiSTAN), here the young person asked 'is that racist?'" (Hartlepool, 17).</p>
Critical	<p>"Dya wanna go to the Paki shop? Everyone says it, my mum always says it!" (Durham, 17).</p> <p>"It's not, I don't think it is [offensive]. My dad says going for a chinkies, or like when we're in a shop." (Gateshead, 13).</p> <p>"I call my mate chinky all the time and he doesn't mind, and he calls me white boy." (Billingham, 15).</p>
Mixture	<p>"It would be ok to say my Paki friend, if they're from Pakistan. If they called me 'Brit' friend, it's the same thing". (Darlington, 14).</p>
Accepting	<p>"They may not be from Pakistan, not acceptable to call people from Pakistan it. Tackling someone's race and making it offensive. It's said in the wrong context. Disrespectful; someone's race as insult." (answers from a group who wrote why the term Pa** is offensive, Darlington, 14-16)</p>
Challengers	<p>"Don't like to hear it [Pa**] because it's usually racist or ignorant... I'd tell them why it's wrong." (Durham, 17).</p>

### Key themes

This is obviously a very broad category, but we tend to focus on two words when discussing Use of Language towards Asian/British Asian people. These are 'Pa\*\*' and 'Chi\*\*\*', as these are often cited by young people as racist words that they are aware of, either hearing them or using them. This is also reflected in the comments made by young people noted above. Young people are also more likely to admit to using these terms than the n-word, and there is often confusion over the offensiveness of these terms. Some young people are generally not aware the terms themselves are offensive, and believe them to be acceptable abbreviations. As one young person from Middlesbrough (14) explained "*it's just like a shortened down version, you don't mean anything by it, it's just shortened down.*" They are often heard/used in similar contexts, when referring to local shops and takeaways. They are also used towards people who are presumed to be 'Chinese' or 'Pakistani.'

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## Successful and Unsuccessful Challenges

A key aspect of Use of Language is to explore the history and deeper meanings associated with each term. As noted above, young people are generally aware the terms are offensive, but not necessarily sure why. This could be seen in conversation in a group of year 10 students from Middlesbrough, "*it's just a shortened word*", one young person explained but their friend quickly added "*yeah but people kick off when you say it*". The subsequent discussion of the term enables young people to understand that such terms are not simply abbreviations, but can be incredibly hurtful. For example, as this was discussed in Middlesbrough one person displayed a 'penny drop' moment, "so there's a reason [the P-word] is offensive?", and they took on board this point (Middlesbrough 14). This discussion is particularly useful for those in the 'mixture' group, as they are likely to take on board these explanations. The mixture group are also generally less likely to use the term directly to others. For example, one young person from Durham (16) explained "I'll say off to the chinkies... [But] I wouldn't call a Chinese person that." Yet that young person and many others stated that knowing the term was offensive, and why, had meant that they would not use the term in the future, again highlighting the importance of knowledge based approaches. For example one young person completed RAP after taking part in workshops. They noted that "*I didn't know about it [why the word 'chi\*\*\*' was offensive] til we did NCS. Since then, I've heard it and known what it meant since then [and not used it].*"

However, not all young people are necessarily convinced by gaining a greater understanding of the lineage of such terms. This is particularly true of 'critical' and 'hostile' young people. A common reason for their resistance to the discussion, and by extension continued willingness to use the term, is clearly linked to external social influences: family, friends and societal norms within the community. For example, one young person from Durham (17) explained "*you always say h'away mam lets go to the Paki shop. H'away how many of them [shops] is there [near us]... so I don't know if it's racist*". Here, there is a stronger attachment to the terms, and a belief they should be allowed to use the terms because everyone says them. This is particularly notable in less diverse areas, where as noted above such terms have become normalised. As such, here emotive based approaches may also be ineffective, as there is often a clear recognition that terms themselves are wrong, and potentially harmful, but would still be used by young people as it is what everyone else says, though not necessarily targeted at others.

## Use of language - Dual Heritage

The above themes related to Use of Language have been developed because young people frequently cited associated terms as racist language they were aware of. However, references to young people of Dual Heritage are nowhere near as common. Again, this likely reflects a black and white, rather than a nuanced view of race amongst young people. This is also reflected in common definitions of Dual Heritage people having one black and one white parent.

### Types of delivery

Predominantly addressed in workshops, and may be used in RAP for young people that have not undertaken the initial workshop.

### Evidence used to support findings

Comments made during sessions, written answers from worksheets used in activities.

### Comments related to typology

Type	Comment
Hostile	"It is not right to have a white lad and a coloured lass". (Darlington, 18)
Critical	"I don't understand why it's not OK" (a student from Darlington, 14, referring to the term 'ha**-ca***').
Mixture	"Not sure on this because we don't know if they are white or black" (written by group of young people in Durham 13-15).
Accepting	"Not a nice term, politically incorrect. Use mixed race. You are not half of anything. No-ones half a person." (answers from a group who wrote why the term is offensive, Darlington, 14-16)
Challengers	"I get really angry when I hear this word. I have lots of family that are black, and they don't like being called this." (Durham, 16 on the term 'mixed race').

### Key themes

In going through the correct terms, we highlight mixed race and Dual Heritage. Similar to colou\*\*, ha\*\*-cas\*\* is generally a term that causes confusion amongst young people. Some believe the term is acceptable as a descriptor. As one young person (14) questioned during a session in Darlington asked: "**Half-caste is acceptable isn't it?**" Whereas others are already aware the term is offensive, often noting the recognition of racism underpinning this term has been relatively recent. A lot of young people are genuinely confused around the terms, perhaps because they have never necessarily had reason to use them. Though generally, young people are aware that the term is related to people who have parents from different ethnic/cultural backgrounds. To reiterate, though, this is often narrowed down to someone who has a white and black parent.

### Successful and Unsuccessful Challenges

Because it is not necessarily used as often, young people are generally more amenable to accepting that the term half-caste is offensive, and are willing to use different terms. In explaining why the term is offensive, when discussing between each other, young people often reference the poem 'half-caste' from school (Agard 2004). This again highlights their willingness to learn from each other, and the effectiveness of creating a safe space for young people to do so. Though generally young people tend to be unaware of the broader issues around the term, linked to castus/purity and caste systems. Encouragingly, as this is explained, the majority of young people are generally disgusted at the distinction made, which in turn also limits their willingness to use such terms. Again this is effective for mixture groups, but also to a greater extent 'critical' groups, because both initially are aware of fewer negative associations with the terms.

Though some maintain that the term is acceptable. Here, it is important to note this is often related to how they/people they know refer to themselves. For example one young person from Darlington (14) was adamant that the term was fine: "**I don't understand why it's not OK**". They explained they had a black step-dad and that the



family wouldn't consider the term offensive. Again, the point around strong family influences remains. However, others have given an opposite view on the subject based on similar connections. One young person from Durham (15) explained you're "**Not allowed to say it, its mixed race. My sister's ex-boyfriend... he was half-caste and he used to get really offended by that term.**" Another notable example came from a young person in Darlington who explained how the terms have been acceptable by some of their family, but not others, whilst also highlighting issues around identity. They explained

*"I didn't really know what I was, everyone in my school was white. I didn't know what I was. My mum used to call me that... I used to say it [half-caste], but my [older] sister said not to because it's offensive. I also don't say coloured."*

Here it is made clear to young people that the majority of Dual Heritage people would be offended by this term. Again this point is generally taken on board.

## Use of language- White

Similar to the points on Dual Heritage, young people rarely used racist words associated with white people. This is despite a black and white conception of race. Again this reflects a commonly held belief that white people are the only perpetrators of racism and black people are the only victims. Though we have already seen that the reality is more nuanced, this view undoubtedly frames many young people's understanding of racism.

### Types of delivery

Predominantly addressed in workshops, and sometimes used in RAP for young people that have not undertaken the initial workshop.

### Evidence used to support findings

Comments made during sessions, written answers from worksheets used in activities.

### Comments related to typology

Type	Comment
Hostile	"Miss, say if a black man says to a white man 'do you want a cracker?' is it racist?... what about if they said 'do you want some milk?'" (Durham, 14).
Critical	"I don't think its offensive. I think it's quite funny... I don't know (why). I just don't find it offensive." (Middlesbrough 17).
Mixture	"I thought that was a sweet in haribo's" (Gateshead, 13, on the term milk bottle). A cold-caller "tried to sell my mum PPI, she said no and they called her white trash on the phone." (Gateshead, 13).
Accepting	"Saying that White man and that Black man over there is not racist." (Middlesbrough, 11). "Black and white are only racist when you put them with other words, like swear words." (Durham, 15). "Same as white trash... discriminating someone on their colour." (Middlesbrough, 11).
Challengers	"It's like them saying going to the white chippy. They wouldn't say that would they?" (Durham, 17).

## Key themes

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In going through Use of Language, the content has evolved in line with responses from young people. One instance of this is the discussion of racist terms related to white people. Indeed as the Use of Language section initially developed, there were no terms included that were seen as racist to white people. After young people pointed this out, linked to a wider point of it reinforcing a belief that white people can't be victims and that racism is only committed by white people, the terms milk bottle and white trash have been discussed. A related issue here is how this links into a wider belief that white people can't be victims of racism. As one young person from Middlesbrough (14) questioned *"I might sound stupid but can people be racist to white people?"*

This also links into a point around preferential treatment, that if white people are racially abused, it won't be taken as seriously. As one young person from Hartlepool (14) questioned *"why is it that when white people are racist they get punished, but when black people are racist to us, they don't?"* Though these points are often made by young people, they do not tend to think of themselves as potential victims of racism. Where they do detail such incidents, they find it relatively easy to laugh them off. For example, one young person from Newcastle (15) explained *"I've got a friend who is Filipino. It's just joking on, but he calls me a marshmallow."*

## Successful and Unsuccessful Challenges

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As noted above, it is common for white people to state that they can be victims of racism, whilst simultaneously shrugging off that it is offensive. One point that is often raised when young people discuss the terms is the context in which the term is used. Interestingly, young people universally state that the offender would be black. For example, Two year 7 students in Durham got into a debate around the term milk bottle, one questioned *"a milk bottle is it racist? Milk bottle isn't racist!"* here the other responded *"a black person might call you a milk bottle and that's racist."* Similarly, another young person from Gateshead (14) explained, *"but white people call each other that! I wouldn't think it was offensive if a white person said it to me like. But I would if it was a black person."*

As can be seen some young people are aware of how white people can be victims. However, for the majority of young white people, there does seem to be a struggle to conceptualise this. This was evident when two year 10 students from Gateshead discussed the term milk bottle: *"if someone called me that, I'd laugh!"* their friend added *"it isn't that bad"*. Similarly two year 10 students in Middlesbrough had a similar discussion, one asked *"would you be bothered if someone called you that?"* "No" their friend replied. Nonetheless, the inclusion of such terms has been particularly fruitful in a wider sense of increasing the authenticity of the interventions. Particularly amongst 'critical' groups who may tend to switch off/disengage with such sessions believing they unfairly treat only white people as racists. Thus discussing such terms is valuable in negating these points.

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## Islamophobia

As noted earlier, Islamophobia is seen as a major issue nationally, but this is especially so in the North East (particularly in areas of low diversity). This is also true of young people, and most organisations will ask us to cover Islamophobia within groups. Islamophobia then, is another topic that we cover regularly. Within this report it is broken down into: Terrorism, Clothing, Oppression of Women, and Child Grooming Gangs. These topics are considered given their prominence in the narratives of young people that display a fear, dislike or hostility to those they perceive to be Muslim.

### Types of delivery

Predominantly addressed in workshops, and may be used in RAP for young people that have not undertaken the initial workshop.

### Evidence used to support findings

Comments made during sessions, and written answers from worksheets used in activities. As an example, see below for a table with the results of a 'first thoughts' activity, where young people are asked to outline the terms they associate with a given topic. These come from sessions delivered between September and December 2017 and are generally representative of the answers we receive.

Comment	Frequency
Terrorist	32
Religion (Muslim, Islam), culture, faith, race	32
Allah	26
Mosque	24
ISIS/Islamic State	22
Headwear (Hijab; Facial; Head wrap; Scarf hats; headdress; head scarf)	21
Different (language/accent, different skin colour, clothing (they wear black stuff, men wear dresses), religion, beard)	20
Bombs (suicide bombers)	18
Associations to prayer (Salah, namaz, Allahu akbar, Friday is their holy day).	17
Other associations with religion (Eid, 5 pillars, sharia, henna)	17
Qur'an	15
Associations with Al-Qaeda (Bin Laden, Taliban, 9/11)	15
Burka	13
Associations related to food (Ramadan, halal, bacon)	14
Other associations with terrorism (killing people, murderers, guns, extremist, weapons, Jihadi, torture, war, fighting)	13
Things associated more with other religions (Turbans, Buddhist, synagogue, torah).	10
Muslims as victims (abuse, racism, disrespect, Islamophobia, Pakis, stereotypes)	9

## Comments related to typology

Type	Comment
Hostile	"It's true they are violent, they are all violent to me. They all go out with guns." (Durham, 17)
Critical	"So why do they blow people up then?" (Durham, 16). "I have a question, what if I think we should ban the burqa?" (Middlesbrough, 17).
Ambivalent	"Because of the bombings that have been happening?" (Middlesbrough, 18, young person on the causes of Islamophobia)
Accepting	"Because of terrorists bombing and claiming to do that under their culture... [but] not all Muslims are terrorists... they recently carried out an attack on their own country... they attack anyone who doesn't agree with them, they call them infidels." (Durham, 17, young person on the causes of Islamophobia)
Challengers	"[People are] scared of Muslims because of ISIS and extremist beliefs that Muslims don't actually believe in." (Sunderland, 17) "We pride ourselves on been open to others... [they are] part of our country." (Sunderland, 19, Young person's comments challenging others who had noted they didn't like Burqa's because they were intimidating).

## Key themes

Islamophobia is another significant issue that we address in the majority of sessions that we deliver. We accept and work with the APPG definition of Islamophobia, that "Islamophobia is rooted in racism and is a type of racism that targets expressions of Muslimness or perceived Muslimness." (Jenkins 2019: 8). Based on our work with young people it is useful to highlight four broad themes which relate to their perception of Islamophobia: terrorism, oppression of women, clothing, and 'grooming gangs.'

## Successful and Unsuccessful Challenges

In introducing the concept of 'Islamophobia', most young people have no prior knowledge of the term. Though they generally reason that it is a fear/dislike of Muslims based on the suffix 'phobia'. When questioned why, the immediate association is generally terrorism. As a 12 year old from Middlesbrough answered when questioned about Islamophobia: "*Because of the bombings that have been happening?*" This is a typical response.

For obvious reasons, terrorism is universally condemned by young people. However a conflation between terrorism and Islam is common. For example, another 12 year old from Middlesbrough stated that "*we don't like Muslims because they like bomb us and that*". Here these negative associations are likely to be shared across groups from hostile to accepting, even some that are generally accepting of others will make this association.

Though others are quick to highlight the opposite, often providing examples of non-Muslim terrorist groups. One 17 year old from Gateshead explained "*I know there's been an up-rise in terrorists, what I don't understand is why Muslims are specifically labelled as terrorists... [when there are non-Muslim terrorist groups] like the IRA.*" Again young people learn from each other, and in this group the person's comments helped other people to critically assess the belief that 'all Muslims are terrorist'. This is also a question we dissect with groups to varying degrees. Here, we will give examples such as the Ku Klux Klan (KKK)/IRA where young people don't make these points. Here it is worth noting that these examples are not domestic, i.e. they are committed by people not perceived to be British. It is worth highlighting that it is rare for a young person to mention Darren Osborne who was responsible for the Finsbury Park terrorist attack, whereas most will mention Manchester and London terror attacks.

Another counter-argument comes from young people who know Muslims and are quick to point out that Muslims strongly disagree with groups such as ISIS. For example, a 17 year old from Darlington argued that "*terrorists say they are Muslims, but Muslims are against violence ... they [terrorists] pick bits out of the Qur'an and take it to the extreme. They take out all the good stuff that Allah said*". It was also interesting to note that one young person from Durham (12) explained that some of their friends had been at the concert during the Manchester terror attack.

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However they explained that, whilst horrible, it is important not to blame all Muslims. Similarly, shortly after the Westminster attack, another young person from Durham made clear they felt sad but *"it doesn't mean that all Muslims are bad, it's just some extreme people that take it too far."*

Again we make this clear, and also speak through the 'Commands of War' to highlight the distinction, in relation to ISIS. This generally helps young people to distinguish Islam and terrorism as not mutually inclusive. For example, one young person from Hartlepool (15) was initially confused about the point "is that what all Muslims and ISIS do?" Here a project worker clarified the contradiction between ISIS and the Commands of War. The young person clearly took this on board "aww, I was gonna say." This approach certainly helps to get young people questioning their associations, as does highlighting the positive aspects of Islam. This works well with those that are accepting and in mixture groups.

This approach even helps to get young people, in critical groups to be more critical of their own assumptions. For example, after completing RAP, one young person from Durham (14) noted that *"it made me feel more comfortable around different races because of the cultural awareness lesson."* They linked this quite strongly to their beliefs on Muslims, which have changed following RAP. They also explained they don't feel as scared or wary of other groups as well. Similarly, another young person from a different cohort in Durham (14) explained they had learnt *"How terrorism DOESN'T come from Islam, which is peaceful. (It gets twisted)."* However, one young person from Durham (13) questioned the connection, "so are they gonna go against that [Commands of War]? [point questioning if they are Muslim] but they're still Muslims then?" Here, a project worker highlighted there is debate as to whether they should be perceived as Islamic, but that they certainly comprise a minority of the UK Muslim population. Here the young person's response suggested that they had not been persuaded, particularly with regards to prevalence.

Another common theme that we often discuss related to Islamophobia is the perceived oppression of women. These views are not generally shared by 'accepting' groups, but rather range from hostile to mixture. Young people, often unprompted, will highlight that they believe Muslim women are oppressed. Indeed, one participant stated that they felt that the religion tends to *"mistreat women"* (Darlington, 15). Another explained they thought that *"Muslim men can be controlling, it depends on the relationship."* (Darlington, 16).

Tellingly, this often comes after they consider their position following increased information and discussion points that attempt to dissociate Islam and terrorism. As such, it can act as another way to justify their dislike of Muslims. As one participant stated: *"They look like terrorists"* (Sunderland, 14) referring to Muslim women's headwear. Similarly, a young person from Newcastle (13) gave an example from their school, they recognised the subject was *"very controversial, but I think they should be allowed,"* here the young person gave an example from their school of someone who thinks they shouldn't

*"There's a girl in my class that has strong thoughts... she thinks they shouldn't be allowed as then there would be less terrorism, other people in the group [didn't agree and] were outraged... it was in an R.E lesson and the teacher said she is entitled to her belief but they didn't agree with this."*

The young person made it clear that they did not agree, and this discussion helped others to understand these points. Indeed, young people that know Muslims are quick to dispute this. One young person explained that women in Niqabs *"used to scare me but my dad's a Muslim and when I knew about it, it didn't bother me."* (Darlington, 14). Others also highlight that this is not specific to Muslims, and give other examples of non-Muslim oppression of women. We also support and add in additional points when not made by young people.

It is worth noting specifically here that the perceived oppression of Muslim women is often linked to clothing, especially the niqab and burqa. Indeed some young people that are generally accepting believe that they are forced to wear them. As one young person explained *"I'm an Arab, and I don't think that they should wear them. They only wear them because of their husbands"*. (Durham, 16).

Another young person from Newcastle (13) questioned, *"I don't know if it's true, but I got told they had to wear them."* Here another person in the group (12) added *"you wouldn't like it if I said you're not allowed to wear that"*, using hand gestures demonstratively to punctuate the point, that it *"should be the same for everyone."* Though, they all agreed that they should be allowed as long as they are not forced, this is also true of mixture groups, but not necessarily critical and hostile.

We respond to this point by highlighting that the majority of Muslim women in the UK do not wear niqabs/burqas, and those that do are expressing their faith, which some young people are already aware of. This point seems to connect with young people, particularly when they are asked to consider the number of women they see wearing clothing, such as niqabs/burqas, in their day-to-day lives. This is particularly effective in less diverse areas, and

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generally relaying discussion to personal experience helps make abstract concepts understandable for young people. Again this combination of learning from others and ourselves is generally effective.

We also highlight specific examples of targeting Muslim women for their clothing, such as Peter Scotter in Sunderland (BBC 2017). Here young people are often horrified at the behaviour. This case also helps to highlight the impact of Islamophobia, and the impact that it has on people, again instilling a sense of empathy amongst young people. Though this is best expressed through a video clip we play, kindly provided to us by Show Racism the Red Card, in which a young Muslim girl gives a talk to her school on the hostility and prejudice faced by many Muslims in the UK (see O'Donoghue 2015 for the clip used). The responses to this are particularly powerful.

In one cohort of 16-18 year olds in Gateshead, participants stated: "*So she's got bottle if you think about it*" and "*That takes guts.*" Another young person stated that "*Yeah, she's got a point there if you think about it*" in response to the girl in the video asking "*How would you like to be treated by this?*" And another person stated that the girl in the video was "*quite brave like*" and added "*Most Muslims don't want that*" in reference to ISIS in Syria.

This video is effective even with hostile and some critical young people. For example, one person from Gateshead (15) explained "*We watched a video on the girl who said she wasn't a terrorist, I learned the most. She was brave and stood up for what she believed in and made my opinions change.*" It also highlights the benefits of using audio-visual sources to help young people understand concepts.

A theme worth clarifying is that some young people tend to draw conclusions not necessarily based on their own experiences or interactions with Muslims (particularly in less diverse areas). These particular young people are likely to form critical and hostile views. They often remain committed to these beliefs despite a lack of evidence, such as one 12 year old from Middlesbrough who argued that Muslims "*caused most of the world's natural disasters, like 9/11.*" They may also justify their beliefs without such evidence.

This is also reflected in a particular case from a session in Darlington (16-20). Here some young people displayed a range of extreme views, particularly around Islamophobia. Some held particularly strong views including "*we need to take our country back from the Muslims*", that there is a "*Muslim problem in Darlington*". They were also shocked that Islam was not all about violence and terrorism. They noted "*we don't get learnt their views*". However, a young person in the group that did have Muslim friends demonstrated they were a 'challenger' in responding to these comments: "*I think they've come here for a better life.*" They were strongly resistant to the challenges made by project workers and their teacher, such as when it was explained to a young person that the Muslim community is wary of Tommy Robinson because of his extreme views on Islam only for some to disagree, stating "*I don't think they are [extreme]*".

They believed Islamophobia was down to them and their lack of integration, as "*Muslims don't talk to us*". Here they were asked if they had ever spoken to a Muslim (about their faith) and one emphatically stated "*no!!!*" A project worker suggested organising a further session with Media Cultured to speak about the 'true Islam' from a practicing Muslim. This was in response to the young person questioning the accuracy of information being given, and being keen to hear if this was all true according to a Muslim. Here he was asking for more detail "*than where you got it from*". They seemed open to the idea of a different way of thinking on the various issues discussed and appeared keen to take part in a session: "*I've never met anyone like that me.*" Such discussion is often not sufficient to change young people's associations between terrorism and Islam, where strong views are held. However, the follow-up session delivered by Media Cultured was also important and helped the group to understand 'Islam', as well as presenting positive aspects of the religion. This shows clearly the importance of partnership working in tackling racism, particularly in its most extreme forms.

Similarly, some young people are also likely to maintain a belief that Muslim women are oppressed. Another young person from Durham (13) questioned "*isn't there a thing in Islam where men like control the women?*" They would later return to this point, asking if they were "forced to cover up because the men [their husbands] don't want them to go with other men [to cheat on them]?" Young people in hostile and critical groups frequently give examples of this nature, which are often linked to foreign countries particularly in the Middle East (often Saudi Arabia specifically). Here we tend to focus on the UK and revert back to the points mentioned above.

A few may give specific examples based on their own experience. For example a 16 year old from Darlington gave an example of 'sharia law', based on someone he knew that had lived abroad. They noted how their friend's dad was violent towards him and his mother, and they eventually had to flee to safety. They fled to America because they didn't want the boy to be violent to women like his father. Again, the response here was to highlight that being physically abusive is not specific to Muslim men/women; anyone can be violent. In these cases, it is particularly difficult to effectively change attitudes, particularly with critical and hostile groups.

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With regards to clothing, young people often do note a genuine fear of women in the niqab because it is unclear what is underneath. One group in Sunderland (16-20) reflected this, with one person explaining “*ash masks [are] intimidating*”, which was a reference to the niqab. Another added that it is their “husbands making them do that.” A number of young people have made similar comments, highlighting that it is often because they cannot see what is underneath the veil (their face, their facial expressions) that is the most frightening. Comments from a group of 14-17 year olds in Darlington included:

*“They look like terrorists”*  
*“I think they would be less scary if you could see their face.”*  
*“Dangerous and threatening, just because it’s really creepy when they dress like that”*  
*“They scare me a little bit”*  
*“If they do, do anything you can’t report them [Because you do not know who they are].”*

Young people also make the association that someone visibly Muslim, or that they perceive to be Muslim, might be a terrorist. As one young person from Durham (14) explained “*people might think bomb*”. The suggestion here was that it is an appropriate thing to think, “*It’s just what you would think, it’s not racist.*” There was some split amongst the group, but it seemed most agreed with the latter point. Similarly another 14 year old in a different group in the same location asked

*“miss I was going to ask you this, but I thought it might be racist... when we’re in the metro[centre] my dad said you have to be careful of Muslims carrying a bag because there could be a bomb. I didn’t know if he was being stupid or being racist.”*

Here the project worker responded that it is often an automatic assumption that people make, but made clear there are problems with doing this. Here the young person accepted they didn’t need to be afraid based on the discussion with project worker and added “he [their dad] was just trying to keep me safe”. These views are often supported by parental influences and can be particularly tough to counter (see also discussion of stereotypes and prejudgements).

We noted ‘Muslim grooming gangs’ earlier. This is not a topic we tend to cover in great detail. This is because it is not often brought up by young people, which may be due to fear or discomfort, or knowing what and when to say things as noted earlier. Those that do raise this issue are often in the hostile and critical group, and tend to demonstrate support for the far right. For example, one young person (15) from Durham referenced a march by a local far-right group, “*do you know the reason it started? [The council] wanted to move a bunch of Muslim paedophiles into the area.*” This type of response is rare and only encountered in extreme cases (see also section on the far right). Nonetheless, these strong views are not necessarily easy to change.

## Immigration

Immigration is another topic that we are often asked to address within workshops. As will be discussed, this is important because of a combination of confusion and hostility around immigration. Fears and concerns around immigration are not new for young people, but it is clear that their thoughts on the topic at present are influenced by Brexit and Donald Trump. These issues need to be addressed, particularly given that some young Syrian refugees have been placed in schools across the North East, particularly Durham and Gateshead. Indeed, some have attended our sessions.

### Types of delivery

Predominantly addressed in workshops, and may be used in RAP for young people that have not undertaken the initial workshop.

### Evidence used to support findings

Comments made during sessions, and written answers from worksheets used in activities. As an example, see below for a table with the results of a 'first thoughts' activity, where young people are asked to outline the terms they associate with a given topic. These come from sessions delivered between September and December 2017 and are generally representative of the answers we receive.

Comment	Frequency
Immigration (from one country to another, travelling)	36
Illegal (not allowed in, trespassers, no records, deported)	25
Transport (boats, trucks, vans, plane, dinghies, tunnels)	14
Negative comments (dirty, prison, thieves, dangerous, unsafe)	10
Permanently stay in another country (new life/fresh start, newcomers)	9
Other links to refugees/asylum seekers (refugee, war, evicted)	9
Places associated with immigrants (Syria, Iraq, Mexico, Poland)	7
Taking something (Steal your jobs/money)	6
Hide/hidden (people who hide in trucks)	6
Donald Trump (doesn't like them, building a wall)	6
Legal	6
Work/skills (come/move for work)	5
Links to terrorism (terrorists, bomb people, attack)	5
Poor/poverty	5



## Comments related to typology

Type	Comment
Hostile	"They get given all this free accommodation which I don't think is fair... I think that we should give those houses to homeless people instead, don't you think that's what we should be doing? It makes me really angry!" (Darlington, 15, young person on refugees).
Critical	"Take up space Take our homes Take our jobs" (written comments from young people from group of 14-16 year olds in Durham on refugees). "Illegal Jobs Thousands Get out of our country" (written comments from young people group of 15-17 year olds in Durham on refugees).
Mixture	"Illegal people that are in a country when not meant to be there." (Middlesbrough, 15, on immigrants)
Accepting	"In need of help People Seeking help, food, good homes, stable & safe environment Seeking safety." (Written comments from First Thoughts from group of 14-16 year olds in Sunderland on refugees). "So if we went to Benidorm to live, we'd be an immigrant over there?" (Middlesbrough, 18).
Challengers	"Someone that comes and claims benefits." One young person said immediately, though another stated it was actually "someone that claims refuge from another land, but might not get it." (Group of 16-20 year olds in Middlesbrough on asylum seekers).

## Key themes

As mentioned, the project started shortly after Brexit. Of course, a lot of discourse around Brexit has been linked heavily to immigration. This has arguably led to the normalisation of hostility towards immigrants. Our aim is to make young people aware of key terms associated with immigration and to provide information that counters negative perceptions. This is an issue where young people are generally divided. We define key terms, as young people are largely unsure of them and they often cause confusion. These are: immigrant, illegal immigrant, migrant worker, asylum seeker and refugee.

## Successful and Unsuccessful Challenges

The term immigrant in itself is one that often immediately instils a sense of negativity. Whilst many are aware the term means that a person moves from one country to another, some immediately make other associations. A clear example of this is a seemingly automatic assumption that immigrants are illegal and that they come over on vans and lorries. This common viewpoint is also reflected in a conversation amongst young people in Middlesbrough (16-19): "*I thought an immigrant was the same as a refugee*", "*should I just put illegal?*", "*put lorries, [they] jump on lorries*" Here we clear up what an illegal immigrant is, whilst making clear that this is a small proportion, particularly those that enter on transport such as boats and lorries. This also includes highlighting those that overstay visas form the majority of illegal (or irregular) immigrants. These points are generally understood and taken on board by young people, particularly in the 'mixture' group. Transport is another area where there is a lot of confusion around immigration, which is often out of ignorance rather than a genuine fear or hatred. As one young person from Sunderland (15) succinctly explained "when I hear asylum seekers, I think boats, suitcases."

The terms refugee and asylum seeker are also differentiated and made clear. There is a tendency to confuse the terms with migrant worker. A further cause of confusion is that asylum seekers have mental health issues. Despite a lack of clarity on the various terms, young people often present with strong views on immigration, with some believing they should be sent home as there are too many, and that they are here to take something (jobs, benefits, housing, and healthcare). This is reflected in some of the comments above. One young person from Durham's (14) comments here are also reflective of this: "*does this make me racist if I hate refugees... because they just come in our country and live in our houses.*"

However, others are generally more accepting, particularly once they are aware of the definitions of asylum seekers and refugees. As we go through the terms, most young people tend to display sympathy towards refugees and asylum seekers. Tellingly, though, this is more sympathetic than positive (need help/support, escaping war, danger, poverty) - there were few 'positives' said about either group. This can be seen in the comments above, yet most young people do tend to believe that we should welcome asylum seekers and refugees. This knowledge-based discussion is particularly important in increasing this number, particularly within 'mixture' groups where there is general sense of confusion rather than feelings of hatred towards refugees and asylum seekers.

This discussion to clarify terms is necessary in order to increase knowledge of different terms, particularly in less diverse schools that have accepted Syrian refugees. We have worked with young Syrian refugees across Gateshead and Durham. Indeed, the situation in Syria is often discussed. Here we use video clips to support the discussion to highlight what has happened in Syria, to help young people appreciate the need for asylum seekers and refugees to seek safety. We also use a 'myth-buster' video clip kindly provided to us British Red Cross, which also shows attitudes towards refugees and asylum seekers. This combination of clips is particularly effective in supporting a discussion that is knowledge-based but also geared towards instilling empathy.

There is less consensus on other types of immigration. Again this is linked to a perception that immigrants are taking something. Young people will often note a begrudging acceptance towards them, as long as they're contributing to the country, which is generally measured on economic grounds. As one group from Darlington wrote of asylum seekers, they are "**Good unless they send money away from UK**". Young people, particularly in the mixture group, are accepting of migrant workers as long as they work and don't take benefits. Hostile and critical groups are more resistant, though, and believe that the country is full.

Young people have a tendency to overestimate the actual levels of immigration. For example we often ask them their perceptions of levels and their answers tend to range from 20-40%, with some estimates as high as 80%. When given estimated figures they are generally shocked, which helps young people to gain a more accurate perception of levels of immigration. This is also relayed back to their day-to-day experience, which is also helpful in challenging this idea, particularly in less diverse areas.

However this is not universal, as some young people maintain a belief that levels of immigration are higher, or that the actual figure is still too high. As noted earlier, counter-narratives supported by stats may be open to question. When questioned around whether this is based on personal experiences linked to diversity around them, there is greater acknowledgment, but some will maintain this position. As such this discussion is generally less effective with critical and hostile groups, as they often talk about immigration with a clear sense of anger and frustration (see the 'hostile' quote above).

This is often linked to a belief that they are taking jobs. This can be seen in a debate two young people from Darlington (15) had when discussing positive discrimination: "**it pisses us off, that's racist**", to which their friend responded "**how's that racist? People just look for someone to blame when they don't get the job**". Indeed the idea of stealing jobs is one that we discuss often, highlighting that to gain employment requires an official process. Again this point lands with varying degrees of success, dependent on the group type, but is valuable for the mixture group.

Nonetheless, the discussion helps to unpick each term and in going through them young people can challenge their own negative perceptions of each term. The discussion helps them to appreciate the different types of immigration. The majority believe that we should accept asylum seekers and refugees. Further, most will accept that migrant workers should be allowed as long as they contribute (i.e. work), but they often highlight a need for caps on levels.

## Prejudice and stereotyping

Prejudice and Stereotyping is another topic that we cover, particularly in secondary schools. It is often delivered to younger groups in order to reaffirm and support general anti-bullying messages within schools. Here we go through their definitions and go through different examples, to try and unpick these different stereotypes. The key aim for us here is to highlight to young people the value of getting to know different people, but also to get young people to think about how they judge others.

### Types of delivery

This is often an element that we cover within workshops, and is usually a theme we cover at the beginning of sessions.

### Evidence used to support findings

Comments made during sessions, and written answers from worksheets used in activities.

Thoughts from a group of young people aged 14-17 from Newcastle:



### First Thoughts Activity



ISLAM/MUSLIM	JUDAISM/JEWISH	CHRISTIANITY/CHRISTIAN	BUDDHISM/BUDDHIST	HINDUISM/HINDU
Muzzys Bin lardens terrorists letterboxers ragheads	Thieves Shmall Hitler Anne Frank greedy dirty CircumSized	bible bashers inbred Stuck up Godsquad	fat manboobs bald	Pakis Paki Spots
SIKH/SIKHISM	ROMA/GYPSY/TRAVELLER	REFUGEE	ASYLUM SEEKER	IMMIGRANT
Indians	gypos dirty pokies thieves tax avoiders chavs thick	banana boats beggars homeless Sympathy card	benefit frauds squatters Scroungers	takers Comming into our Country UKIP

### Comments related to typology

Type	Comment
Hostile	"Dirty... Muslim... Paki... the ones that take all the jobs." (Durham, 16)
Critical	"Some Muslims don't look dodgy, but they are dodgy." (Durham, 11).
Mixture	"Jewish people are quite rich aren't they?" (Durham, 14).
Accepting	"Saying all Muslims are terrorists, is like saying white people are all murderers because ... there are also white terrorists." (Middlesbrough, 16)
Challengers	"It pisses us off, that's racist", to which their friend responded "how's that racist? People just look for someone to blame when they don't get the job". (Darlington, 15, young person challenging another on positive discrimination and that immigrants steal jobs)

## Key themes

This is a topic that is generally covered with younger groups, with schools particularly keen for us to cover such topics. Unlike others topics, young people generally have a good grounding on what both terms mean. For example, one young person from Durham (11) defined a stereotype as *“when you picture someone in a certain way because of what you’ve heard.”* A young person from Middlesbrough (11) defined prejudice as *“Judging before you know lots about them”*. Though some struggle to verbalise these definitions, young people often clearly show their understanding when giving examples.

## Successful and Unsuccessful Challenges

For example one young person (11) from Durham explained their understanding by stating *“everyone says my mum is really smart because she wears glasses, but really she just can’t see.”* This is a useful example as it shows that young people are generally aware that not all stereotypes are accurate. Indeed one of the stereotypes we address is young people. Here most will highlight negative associations, such as ‘gangs’ or ‘trouble’, even though they do not reflect accurately young people as a whole. Some examples include: *“They’re naughty hanging around”* (Middlesbrough, 12); or *“that we’re criminals, we’re gonna do something bad.”* (Durham, 14).

This in turn acts as a good way to get young people to evaluate the accuracy of other stereotypes. There is generally broad agreement that to stereotype and prejudice is wrong and that it is better to get to know someone. For example, one young person from Durham (13) explained a belief that *“all British people are posh, have big teeth and like tea... [But] most of us aren’t posh and not all of us are ‘Queen Lovers’.”*

However, it is important to note that whilst there is a recognition that doing so is wrong, young people will often do so, both consciously and unconsciously. Some are aware they do this, as one young person from Sunderland (19) explained it is *“judging them ... (but after you speak to them, you think) I’ve judged you for no reason... everybody does it, it’s an automatic reaction.”* Some other examples from young people include: *“Jews are tight.”* (Sunderland, 16); or *“All the people there (Muslims) are terrorists.”* (Middlesbrough, 12)

Indeed the majority of answers in this activity are negative and young people tend to recognise this. They also note how this is something they see others do regularly. One young person from Sunderland (19) explained of their partner: *“He wears a tracksuit and has a beard... when people see him they think he’s a charver, but he’s not, he’s really smart.”* A more general example came from one young person in Middlesbrough (12), that *“[People think Muslims are] terrorists, just because of what’s happened with a few of them.”* Where young people make these associations themselves, it highlights unconscious bias.

Though some young people acknowledge this, others will maintain their perceptions, particularly towards Islam, immigration and Roma Gypsy Travellers (RGT). As noted these are discussed at other points within sessions, because discussion is needed in more detail. A key point here is the need to address them because of their impact. One example came from a group in South Shields (11-15) who explained that when people *“see someone with brown skin they assume people are Muslims, but they could be a white Muslim.”* Here their friend added *“I could be Christian.”* They also noted that people of *“our heritage, get targeted”*.

## Roma Gypsy Travellers

Unlike the majority of other key themes, this is not a topic that we cover regularly within our workshops, as it is not often requested. However, when these groups are mentioned within sessions, the responses of young people are worth noting. This is because the responses are either not having heard of groups, or general dislike. When the latter response occurs it is to such an extent that the negativity associated with the groups are similar to that expressed towards immigration and Islam.

## Types of delivery

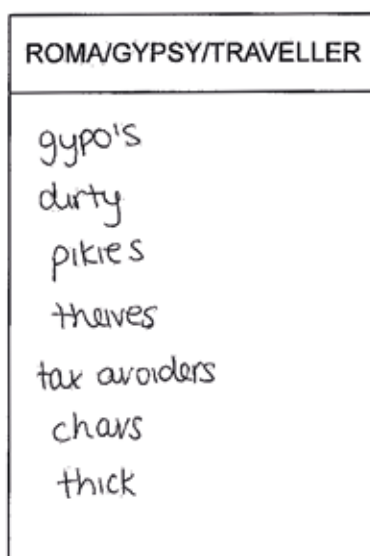
Whilst not a specific topic, elements are covered in workshops when discussing stereotypes and first thoughts, and also in use of language through the term ‘Pik\*\*’ or ‘Gyp\*\*’. It is also a topic that is covered in RAP, when young people are asked to make posters and engage in other creative activities.

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## Evidence used to support findings

Comments made during sessions, written answers from worksheets used in activities. As an example, see below for a table with the results of a 'first thoughts' activity, where young people are asked to outline the terms they associate with a given topic. These come from sessions delivered between September and December 2017 and are generally representative of the answers we receive.

Comment	Frequency
Caravans	62
Horses (ride on road)	41
Travel/Move different places (around the world, never stay in one place)	35
Negative (rude, offensive, make mess, scruffy, not paying tax, drugs)	25
Places associated (Irish, English, Welsh, Scottish, Romanian)	17
Fights (vicious, violence, boxing, abusive, think they're hard)	17
Fairs/circus/fortune teller/show folk	12
My Big Fat Gypsy Weddings and associations (big weddings, big dresses)	11
Horse and cart/carriage	10
Leaving school early (girls leaving school, leave school at 13, no education)	9
Positive (glam, clean, good hair, tidy/very clean, hardworking)	9
Appleby	9
Victims of bullying/bullied often/abused (racism, laughed at)	9
Pikey	8
People associated (Tyson Fury, George Price, Charlie Chaplin, Bear Grylls)	8
Fields/sites/trailer park/traveller camps	8
Thieves/stealers	7
Different (language, accent, clothes, religion)	7
Money/rich	7



Dislike of RGT demonstrated in young people's immediate associations from 'First Thoughts'. Durham, 16-19:

## Comments related to typology

Type	Comment
Hostile	"1% are really decent" (Darlington, 15) "King of dog shite" (Sunderland, 16) "Men shagging behind their women's back" (Durham, 16).
Critical	"Squatting illegally ... Not trustworthy" (Sunderland, 15).
Mixture	"Have their own society and follow different rules." (Durham, 16). "To be honest, we all live in Darlo, we all know what a gypsy means, every 1 in 3 (people are gypsies) here." (Darlington, 15).
Accepting	"Look after friends and family" (Sunderland, 16)
Challengers	"They are cool people" (Durham, 15).

## Key themes

Another group of people that tend to experience a lot of hostility are Roma, Gypsy and Travellers. Views of young people associated with these groups tend to be a mixture of ignorance or negativity, it is rare for someone to say something positive. These views also range from hostile to accepting, with even some accepting young people likely to hold negative views towards RGT. This is arguably reflexive of society in general. Where young people are aware of the groups, there tends to be either neutral responses, such as associations to horses, caravans and travelling, or negative ones. There is also often associations made to the TV show My Big Fat Gypsy Weddings.

## Successful and Unsuccessful Challenges

Roma, Gypsy, Travellers, then, seem to be one of the most negatively stereotyped groups by young people. Particularly in the sense that they are often thought of as a homogenous group. Indeed, as a group they are almost exclusively thought of in terms of blanket stereotypes, as is demonstrated by a young person (17) in Middlesbrough who thought that *"Irish Travellers are hard as fuck"*. They are also all believed to travel and live in caravans, to be violent and uneducated. Whilst some young people may dispute this slightly, highlighting that "they are not all the same", these are relatively rare. This is in distinction to groups discussed earlier, in which young people are more likely to challenge their peers. Here we highlight the variety amongst groups to young people, making clear their heterogeneity. For example, we explain that many members of these groups disagree with the portrayal of shows like My Big Fat Gypsy Weddings, or are not nomadic. This approach also works where such views are based on ignorance rather than personal experience. Again, this approach tends to work best with young people who do not display a deep hatred of RGT.

However the tendency to willingly use negative terms related to RGT much more freely than other groups is notable; when asked to write their initial thoughts on this social group the words 'thief' and 'fighting' are extremely commonly used by our participants. This is particularly evident in the casualization of terms such as 'pikey' and 'gyppo' For instance one group of young people in Middlesbrough (16-20) were discussing the word 'pi\*\*\*' when one asked *"that is a fucking gypsy isn't it? ... A gyppo"*. Indeed, we tend to discuss these terms in Use of Language, particularly in areas with high levels of hostility. The quotes above perhaps confirm the point made by Trevor Phillips that such racism is "the last respectable form of racism." A point made 15 years ago, that still seems accurate (BBC 2004, Travellers Times 2018).

Tackling these views often includes highlighting that negative associations have little, or no, basis in reality. For instance, the stereotype that members of the RGT community are "messy" or "Scruffy" is challenged by educating our participants that as a community they actually have long-held and important traditions of maintaining high levels of cleanliness. As touched upon, those with the most negative views tends to come from those in areas where RGT people are known to live, such as Darlington and Gateshead.

Though the quotes in the 'critical' and 'hostile' section highlight that this dislike is common across the North East. Here there is a tendency to link criminality with RGT, such as a young person from Darlington (15) who stated in a discussion of the RGT community *"I don't know if they were Roma or travellers, but they took my phone off me... I don't know who did it but they came out of the camp."* Where there is concrete experience, such views are harder to change, and are often linked to normalisation amongst external influences, particularly in critical and hostile groups. Yet, here there was no clear evidence underpinning the accusation.

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## Judaism

Unlike the majority of other key themes, this is not a topic that we cover regularly within our workshops. It is not one that gets many requests. However, when these groups are mentioned within sessions, the responses of young people are worth noting. Whilst the opinions are not as negative as for Roma Gypsy Travellers, there are still clear negative stereotypes.

### Types of delivery

Whilst not a specific topic, elements are covered in workshops when discussing stereotypes and first thoughts. It is also a topic that is covered in RAP, when young people are asked to make posters/creative activities.

### Evidence used to support findings

Comments made during sessions, written answers from worksheets used in activities. As an example, see below for a table with the results of a 'first thoughts' activity, where young people are asked to outline the terms they associate with a given topic. These come from sessions delivered between September and December 2017 and are generally representative of the answers we receive.

Comment	Frequency
Associations with the religion (Hanukah, Bar/Bat Mitzvah, prayer, menorah, Sabbath, Kippur, Shabbat, sanctity of life, circumcision, 10 Commandments, 600 rules to follow/613 commandments, Pikuach Nefesh (saving a life), rabbi, cross, slavery in the bible)	37
Associations with holocaust/Hitler (World War Two, Germany, Concentration Camps, Got treat badly, Nazis, Auschwitz, Anne Frank, death)	28
Kippah (Cap; Hats; Fez, hats that don't fit, little hats)	27
Holocaust (wore yellow stars)	25
Figures associated with religion (God, Abraham, Moses, Mary, Messiah)	25
Star of David	24
Religion (Jew, different, Judaism, small), culture, race, skin colour	23
Torah (Scroll)	16
Hitler	14
Jesus (was a Jew)	14
Synagogue	12
Different denominations (orthodox, reform, ultra-orthodox, Hassidic)	11
Kosher (Food selection)	10
Associations with hair (long beards, sideburns, big eyebrows)	7
Associations with money (quite rich, Jewels and Gold, greedy, tight with money, no money)	6
Positive associations with character (happy, charity, strength, peaceful, kind)	5

### Comments related to typology

Type	Comment
Hostile	"Crispy Jews" (Durham, 14).
Critical	"Jews are tight with money" (Gateshead, 15)
Mixture	"Jews wear funny hats" (Middlesbrough, 12).
Accepting	"Kind. Caring. Friendly." (A group of students from Sunderland, 14-17 after being asked their immediate thoughts on the Jewish community.)
Challengers	"My mam and dad had a cleaning company and they used to work for a Jewish woman... they told my mam everything" (Gateshead, 15, on their knowledge of Judaism).

## Key Themes

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Views towards Jewish people are generally similar to those of RGT. They tend to be a mixture of ignorance or negativity, it is rare for someone to say something positive. For example, as one class in Sunderland was discussing Judaism, one small group of young people (14-16) shouted out "*Circumcision, Big noses, Tight [a slang term meaning to be overly frugal]*", their friend questioned "*Jews are tight*", "*Yes!*" they responded emphatically. Where young people are aware of the groups, there tends to be neutral responses, such as associations to the religion. For example, when asked to write down their first thoughts on Judaism most of our participants typically answer similarly to one group from Sunderland (14-17) who wrote "*Star of David, Hats, Beards, Skull Caps*" (see above).

There is also sometimes a greater level of sympathy, with young people frequently making reference to, for example, the "*holocaust*", "*Hitler*" and "*Auschwitz*" in our sessions (this is not often mentioned linked to RGT, though some have). There are often negative associations, which are often stereotypes of Jewish people linked to wealth and their appearance – for example, one student from Durham (17) used the phrase "*tight with money*" when asked to share their first thoughts on Jewish people. These views are not quite as deeply cutting compared to RGT, and range from critical to mixture. Nor are they particularly strongly held to by young people, as they are often based around ignorance. Here young people are amenable to responses we make demonstrating the issues and inaccuracies of such stereotypes.

## Successful and Unsuccessful Challenges

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Such stereotypes also feed into a belief that Jewish people are a homogenous group, such as a young person from Durham (17) who on asking "*are Jewish people the ones with the big noses?*" had it explained to them by project workers that this is not actually the case. Some young people will recognise this as being the case on their own, and dispute the stereotypes. As one group from Middlesbrough (16-19) commented "*stereotyped as greedy businessmen*". Here we highlight the variety amongst groups to young people, making clear their heterogeneity. We also give examples to this effect where young people do not. This approach also works where such views are based on ignorance rather than personal experience. Again, this approach tends to work best with young people who do not display a deeply found hatred of Judaism, but whose views are formed around ignorance rather than interaction.

Other comments also highlight the community is quite insular, similar to RGT. This can also be based on experience. Such as a group (14-17) in one of our sessions who described how they thought that members of the local Gateshead Jewish community "travel in squads". Though in distinction, young people from Gateshead may also note that this is not something that particularly bothers or affects them, and highlight integration. For example one person noted how her brother had helped a Jewish woman by turning off their alarm off during Sabbath (Gateshead, 15).

As touched upon, those with the most negative views tends to come from Gateshead, where there is a large Jewish population. Here young peoples' views tend to be stronger when based on personal experience. This often includes highlighting that negative associations have little basis in truth, such as when a student from Sunderland described the Jewish community as "*penny pickers*". One young person from Gateshead (13) recounted a tale they had heard, asking "*is it true that if you pull their white tassels, their head comes off?*" They seemed quite serious when asking the question. They also asked if it was true that they "*hold a lot of money in their hats.*" Here they accepted the responses that such views were inaccurate. Nonetheless, where there is concrete experience, negative attitudes are harder to change, and are often linked to normalisation amongst external influences.



## Buddhism, Sikhism, Hinduism, Christianity

We have picked out some specific religions, Judaism and Islam, because of the levels of negativity surrounding them. It is also worth mentioning some broad themes that came up in young people's discussions on some of the other major religions.

### Types of delivery

Whilst not a specific topic, elements are covered in workshops, particularly when discussing first thoughts. They are also covered in RAP, when young people are asked to make posters and engage in other creative activities.

### Evidence used to support findings

Comments made during sessions, written answers from worksheets used in activities. For example, responses from a group (Gateshead, 13-14) which reflect typical views towards different religions.



### First Thoughts Activity



ISLAM/MUSLIM	JUDAISM/JEWISH	CHRISTIANITY/CHRISTIAN	BUDDHISM/BUDDHIST	HINDUISM/HINDU
Really religious terrorism Impacts everyday	Impacts everyday Anti-semitism Well known Range of aspects	Jesus Crucifixion Sunday Christmas Easter	Meditation Peace Rebation	Diwali Mandalas Dance and beauty India
SIKH/SIKHISM	ROMA/GYPSY/TRAVELLER	REFUGEE	ASYLUM SEEKER	IMMIGRANT
Men wear turbans	Seen to be bad people Cowboys Extravagant weddings Married young	Escaping bad situations Receive lots of racism	Seeking safety and happiness "Denied asylum"	Moving to a country for any reason - usually to benefit themselves

### Comments related to typology

Type	Comment
Hostile	Homophobic; Jesus freaks; Cunts; Controlling; False religion; Horrible (comments from young people from Sunderland, 14-17, after being asked their immediate thoughts on Christianity)
Critical	"Smell curry. 'Ninga, Ninga, Ninga.' [A racist phrase]" – (A group from Darlington, 14-16 after being asked their immediate thoughts on Hindus).
Mixture	A group of students from Sunderland wrote down "Religious bracelet, Turbans, 5 K's, Bracelet, Knives" when asked to write down their thoughts on Sikhism.
Accepting	"Peaceful" "Good fortune" "Calming" "Zen" "Generous" "Meditation" "Best religion" - Words used by CYR participants to describe Buddhism, typical of the answers received generally.
Challengers	One young person asked others in their group to raise their hands if they were Christian, a few raised hands, then they asked others to raise them "if you are a terrorist?", all their hands came down. Here they pointed out that the exact same thing would happen if you had a group of Muslims, in highlighting how the minority do not represent the whole. (Newcastle, 12).

## Key themes

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Although there are clearly distinctions between the different religions, it is useful to consider young people's views towards Buddhism, Hinduism, Sikhism and Christianity simultaneously. This is because of the similarities in how young people view people that follow each religion, which is generally positive. Another commonality is that young people tend not to have an in-depth knowledge. Indeed older groups tend to have vague recollections of the subjects from school, for example one young person from Durham explained "*I remember doing it in primary for like a week*" when asked to discuss their thoughts on Sikhism.

## Successful and Unsuccessful Challenges

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For obvious reasons, there is more knowledge of Christianity. Though as noted earlier it is interesting the number of young people that would actually class themselves as 'Christian' is low (20%) compared to those who stated 'No Religion' or 'Atheist' (69%). Though a number of comments show clearly young people's awareness relates to Christianity in general (Jesus, God, Christmas, Easter, and Bible). However their lack of identification with the religion personally perhaps reflects why young people are more likely to think negatively of Christianity as seen in the comments above. A few groups have highlighted some contemporary and controversial aspects of Christianity, such as its association with "*white supremacy*" and some Christian's views on "*gay marriage*". The '*white supremacy*' aspect is interesting, and as noted this can be used in order to discount the notion that all terrorists are Muslim. Groups making these comments are also aware that they are not reflective of all Christians (see also 'Challenger' comment above).

Because there is a lack of hostility towards these groups generally, we do not tend to cover them in detail in our workshops. Though there is a section in RAP on religion in which young people learn more about each religion, such as participants from one of our sessions in Gateshead (15-17) who wrote down that they learned that "*Sikhs believe in one God and the 5 k's*" and that "*Hinduism is the world's oldest religion*". In doing so, young people are generally interested in learning different things. When asked for feedback on what participants enjoyed in our sessions, they frequently have responses along the line of this one from a young person (16) from Darlington: "*Learning about the new religions because I never knew about them. It was really interesting*". Another young person from Durham (15) explained "*I didn't know how similar it [Islam] was to Christianity.*"

Where there are more negative views, this is generally because of a conflation of one of these religions with Islam, such as when a participant from Durham (14) introduced the derogatory term "*Rag-head*" in reference to the Taliban: "*A Taliban can be interpreted by this because of the way they look, Muslims. Rag = turban. People who look like they are part of the Taliban, or a Sikh. They wear fabric on their heads, Muslims.*" When distinguishing different religions it is made clear that, while these certain people are not Muslim, it is still wrong to target people because they are perceived to be Muslim. Young people tend to take on board these points, and here we will generally cover topics related to Islamophobia as well. It is also interesting to note how young people have engaged with the Rohingya crisis in Myanmar. This has taken place whilst we have delivered sessions but rarely gets mentioned, despite lengthy media coverage as happened across most major news outlets when the International Criminal Court announced it was beginning an inquiry into atrocities in September 2018 (International Criminal Court 2018). Although one group did write "*killing Muslims*" in relation to Buddhism (Gateshead, 13-14). This is particularly notable with regards to a belief that it is simply media coverage that leads to hostility, and relatedly the extent to which the victims being Muslim impacts its infiltration into public consciousness.

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## Far right

As has been noted, the far right has been a particularly prominent theme with regards to the North East. This section specifically deals with the relationship between young people and the far right. There is certainly a minority of young people that display support, and the anti-immigration/anti-Islam themes associated with the far right certainly strike a chord with a wider proportion of young people, especially in the critical and hostile groups. This is a particular concern, though, as pointed out earlier, it is not necessarily surprising. There are also a number of 'challengers' that are vocally opposed to the far right. The majority of young people, however, have little to no awareness of this topic.

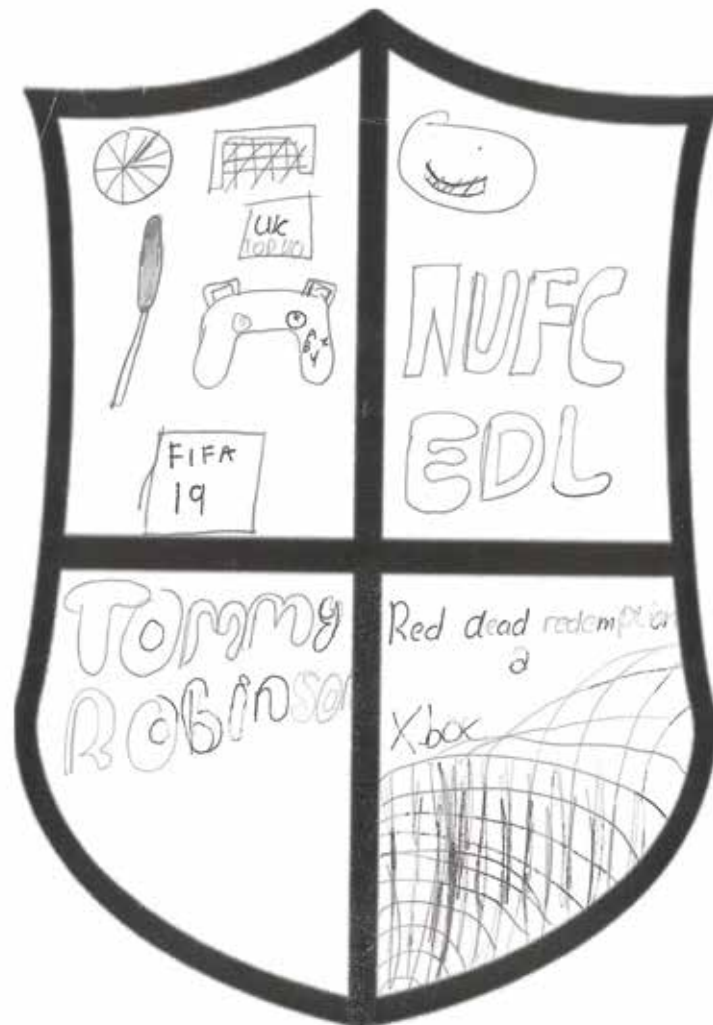
### Types of delivery

This is a topic that we cover regularly within workshops, particularly to those in groups aged 14+. We have also covered the far right/radicalisation sessions to some groups based on concerning attitudes and comments.

### Evidence used to support findings

Observations from sessions, questionnaires from bespoke sessions, activities from bespoke sessions.

'Shield of Culture' from one young person in Durham (14) on what British culture means to them.



## Comments related to typology

Type	Comment
Hostile	<p>"Do you know the reason it started? [The council] wanted to move a bunch of Muslim paedophiles into the area." (Durham, 15, justifying a local far-right march).</p> <p>"You saw in the video about the mosques been blown up and that. What I don't get is why they need mosques here? When we don't want them here!" (Sunderland, 15, after watching video of Aleppo, Syria. This comment got laughs, some nervous, some supportive, from the group).</p> <p>"Immigrants come in and get housing, our own homeless people could live here... but they're on benefits, how they got all this money [to pay rent to private landlords]? What about illegal immigrants driving BMW's, how do they get the money?" (Sunderland, 15, the same young person noted above made these comments as well).</p>
Critical	<p>"What about this person on the news that took a job, came over on [their] kids passport [without a family] and sent money back to them?" (Sunderland, 14).</p> <p>"I follow Tommy Robinson on Facebook as well" (Durham, 14).</p>
Mixture	<p>"UKIP?" (First thoughts from numerous young people).</p> <p>"I don't get what that means... like right exit on the Sat Nav?" (One young person confused over the term, and linked to hearing the term in their parent's car. Durham, 14)</p>
Accepting	<p>One young person made an interesting comment that got some laughs on the EDL, "They haven't defended anyone." (Durham, 14).</p>
Challengers	<p>"They're just racist. You'll find a lot of people hate what's different. It doesn't really matter what anyone looks like, it's how they act that matters." (Gateshead, 16, on Britain First).</p>

## Key themes

As has been noted, a key driver of this project was concern around the influence of the far right in the region. Indeed the North East has been highlighted as an area of concern for far-right activity, which has been reflected by a high number of referrals related to far-right extremism. Indeed we have worked closely with Prevent officers operating in the region, and discussed particularly concerning comments with them. Though broadly it is worth highlighting how young people understand and experience the far right personally. Here we tend to deliver material to older groups (year 10+), who are more likely to be aware of such groups.

## Successful and Unsuccessful Challenges

Broadly, young people tend to have limited or no knowledge of the far right, this is typical of 'mixture' groups. For example, one young person from Durham (15) thought the term 'far-right' meant "*far right on the road, and the map.*" Because of a lack of knowledge, we tend to make clear to young people what is meant by the term 'far-right', which groups are far-right, what they believe, their use of social media and consequences for involvement. This increased knowledge is particularly useful for 'mixture' groups, who upon hearing what the term relates to are often quick to dismiss it. For example, as the definition was explained and the example of giving more rights to white than black people was given, one young person stated "*that's not fair.*" Similarly, one young person exclaimed "*aww God!*" when the far right was described. (Durham, 14-15). This approach is less useful for those with stronger views. For example, after Britain First were discussed by our project staff one young person stated that "*I don't think that they're racist*", while another agreed, saying that "*I think it's disgraceful what they're doing to Jayda Fransen. She's helped thousands of victims.*"

Where young people do have a deeper knowledge of the far right, they are likely to have strong views. Hostile and critical groups tend to have strong views. For instance, one 14 year old from Durham asked "*why do people like Tommy Robinson get called racist?*" and, after being informed that Tommy Robinson has made divisive statements, disagreed, insisting that "*Tommy Robinson isn't racist*". Similarly, in discussing groups, some have mimicked chanting associated with such groups and figures, including "*whose streets? Our streets!*" in Durham (16-19) and "*Tommy Tommy Tommy Robinson*" in Durham (14).

However, accepting and especially challenging groups may have a good understanding of the far right. As one young person from Gateshead (16) defined them, "*they represent the far-right of the political spectrum, like against immigration.*" Where they do, they often have strong views against the far right, as one young person in Gateshead (14) demonstrated when asked about Britain First: "*they're just racist. You'll find a lot of people hate what's different. It doesn't really matter what anyone looks like, it's how they act that matters*". Here there is also knowledge of groups from marches local to them, and there are some interesting views on such protests. One young person from Darlington (13) described a National Action march there that he had witnessed rather

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colourfully: “*you just saw a bunch of arse-holes bobbing about in Stone Island jackets.*” Similarly another pointed out that of a protest in Durham, “*funny thing was (when it finished) they went to a kebab shop afterwards.*”

Indeed, other young people have noted the impact that such demonstrations can have. One young person explained an incident she was aware of at a local far-right march. When the group held a rally near to where she lives, some of the protesters had “*beat up my mum’s friend*”, who had done nothing to provoke them and it was due to her skin colour. (Durham, 14).

Some views may be stronger and harder to change, though. This was the case at one school in County Durham, where young people noted an awareness and support of far-right groups and figures. These views were also raised during topics not necessarily related to the far right. As such it was agreed to deliver bespoke sessions on the far right. These were full length sessions, rather than covering the topic with others during workshops in which a couple of themes are usually covered. In doing so, some young people with particularly strong views maintained their support. For example one young person asked bluntly “*how can you be arrested for what you put on Facebook?*” Here it was made clear that if a post crosses the line there may be ramifications. One young person asked, “*But isn’t it free speech?*” Here it was made clear the limitations of ‘freedom of speech’, particularly when inciting racial hatred and violence towards others (Durham 15). However, these were seemingly a minority.

The findings from the sessions show clearly increased knowledge and awareness of far-right groups, and particularly an awareness of the consequences of involvement, i.e. “*You can be arrested, not get a job, go to university and other stuff that is common ground for every person to have*” as one young person wrote on their evaluation after our session. The vast majority noted that they would not want to be involved with such groups online or offline (around 95%). The figures might be a slight underestimate, as some young people did explain that they might, but answered ‘no’ for fear of reprisal. As such, around 20% of young people (20/108) displayed support for the aims/goals of far-right groups within and following the session. As above, with increased knowledge young people were generally opposed to such groups.

Another successful session is the radicalisation sessions that we have delivered. As noted, these sessions were also designed following concern over comments made when a person was asked “*if someone asked you to put a bag in Tesco, would you do it?*” and the person replied “*no, I shop in Sainsbury’s.*” These comments were not made during our sessions, but we were informed about them by a local council. As such a session was developed based on a case study of radicalisation and the different steps and decisions that may lead to this process occurring. The findings from these sessions show that this has helped young people to conceptualise and recognise potential warning signs of radicalisation. When asked if our participants would attend a far-right meeting if invited to one, one answered “*No, because of the circumstances and racism around the country*” while another stated “*No because I’m not a racist or a Nazi*”.

Not all young people have responded well to the discussion of far-right groups within our session. For example, one young person from Gateshead (14) wrote in a questionnaire following the Full Day Carousel (for examples of the questionnaires we use before and after Full Day Carousels, see Appendices 6 and 7) that they least enjoyed this topic:

*“far-right and language because it was incredibly ignorant. Not all people who have a certain political alignment are racist/sexist or terrorists etc. Not all racist/sexist/xenophobic etc. language is far-right. The session made sweeping generalisations that were mostly untrue and this has a serious negative impact on students, as their political views have been unjustly influenced.”*

As noted earlier, we are keen to learn from young people, and we altered the delivery of the topic subsequently to reflect these concerns. Though as noted the knowledge/emotive approach described earlier has worked for some, others maintain their views. The young person from Sunderland (15) that made the ‘hostile’ comment above was initially challenged on their comments effectively by a project worker as they were made during a whole group discussion. This included highlighting the right of Muslims to worship and highlighting the range of immigration. Whilst the young person argued the case, the counter-narratives were also valuable for other less vocal members of the group. They were also spoken to by a project worker one-to-one but couldn’t accept that immigrants have to be able to financially support themselves to come over and believed that “*you’re just sticking up for non-white people.*” They were also told about implications for them if they aired their views when working; “*well, I just won’t work then!*” was the emphatic response. The comments and some support for them, though challenged, highlight how young people have been impacted and influenced by wider incidents within Sunderland noted earlier. Likewise, there were also objections to a mosque been built in 2012 (see Hutchinson 2013).

## History of racism

### Types of delivery

This is not a topic that we have covered widely within workshops, though it is clearly relevant to the discussion of all other topics, especially Use of Language. Rather it is covered within specific workshops that address the history of racism. It is a topic that is covered in more detail in RAP, and forms a specific unit within the programme.

### Evidence used to support findings

Comments during sessions, and responses from questionnaires/Focus groups from RAP. As an example, a table of some responses from young people on their knowledge of racism historically from bespoke sessions:

Comment	Frequency
Slave Trade	6
Martin Luther King Jr	6
Hitler/Nazis	6
Emmitt Till	5
Rosa Parks	5
Donald Trump	4
KKK	3
Malala	3
Segregation	2
Attack on Lee Rigby	1
9/11	1
Barack Obama	1
ISIS	1
English Defence League	1
Malcolm X	1
Jim Crow laws	1
Stephen Lawrence	1
Our Empire	1
Discrimination in America.	1

### Key themes

Obviously the history of racism is a broad subject, and it is not one that we tend to cover specifically within workshops. Though as noted, these themes are particularly apparent in our discussions on language. We cover the topic in RAP, and have also delivered some specific sessions on the history of racism at schools in County Durham. This topic is often paired with prejudice and stereotyping. The aim is to get young people to think about the impacts of racism, particularly related to the 'Allport scale' (Allport 1954). Initially, we ask young people to give their own knowledge of historical examples. The most common examples relate to slavery (in America), the civil rights movement (Martin Luther King Jr and Rosa Parks), segregation (in America), the holocaust (Hitler/Nazis), and the KKK.

### Successful and Unsuccessful Challenges

As can be seen in these answers, young people do generally have a good knowledge of some of the most extreme examples of racism. In going through these cases, it is also clear that there is a universal condemnation of all these acts amongst young people. This can also be seen in discussion of Stephen Lawrence. Most young people have limited knowledge of what happened. For example, one young person from Durham (14) questioned "*wasn't it that person that got killed by two white people?*" When the case is explained, young people are disgusted by the response. As such, there is not necessarily a need to change views. However, an increased awareness of the

long-lasting nature of racism is important for young people. Indeed, a key aspect of the workshops is to emphasise the importance of challenging some 'lower-level' racism, in line with the Allport scale (Allport 1954). This is a good way to link stereotypes and prejudices to racism specifically. This can also be tailored to particular groups. It helps young people to consider their own racism (hostile, critical and mixture), and importantly to get them to think about why reporting racism would be important (accepting, challengers).

Though, there are no clear views to be challenged on the history of racism (from this specific activity), there is one point worth noting on the examples provided by young people. That is that all the examples are generally concerning other countries, particularly America, through slavery and the civil rights movement. Some young people may link slavery to the UK. For example one young person from Hartlepool (14) explained slavery, "*The British were rubbish, going to Africa to get slaves, and took over half the world.*" It seems clear thought that slavery is seen as predominantly American.

## Culture

### Types of delivery

This is not a topic that we have covered widely within workshops, though it is clearly relevant to the discussion of all other topics. Rather it is covered within specific workshops that address culture. It is a topic that is covered in more detail in RAP, and forms a specific unit within the programme.

### Evidence used to support findings

Comments during sessions, and responses from questionnaires/Focus groups from RAP and from the sessions specifically.

Frequency table of some responses from young people on what 'British' culture means to them:

Words	Frequency
Tea	51
Music	25
Christmas	21
Food	18
Football	17
Fish and chips	12
Gaming	10
McDonalds	8
Rain	8
Full English Breakfast	7
Queue	7
Chips	6
Friends and family	6
KFC	6
Our Flag	6
Sleep	5
Easter	5
Family	5
Phone	5
Weather	5
Being on time	5

## Key themes

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Similar to history of racism, Culture is another broad topic, but it is also another theme around which we have delivered sessions. These sessions were also designed in response to requests from local professionals, in Middlesbrough and Durham. The session was initially run in Middlesbrough, because of concerns around cohesion of various cultures in a school year group. As such, this session also included issues surrounding the far right (see also the Far-Right section), but taking a slightly softer approach. The session was designed for young people to think about culture; their understanding of their own culture and of others. This included discussion of Roma Gypsy Travellers and the Czech Republic based on a project workers' own experiences. Here one young person from Middlesbrough (14) gave an interesting definition of culture ***"To me, culture is the means of life for a group of people, never judge a book by its cover. Another thing of culture to me is religion."*** The session also included discussion of DNA heritage. This included discussing CYR team members' DNA as a way to get young people to recognise the diverse nature of their own and others' heritage.

## Successful and Unsuccessful Challenges

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The sessions on culture have been particularly successful in getting young people to think about their own culture and heritage. This also included discussions of different types of celebration and festivals amongst different cultures and faiths, such as: Chinese New Year, Holi and the Day of the Dead. Indeed one young person mentioned that they enjoyed ***"Talking about other ethnicities and festivals."*** (Middlesbrough, 15). Whilst another liked ***"Looking at everyone's heritage and how they differ."*** (Middlesbrough, 15).

With regards to their own culture, comments from various groups in Durham included (see table above). Interestingly, many of the most common things they believe to be 'British' included: Tea, Music, Christmas, football, fish and chips, and gaming. We unpick these aspects in other sessions when highlighting the origins of many of these things. This is also a good way for young people to question their own perspectives, particularly on the benefits of different cultures. This is effective, even with some 'critical' groups.

It was the discussion of DNA heritage that was particularly impactful, though, particularly in Middlesbrough. As one young person explained, they enjoyed ***"Looking at how DNA can show what you are."*** (Middlesbrough, 15). This was also supported by a video that we use that explores these themes in detail, in which different people find out their own ethnic backgrounds (see Ancestry 2016 for the clip we used with permission). Young people clearly enjoyed this aspect. For example, one person explained ***"I liked watching the video about the people finding out about their heritage and background. I liked watching their reactions to their results and when the 2 people found out they were family."*** (Middlesbrough 15).

One young person was initially dismissive of the idea of DNA tests, ***"why would you wanna get that done?"*** However, they explained "this is interesting this" as the video was playing. They were also engaged when it was revealed that there were cousins in the video, who were hitherto unknown to each other: ***"cousins, how mad is that... I could be cousins with someone in this room?"*** This group seemed to take this on board and considered the key point of the video around interconnectedness. By the end of the discussion the young person was also keen to get the tests done, and asked ***"Is it for free? How much?"*** (Middlesbrough, 15).

Indeed many stated a desire to do tests themselves. These comments clearly indicate the success of this session in changing their own perception of culture and heritage. Comments from participants included:

- > ***Yes, because it has made me think I could be partly from their country or culture*** (Middlesbrough, 15).
- > ***Yes, I believe this because it is very unexpected from where you are, made it more understandable*** (Middlesbrough, 14).
- > ***Yes because I treat them as if they are one of us only because they are from a different country or religion, doesn't mean they are different*** (Middlesbrough, 15).

Indeed the video discussed here is one that we have often used in workshops and has also been effective, again even with some critical groups. For example, one young person shouted out ***"I'd be 100% English me"***. Encouragingly another in the group referenced what they had learnt and highlighted ***"no-one is 100% British"***. (Middlesbrough, 15). The task seemed useful in helping young people to take on board key messages.



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Some comments around the video from workshops are also interesting. One young person made an interesting point (though confusing ethnicity with religion) around how learning about heritage might help to challenge racism “*if you find out your 20% Muslim, [and you target Muslims, you might think], why am I doing this to my own kind?*” (Gateshead, 11). Although, there was a really interesting counter-point to this by one young person (12) in the group. They observed that this might be harmful as it could lead to “*self-hatred... to find out you are part of a group you hate.*”

On the whole, young people already considered themselves to be accepting. For example, one young person explained “*No, because I have never looked at anyone and go I don’t like them.*” (Middlesbrough, 15). Nonetheless, young people in accepting and challenger groups seemed to enjoy the session. Though this approach did tend to work well with a variety of groups, some remained unconvinced. For instance, one person highlighted their opinions on peers changing their views towards others: “*I don’t know. People may not understand or may not want to.*” (Middlesbrough, 15).

## Challenging Racism

### Types of delivery

This section on challenging racism will focus heavily on RAP. As has been made clear, some of these findings have been noted elsewhere.

### Evidence used to support findings

The tools that have been used to measure RAP are observations, questionnaires, and focus groups following completion of delivery.

### RAP- overview

We have already outlined some of the key figures from RAP, here it is important to look at some further findings, in order to outline what has made it effective and the impact it has had. As noted, the evolution of the programme has developed throughout the project, in response to what young people think about the programme. This has included utilising different methods of delivery and addressing different content, using a range of interactive activities, case studies and audio-visual sources. We also adapt the programme to community based groups and secondary schools (for a full overview of the modules delivered, see Appendix 8).

We also offer further training and training opportunities to young people who have completed RAP. This is in order to help them develop their roles, and to make sure that other young people are aware of their roles. This is particularly true of our work in secondary schools. Here, we also work with education providers to achieve these aims. More practically, the programme has also been developed in a way that it fits in with both secondary schools and community groups (for example, completing the one-day programme during school holidays).

As mentioned, the main aim of this work is to help young people to educate others, challenge and report racism, and support those affected by it. The aim of this section is to explore the effectiveness of the programme. But also to outline some of the key themes addressed in RAP that haven’t been mentioned elsewhere.

### What makes a good ambassadors?

One of the first things we go through with young people is communication skills. This is done through a variety of activities that address listening skills, body language, emotions, and facial expressions. This discussion is linked to their role and how they can be used to help themselves and others. Here it is worth highlighting what young people think makes a good ambassador. Generally young people have a good understanding of the role and what is required from ambassadors. Their answers include:



### Challenging scenarios? (What has/hasn't worked)

The knowledge gained from this section is linked specifically to the participant's role through 'Challenging Scenarios'. This was incorporated into the programme as it developed, based on responses of young people in focus groups. These scenarios are based on real life cases. These can be delivered as case studies, or with more confident groups through interactive role-play. The examples used focus on racism as young people might witness it in real life, in school, in the community or on social media. In going through the various cases, we discuss with young people how they would respond, what they hope the outcome would be, and if they would report the situation.

Here it is useful to highlight how young people respond to different scenarios they are presented with. For example one scenario discusses an incident in school where a student is threatened and told to 'go back to your own country'.

A group of young people from Middlesbrough (13-14) responded to the scenario in the following ways:

#### Wrongdoing?

One young person gave a really good explanation pointing out the person "*shouts verbal abuse for no apparent reason.*"

#### How would you react?

*"Take notes as a reference, tell someone so they know about situations."*

#### Next Step?

*"Tell a member of staff (and) make sure the victim is OK."*

#### Outcome?

Increase education to raise awareness of the situation, to recognise "*they're not here to do anything but live.*" Here the others in the group all agreed on this point.

In a community based scenario, a local shopkeeper another person is told on a bus immigrants "*steal other people's jobs and money*". A group of young people from Darlington (16-20) noted their responses...

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### Wrongdoing?

*"They're victimising her for something that she's not responsible for."*

### How would you react?

*"We should confront them and tell them that they're being racist and it's unacceptable."*

### Next Step?

*"Report it to the bus driver and maybe to the police."*

### Outcome?

*"Hopefully they'll realise that it's not nice to be racist. That they're no different just because they're from another country."*

In an online scenario, young people are asked how they would respond if they saw a post from a far-right group being shared by their friends that stated, 'Take our country back from the Muslims'. A group of young people from Stockton (16-20) gave the following responses:

### Wrongdoing?

*"Shared post... [EDL has] extreme views... could radicalise friends."*

### How would you react?

*"I'd be shocked, I wouldn't expect it [from my friends]... I would question the motives behind them doing it."*

### Next Step?

*"Report the post for radicalisation... I would challenge by messaging 'Katie' [around what she had done and the issues of doing this]."*

### Outcome?

*"The post is reviewed... [The person] changes their views."*

Young people discuss these responses with project workers. They are given a simplified risk assessment process and it is made clear to them the need for young people to be aware of the risks of challenging and responding to incidents, and to avoid putting themselves in danger. However, it is emphasised that where young people feel safe they should challenge others, and are strongly encouraged to report incidents to teachers (in school) or to the police (in the community). Indeed, other young people also highlight the importance of this message, for example one young person from Middlesbrough (14) questioned *"how is that gonna be an outcome if you don't do anything?"*

This was also made clear to one cohort in Durham by a local hate crime officer that helped us to deliver the session. This was particularly helpful in getting young people to understand the importance of reporting racist incidents and crimes. This again highlights the benefit of multi-agency approaches. The effectiveness of this element of the programme can be seen in responses to questionnaires before and after RAP. In the questionnaires there are similar scenarios to those addressed in the sessions, and it is notable that young people generally note an increased willingness and confidence to respond to such incidents after the training. As one young person from Gateshead (11) wrote, RAP *"teaches them how to approach situations and gives them the knowledge to challenge racist behaviour."*

## Hate crime and the law: perception of responses to racism from school/police

Another aspect that we cover is 'hate crime and the law'. Here we make young people aware of what a hate crime is, and what groups are targeted. This is valuable in itself, because young people are generally not aware of what a hate crime is. We also address the law, and note a distinction between hate crimes and hate incidents. Further, we make clear the impacts of hate crimes on both offenders and victims. This includes a discussion of both the social and physical consequences. As one young person explained, "*This programme has showed me how much words and abuse can harm people mentally and physically, and made my understanding a lot wider about different people's background*" (Durham, 13).

These discussions are also supported by case studies that have been provided to us by police forces across North East England. This discussion helps young people to realise that racism is a problem locally. As one young person from Durham (15) explained, from this section they learnt "*How bad racism still is in today's society because there's been such an improvement, it's still bad.*" Similarly another young person from the same session wrote "*I have learned about (what) hate crime is and how racism is not something to let happen, and in the future I know to help someone in need. Thank you.*" Indeed, young people often note enjoying learning about this aspect of the Programme.

## Challenging- Skills knowledge and confidence

As previously mentioned, RAP has been particularly effective in providing young people with the skills, knowledge and confidence to challenge and report racism. Here it is worth describing in a little more detail why young people have or have not displayed changes in their ability to do so.

### Wouldn't report:

It is important to note some reasons why young people did not feel confident in reporting racism. For some young people it is generally a lack of confidence naturally, not just specific to challenging racism. As one young person explained when discussing one of the scenarios: "*I would not have the confidence to do anything, but I hope the bus would stop and they get hoyaed off.*" Another young person from Durham (12) explained they probably wouldn't have the confidence to do so, this is because they generally lack confidence. Such young people nonetheless stated that they enjoyed RAP and have learnt other things from the programme.

Others would be less likely to report as they don't necessarily see racism as a problem. One young person explained that they had seen their friend commit an act of racism but didn't tell anyone, and when asked about the incident they "kept my mouth shut". They maintained they would do so again in a similar situation (Durham, 13). Another person also noted the importance of not grassing, if they "heard the racist abuse and tell him he should keep it in his head and not say it." (Darlington 20). Others have also used racist language and openly shared racist thoughts whilst completing sessions. Some of these instances have been referenced in the preceding discussion. Because they maintained these views throughout, this suggests the training has not had a positive impact upon the way they would 'challenge racism'.

### Not sure about challenging

Whilst such young people displayed an unwillingness to challenge, others have demonstrated less certainty. Here they state that their willingness to respond would be dependent on the situation. This has been linked to age specifically by a number of young people. One group of young people from Durham (12-14) explained they would challenge "*but not if the person I was [educating/challenging] were a lot bigger than me, or were big and bald with tattoos.*" They explained that they would feel more comfortable educating or challenging other people that were their age or a bit younger. One young person from Durham (13) was less confident about their ability to challenge racism outside of school, but if there was no-one to tell and if the people involved in the incident were bigger than them, they wouldn't get involved as they wouldn't want to get "battered by them". Similarly, another young person from Gateshead (11) wrote that "*Sometimes it can be intimidating to talk to older students and/or teachers that you may not have had much activity with.*" Similarly young people noted they would educate others on things they had learnt but "*if it was only a few others that I knew, but not too large groups of older students in particular*". Here young people often add that though they wouldn't challenge directly themselves, they would report the incident to a teacher/police.

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## Would report:

However, as previously stated, the majority of young people have mentioned a willingness to challenge racism. Whilst some only maintained (rather than increased) their ability and willingness to challenge, they are also quick to describe how they have still found RAP beneficial in enhancing their skills. As one young person from Durham (17) explained, discussing the scenarios helped them to assess the situation properly and **“to think about everything what is going on. Before, I would have probably just jumped into the situation without thinking.”** Others also noted how the training increased their awareness of the different ways to respond in a safe way: **“Challenge their behaviour or if it’s an unsafe situation call 999 so that the police can resolve the issue safely”** (Durham, 14-16).

This willingness to challenge can be seen in numerous accounts of young people, related to what they had learnt from RAP. One group from Darlington (15-16) explained how discussing the bus scenario made them angry, but previously they would have probably ignored this. However, they explained that they would do something about this, either getting involved or reporting the incident, depending on the situation. Another group from Durham (14-16) also wrote **“Yes- we feel we have the knowledge and confidence to tackle racism or incidents, where we may not have done before.”** One young person from Durham (14) wrote at length how they would respond to witnessing racism:

*“I would ask the person who was offended how they felt. I would see what they wanted to do because of the incident. I would report the incident and make sure the victim is satisfied and safe. I wouldn’t put them in a role where they could be targeted more. If the offender didn’t know they caused offence and the victim wasn’t offended, I would say it was wrong and warn the offender not to repeat themselves.”*

Others have noted that they would be willing to challenge, even if this meant persecution from their peers. For example one young person from Durham (13) explained at length about how they would be able to educate and challenge others **“even if they did laugh at me”** because it is important and other people need to know. They didn’t really know why they would be vilified, but believed that people would laugh at them for challenging racism within school.

## Have reported:

It is worth highlighting examples where young people have reported racism as a direct result of RAP. One young person from Gateshead (11) had initially wrote that they had challenged racism at school: **“Yes I have. I went and spoke to them and then reported it.”** They later explained that one year 7 said to another “go back to your own country... you’re a (n-word).” Here the young person explained their response, “I stepped in and told her not to, following the steps you told use [referring to READ].” READ is the acronym we use to make young people aware of their own safety, in doing risk assessments of particular situations. It stands for Recognise risks, Evaluate options, Act, Dynamic. In line with this, they then reported the incident to the designated school contact. The young person then explained that the incident had been dealt with by the school and that they were happy with how the case was responded to.

They also wrote that they had challenged racism in the community, **“Yes, I have. I went around a corner and phoned the police.”** They later explained they were just walking and saw two people (aged about 18-19) attacking a man in the streets, and as they were attacking him they called him the n-word. The young person explained how the person being attacked didn’t fight back as they were older. Upon witnessing the incident the young person phoned the police, who informed the young person not to tell their school because the incident did not involve students and happened in the community. The young person has not been told about any further information related to this case.

Similarly another young person from Durham (15) also wrote about how they had challenged racism within the community as a direct result of what they had learnt from RAP,

*“In Durham city centre a man was being racist so I told him that he cannot say the things he was saying and that it was wrong... I stopped it by telling the man to leave them alone and that it is not right to be prejudice against people and the things which he was saying were wrong.”*

This is particularly notable given the confidence to challenge someone older than themselves, which others had noted concern over.

We have also seen throughout the role of family influences and how young people may struggle to change their attitudes around racism because of emotional and familial influences. We have seen also that some young people will challenge such attitudes. RAP has also helped give young people the confidence to do so. For example one young person from Durham (14) wrote they had challenged racism by their **“Grandparents, as they’re very old fashioned and they cannot say these racist thoughts about ‘non-British’ people.”** Where they would not have had the confidence to do this before starting RAP.

### Summary:

As can be seen then RAP has clearly benefitted the majority of young people that have undertaken the programme, to make them feel comfortable and confident to recognise and respond to racism in their school and their communities. The responses show how critical-accepting groups gained a greater appreciation for the issues of racism in their local community. However, we have also seen that RAP has not necessarily changed some of the stronger views of those who have undertaken the programme.

Nonetheless we are keen to deliver the training to a range of young people. It was also noted earlier how numerous young people have maintained involvement with the CYR team by attending community events. This reflects a genuine passion amongst young people, who often note how such involvement has helped them to develop personally. Indeed, one of the key aspects of RAP has been to increase the number of ‘challengers.’ This can be seen as one of the biggest successes of the CYR project. Here, it is useful to quote one final young person from Gateshead (11) on why they would recommend other young people take part in RAP:

*“Because if more people do this, there will be less racism in the world.”*

## Social Influences

### Types of delivery

This is not a topic that we have covered widely within workshops, though it is clearly relevant to the discussion of all other topics. It is a topic that is covered in more detail in RAP, where young people identify things that influence them most.

### Evidence used to support findings

Comments during sessions, and responses from questionnaires/Focus groups from RAP and from the sessions specifically.

### Comments related to typology

Type	Comment
Hostile	One young person on insisting it was alright to say “Paki shop... that’s what my dad’s always called it, it always been that, everyone calls it that, it’s always been called that, it’s not offensive, I don’t think it’s offensive.” (Durham, 14).
Critical	One young person didn’t think this was offensive (P***), “I’ve heard my dad saying it. He heard it on the news, he’s not racist... you know I got in trouble for being racist. But what I said, my dad says that everyone says it.” (Durham, 13).
Mixture	On offensiveness one young person explained “it’s not, I don’t think it is. My dad says going for a chinkies, or like when we’re in a shop.” (Gateshead, 13).
Accepting	One young person explained coloured, “it’s outdated, my grandparents still say it.” Highlighting they wouldn’t use it even if her grandparents did (Newcastle, 15).
Challengers	On asylum seekers, one young person said “someone that comes and claims benefits.” Though another stated immediately it was actually “someone that claims refuge from another land, but might not get it.” The initial young person seemed to take on board the point that they are not here to steal benefits and often get minimal support. (Middlesbrough, 17).

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## Key themes

As touched on, and as may be obvious, a clear assumption made by our work is that race is socially constructed. This is not a ground-breaking observation, but it is important to make clear. It has also been made clear throughout, the importance of social influences upon young people. Here social relates to immediate and direct influences upon young people. These include family, friends, peers, and broader community influences. Community influences refers to attitudes and beliefs often experienced in public places around where people live.

## Successful and Unsuccessful Challenges

As has been evident throughout, social influences clearly impact upon young people's thought processes and how they view racism. This is particularly apparent in some of the views of young people, where their beliefs are justified because it is what other people think, be it friends, family or a general communal 'acceptability', that everyone thinks like they do.

With regards to friends, this can be a part of friendship groups, as one young person explained "*you always [hear] people saying [racist] things to people, but I think they think that because they are friends that they think it's acceptable.*" (Durham, 14). Indeed, another questioned "*what if someone you knew lets you use that word?*" (Durham, 13). This can also be seen in the 'n-word' pass, where young people would give peers a pass to use the word, though one young person believed this was wrong as, "*it's not up to them.*" (Durham, 17). Others have also observed where they have challenged friends that use the term, their friends think "*he's allowed to say it because they're... [Young person paused and he was asked if the person was black] no, he's not even black [the participant didn't specify, though it's possible he meant Mixed Race/Dual Heritage from context], but 'we're like you can't say it. He continues to say it and he explained that he's given an n-word pass.*" (Newcastle, 13).

As can be seen here, there is a range of interpretations and though terms may be deemed acceptable, there are also people willing to challenge others' racism. These themes are also evident when young people speak about family influences. The quotes above show that young people often refer to family, often parents, to justify their own use of racist terms. This is a common theme when discussing use of language. As one young person from Middlesbrough (16) explained, "*some of my family use the word to describe the corner shop*". Another explained, the generational aspect of racism is worrying, as it's "*how you're brought up... if your parents are mature enough to look after you. If they're racist, you're more likely to be racist.*" (South Shields, 15).

Interestingly, one young person (Durham, 13) observed that parents can be divided, as their dad is racist but their mum isn't, and how they recognise dad's views do influence them: "*I think it's OK to make [racist] jokes when you are at home, because they are funny.*" However, they know that it is not right to do this in school, or outside of the house. Whereas other young people are more willing to challenge their family around racism. One young person from Durham (16) explained that their grandma was racist because of how she responds to the black security guard at Aldi. Their grandma thought that the man was going to rob them, because he follows them around the shop. They explained to her why this was wrong.

We can see, then, that there is clear evidence of young people being influenced by friends and family, but also encouragingly young people willing to challenge this also. Young people are generally less willing to challenge other people about their racism, particularly in the community. Indeed countless young people explained that they often hear racist language and witness racism in their communities. This can be in a variety of places, "*just walking down the streets you'll hear it [Pa\*\*].*" (Middlesbrough, 16). These can also be violent, as one young person explained "*I saw a white man and black man fighting and the white man said it [n-word].*" (Middlesbrough, 12). Others have also referenced parks. A lot of young people have heard the term at football matches, "*you hear it [n-word] at football all the time.*" (Durham, 15).

Where young people hear the terms regularly within their community, and by friends and family, there is a sense that racism is normalised. For example, one group of young people from Durham (14-15) believed racism was a problem in their school, because there is a lot of racism in their local community. Another young person spoke about far-right attitudes, that they are casually displayed a lot where he lives. Though, they demonstrated their own resilience to such attitudes, stating it is "*unfortunate, you can hear old men talking about it (their support for far-right groups).*" (Gateshead, 17). Another example of this was when one young person (Gateshead, 12) asked "*was there a TV show called golliwog that got banned? just because my neighbour's mam has a fridge magnet of it that she always shows me.*" Though here, the young person was more critical and seemed more perplexed by the person telling them this. These examples also highlight that while young people may hear racist attitudes relatively frequently, they do not necessarily consciously accept these perspectives.

It is perhaps worth making clear here that in the groups more likely to be racist, some young people are still choosing to internalise these attitudes. When confronted with new information, some of these young people may struggle to accept counter-narratives because of their associated emotional attachments. As one young person explained in reference to their use of an offensive term: *"I think that's disrespectful. [But] I'm not changing what I'm saying. If I wanna say chinkies that's what I'll say. I would still say nigger, Paki and chinky, not to them but I'd say it to my Nan."* When challenged on this, the participant continued: *"it's not that bad, like spitting at them... I wouldn't be able to say Chinese... I'm used to saying chinkies."* (Middlesbrough, 15). Similarly, one young person from Billingham (15) maintained *"I call my mate chinky all the time and he doesn't mind, and he calls me white boy."*

Nevertheless, others are willing to consider alternative information, even if this goes against family. One young person explained *"I didn't know if that was bad or not cause my mum says that about the takeaway. Is that bad? my mam's not horrible though"* this was well responded to by project workers in terms of how to think about the situation and the young person took this on board. *"I might tell her not to say that... I might tell her it's bad."* (Middlesbrough, 15).

As has been noted, there are numerous points where young people are more willing to accept alternative viewpoints. This is fragile and requires further consolidation, particularly in critical groups. For example, any information provided in workshops might easily be dismissed by a parent or friend. This reiterates the importance of a variety of interventions with young people, through different actors (such as schools, community groups, and other anti-racism organisations).

Numerous young people have also shown an ability to challenge such perceptions, particularly in accepting and challenger groups. They have also demonstrated their willingness to do so. For example, in Durham a group of college students highlighted opposing views, *"you always say h'away mam lets go to the Paki shop. H'away how many of them (shops) is there in Spenny[moor]... so I don't know if it's racist?"* to which another young person replied *"it's not acceptable. We call it a Paki shop... but they don't call themselves a Paki."* This discussion helped the group to acknowledge why the term was inappropriate.

Another example worth noting here, links to a wider point on language. Specifically, when people are not speaking in English. For example one person noted this made them feel uncomfortable, when *"on the bus, people got on not speaking English."* Interestingly another student pointed out that he wouldn't be able to speak the language if he went to another country, *"so you shouldn't expect people to do so in England. Do you know how to speak their language?"* (Middlesbrough, 15).

There are also examples of young people who have not come across racist attitudes and are actually shocked at racism. This is also common in less diverse areas. Indeed one group from Durham explained that racism is not necessarily a big problem in the wider community because the community *"is mostly white people."* Because of this, they explained, *"you don't hear much about hate crime or anything like that here"* in the local newspaper.

It is also worth highlighting some initial findings from our transition sessions. As has been highlighted, this was done initially to assess whether there was a need for further sessions with younger groups. Though based on a small sample size, the findings did suggest benefits of anti-racism work with younger people in order to increase recognition of racism. They also provided some interesting insight into the influence of friends, family and peers. There was little to suggest that newly made friends were more influential, or likely to use racist words. Rather, family influences were clearly strongest, particularly family members that young people live with. This doesn't mean they don't hear more racism at school, but that they are less likely to hear from more important influences. Additionally, young people seemed less likely to challenge racist incidents directly at secondary school. This finding also encouraged us to conduct RAP with more year 7 and 8 students.

This point holds true, even in particular areas where we have noted countervailing trends. As noted this includes: views towards Jewish people in Gateshead, towards Roma Gypsy Travellers in Darlington and Gateshead, strong views on Islamophobia and immigration in rural areas of County Durham. It is not to state that everyone in such places have negative views, but that such views are more likely in these places because they seem to be more deeply entrenched within communities. However, as we have seen it is clear that such views are harder to change and challenge amongst young people in such areas. Though there have been cases where some attitudes (rather than necessarily complete ideologies) have been changed, this clearly requires more focused work, with a variety of actors.



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## Media Influences

### Types of delivery

This is not a topic that we have covered widely within workshops, though it is clearly apparent to the discussion of all other topics. It is a topic that is covered in more detail in RAP, where young people identify things that influence them most.

### Evidence used to support findings

Comments during sessions, and responses from questionnaires/Focus groups from RAP and from the sessions specifically.

### Comments related to typology

Type	Comment
Hostile	Young person gave an example he had heard on the news "about niggers and guns." (Darlington, 19).
Critical	"Yes, sing song as well" (Durham, 15, on singing songs with racist language). "In a song, they don't mind" (Durham, 14, on singing songs with racist language).
Mixture	"Songs... all the time". (Sunderland, 17, on where they have heard racist language). "Music, movies, videos, games, news." (Darlington, 14-16, on where they have heard racist language). "Yes, heard it in history lessons, not bothered by in songs." (Durham, 14, on where they have heard racist language). "I have heard it. It brushed over my head because I have heard it so many times in rap songs" (Durham, 17, on where they have heard racist language)
Accepting	"Yes- on television. Thought there was no need to use it" (Durham 17, on where they have heard racist language). "Yes, in songs, blanked them and walked away" (Durham 17, on where they have heard racist language). "Yes, on the internet. Ignored it" (Durham 17, on where they have heard racist language). "Yes, John Agard uses this word to show how it represents the racism in our society" (Darlington, 15 on where they have heard racist language).
Challengers	"Yes, music + public, argue or glare and walk away" (Durham 17, on where they have heard racist language). "Treated badly. Seen as terrorists Unfair- bad press" (Darlington, 14-16, on press coverage of Muslims).

### Key themes

It is worth discussing media as separate from social influences, though there are clearly a number of overlapping themes. In discussing media generally, this is not necessarily a tangible influence, but it clearly impacts young people's thought processes and ideologies. Obviously media in itself is a broad term, and we tend to focus on news, particularly within tabloid publications, rather than the media as such. Here the aim is to help young people to critically assess the information they are presented with.

The same themes are discussed with regards to social media. This is another source that is often referenced by young people. Many have stated that they get information from various online platforms that influence their views. An important additional aspect is that through these online spaces they are connected to people globally. These sources all clearly influence young people's thoughts on racism.

### Successful and Unsuccessful Challenges

**Media-** we tend to focus on 'Fake News' or misleading stories and how young people often recognise such stories as factual. A classic example is the myth that the nursery rhyme 'Baa-Baa black sheep' has been banned or changed by law due to it being offensive to non-white people, which many assume to be true, and often young people will state this without prompting. For example, some young people from Darlington (14-16) thought that the Baa-Baa black sheep example was policy, "*I think it's stupid that, it shouldn't be changed.*"

As such, we do tend to cover a range of news stories with groups of young people. This is important in increasing awareness and changing perceptions. As we have seen, young people's views on various topics are clearly informed by the media. This is particularly evident in their views towards immigration. One group wrote down that their

initial thoughts on immigrants were *“Illegal; Jobs; Thousands; Get out of our country.”* (Durham, 14-16). Whereas others will display a recognition that such forms of media are problematic. One young person linked this to Islamophobia, *“there are negative connotations around Muslims, a lot of stereotypes from the media.”* (Darlington, 16).

Nonetheless, this approach tends to work well with ‘mixture’ groups. For example after discussing how the media influence our perception of what a terrorist looks like (e.g. Muslim), one young person emphasised *“you can’t tell [who is/isn’t a terrorist] unless they’re literally holding a bomb”* (Sunderland, 15). Accepting and challenging groups are generally aware of these influences. For example, one group highlighted that they wouldn’t associate Muslims carrying bags with terrorism, as most others do. One young person in the group spoke about their experience living near, and being friends with, Muslims: *“they are placid people, they live by a religion and just want to get on.” [They and the rest of the group questioned] “Why would y’all think [that they] would be a terrorist?”* here highlighting the role of the media (Sunderland, 16-19).

It could also be seen when one young person from Stockton (17) asked unprompted *“what’s the difference between immigrant and illegal immigrant? They both come over the same way don’t they?”* Here a project worker spoke through the difference and the different types of immigration. This explanation was clearly taken on board, as the young person then questioned her own understanding and where her influences come from, and those of other people she knows,

*“Oh, I thought lots were coming on containers. I didn’t know because of the press. So it’s not my fault, or other peoples who think that. They’re not wrong for thinking that, cause it’s what the press says.”*

This is a notable answer because of the willingness to consider new information, the externalisation of blame to legitimise theirs and others around them opinions and thoughts on and around immigration.

Hostile and critical groups will often acknowledge the information is false, but maintain a commitment to their ideological perspective on the matter. It was interesting to hear one young person’s comments when the whole group was completing the perception activity, *“everyone’s just social justice warriors.”* This was in response to overhearing someone from another group saying *“all Muslims are friendly and approachable, none of them look dangerous.”* During an activity (Sunderland, 16). This is also notable with regards to social media. For example, one young person spoke about a perception that poppies had been banned in Weatherspoon’s, *“True... but it’s really stupid... pandering to people who are too sensitive... the poppy just represents our troops.”* (Newcastle, 15, in discussing poppies being banned).

Similarly, with regards to social media/online, we also explore news content, but also posts that claim to be news/ based on news, that are actually opinions. We use a couple of examples, but one notable one is that Peppa Pig was to be banned as it offends Muslim, which had initially been posted as satire on social media. Again this is one that many young people have seen on social media, and many assume to be true. One young person stated *“aww yeah, I remember that”*, and was laughing when the case was explained, but had initially believed that this was genuine (Middlesbrough, 12). Similarly in the same group another shouted out *“that’s pathetic though.”* Whereas others are more likely to recognise such stories are inaccurate, one young person explained, *“I scrolled down, laughed because I thought it was a load of bollocks.”* (Durham, 17). Similarly another young person was shocked that others believed this, *“But that’s a kid’s programme, like a child’s gonna... that is actually the most ridiculous thing I’ve heard in my life.”* (Middlesbrough, 17). Another young person was more perceptive in outlining that such stories also gain traction because they are anti-Muslim, adding *“Muslims are all people. So it doesn’t make sense really.”* (Gateshead, 15).

Indeed, some young people will also highlight the role of social media specifically in legitimising racism. As one person from Darlington (16) explained, on *“social media, stories are portrayed in a way that makes you feel negatively towards certain people.”* Similarly another young person from Durham (17) added *“fake news.... people are making a living out of it, they are spreading lies.”* They later gave an interesting definition of Islamophobia,

*“being scared of Islam, Muslims and their culture because people think that they are all bombers or bad, and people share things on Facebook which everyone assumes must be true, but they’re all stupid, the majority of them are good.”*

Though it is important to highlight to young people also regularly highlight the benefits of social media. For example one young person from Darlington (16) wrote that this made them more aware of racism, *“it’s good as I didn’t realise a lot of what I was saying was not politically correct.”*

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Within RAP, we also extend the underlying point a little further in terms of increasing recognition of how such media and social media coverage may help to inform our opinions of others, particularly Muslims and immigrants. As one young person from Durham (15) wrote in their RAP workbook: *“People believe everything they read, people back up these negative views with the newspapers”*. Similarly, another from Durham (13) wrote: *“A negative point that tries to influence me and others are social media, magazines and newspapers.”* Here, some young people note that they most enjoy this aspect of RAP, in which themes are discussed *“because of how much we use it in life.”* (Stockton, 16). Similarly another would recommend RAP to others because they would *“learn about facts and what’s false that they see in everyday media.”*

It is also worth noting briefly that another online arena in which young people are exposed to racism is when playing video games, such as on their Xbox, PlayStation, etc. For example, one young person from Middlesbrough (12) explained *“I’ve heard it [N-word] in a Call of Duty lobby.”* Some groups also reference PewDiPie, a popular YouTuber, in explaining where there have heard racist language. In discussing these influences, most young people will recognise that this is wrong.

### Successful and Unsuccessful Challenges

Social media is a particularly potent mixture because of the wide range of information available. The majority of young people will come across some form of racism online. Again there is varied responses to this, and generally raising awareness of this is helpful for most groups. But it is worth highlighting particularly here the role of social media content in helping to reaffirm and support the most extreme views we do encounter.

For example, one young person outlined that you need to be careful about what you put on social media: *“you shouldn’t be putting it on social media, because employers look at your Facebook to see what you like. They probably wouldn’t hire you if you liked the EDL.”* Yet others felt this was unfair, *“you should be allowed to air your views.”* (Darlington, 16-20). Another young person from Durham also thought this was unfair, *“so if I put something racist on my Instagram, to my 16 followers, then that would influence them?”* The same person also referenced Mark Meechan, who *“made his girlfriend’s dog do a Hitler salute and he got sent to prison”*. The dog was trained by Meechan to respond to the prompt “gas the Jews”, and uploaded the video to YouTube. Meechan was fined £800 for the incident and the verdict has received some criticism, because of the implications on freedom of expression, with some (including far-right figures) raising funds to pay the fine (BBC 2019). Their friend added in *“your social media doesn’t define you.”* Another young person was more open on their use of social media,

*“Thing is I actually follow them [Britain First]... I used to put loads of memes on the Britain First Facebook page, cause it’s funny... I posted lots of memes of pigs... they [Britain First admin] banned me from the page [as it was offensive].”* (Durham, 15).

Here another young person in the group added that they follow Tommy Robinson on Facebook. (Durham, 15).

As mentioned, particularly in our bespoke sessions, we have had success in helping young people to think critically about where they get their information from online, and the consequences for involvement in far-right or racist groups. This is particularly true of mixture groups, here comments included:

- > You can be arrested, not get a job, go to university and other stuff that is common ground for every person to have.
- > Could get arrested or added to a watch list
- > Get arrested or prevent getting a job.
- > *Most of them ending up in jail* (Durham, 14-15, responses to highlight their knowledge of consequences of far-right involvement).

Though there does seem to be young people that remain committed to such information, and for example would maintain that information from Britain First or Tommy Robinson is factual. Indeed, the examples noted above highlight how young people were not necessarily concerned about the potential consequences. This angered one young person *“I’m sorry but it’s your opinion... it shouldn’t stop you getting a job [but] lots of people have lost jobs for following them”*.

## Part Three - Discussion of Key Themes

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Having identified some key themes related to racism, and how they are interpreted and enacted by young people, this section will consolidate some of the main findings for each theme. These will also be contextualised in line with current research and knowledge pertaining to each theme. In doing so, the aim is to clarify some key achievements of the project, but also importantly to identify scope for further work. This is particularly relevant with regards to young people's experiences of racism, and will also include some recommendations for others in order help tackle youth racism.

### Experiences of racism

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We started by identifying the different experiences of racism amongst young people in the North East. It is necessary to highlight the importance of anti-racism interventions with young people. We saw initially that relatively few young people will talk openly about their previous racist actions. Those that did sought to explain and justify their racism as a response to a perceived slight against them, a retaliation. Here, they are 'trying to hurt' others (see Guerin, 2006). Other young people would justify their behaviour through a belief that it is normal to do so, as those around them hold similar opinions and beliefs (Roberts et al 2013). We have also seen that some young people have been punished for their racist behaviour, which is seen as unfair and unjust, perpetuating their belief that only white people are punished for their racism, a theme which has been prevalent throughout (see also Lemos 2005, Thomas and Henri 2011).

This punishment often involved some form of exclusion, suspension or arrest. There has been a call for increased education to form part of the punishment for racist behaviour (SRtRC, 2009, 2012; Kingett and Abrams 2017). Indeed "research has shown that solely implementing punishments can make attitudes more entrenched" (SRtRC, 2009: 6). Here the CYR team have been involved in this crucial aspect of educating young people around their racism, to good effect. This is something we believe is vital to maintain. It is also worth restating how young people feel that schools particularly have responded to racism. We saw that some have been happy with official responses. However, the majority are likely to note a dissatisfaction and we have heard some troubling responses from young people with regards to a lack of response to racism, particularly within schools (see also Scourfield et al 2002).

This has some serious implications for the willingness of young people to feel confident in reporting racism to official sources such as schools or the police in future (Temple 2019). Indeed, numerous sources have highlighted the issues of underreporting for a variety of reasons, including apathy, normalisation and a lack of faith in official responses (Home Office 2016, 2018; APPG Hate Crime, 2019). This has informed the development of RAP in order to encourage more young people to report racism. As noted, through these interventions we tell young people what and where to report. In doing so we make the distinction between hate crimes and hate incidents. This is vital in terms of clarifying expectations in terms of outcomes. This is important, as 'low-level' racism is unlikely to be punished to the extent that it might be expected (Copsey et al 2013; Chakraborti 2015; Hargreaves 2016). This clearly leads to and enhances the aforementioned apathy. It also further helps young people to justify their own racism, and doesn't necessarily provide any meaningful deterrent, as we have seen throughout. As such it would be of value for hate crime campaigns locally and nationally to increase transparency in terms of what would be a hate incident and what would be a hate crime (Temple 2019).

This becomes crystal clear when the experiences of young BAME people in the North East are considered. We have seen the extent to which young people are targeted for their ethnicity, nationality, religion and or skin colour. As Craig et al (2012: c) noted "Racism, in short, is an issue for everyone across the region, however remote from the centres of BME settlement." We have seen that the majority of young people who are not 'White British' have experienced some form of abuse (see also Clayton et al 2016). This has occurred in various settings within and beyond school. This also includes public spaces, such as 'on the street', in the park, in town centres and at football matches. This also reflects the findings of the Leicester Hate Crime Project, which highlighted the seemingly routine and regular experiences of racism (Chakraborti et al 2014). There is also strong evidence that many young people also have friends and family that have also experienced racism.

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However we have also encountered a large amount of apathy around racism, particularly amongst 'mixture' groups, who don't see racism as an issue that affects them directly, often owing to a lack of diversity around them (SRtRC, 2009). As one young person from Darlington (15) summarised "*I wouldn't really be bothered because it doesn't affect me.*" We have seen throughout that our interventions are vital in helping young people to recognise racism and to challenge it.

Young people with diverse friendship groups are likely to be aware of this need already. They are more likely to be accepting/challengers, and to appreciate the impact of racism (Priest et al 2014). Further, young people are regularly targeted inaccurately for their appearance, i.e. being mistaken for a different ethnic group (see also Abrams et al 2016, 2018; Newcastle University 2016). We noted that young people use the normalisation of racism as a justification for racism. However, it is also crucial to note that even in such places there are plenty of young people that do not see this as an excuse, and would not use or excuse such racism themselves.

## What is racism?

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Having identified young people's experiences of racism, we then explored these themes in more detail. Initially we identified how young people understood and conceptualised racism. This is vital to contextualise the further themes discussed. In doing so it became clear that most young people have a decent understanding of what racism is. Most groups will quickly recognise skin colour, and then religion and nationality.

Though it is important to note that often when introducing the topic, groups will also believe that racism is a distinction between black and white, and that only white people 'get done for racism', which is often linked to a sense of injustice (see also Dadzie 1997, Thomas and Henri 2011). A related belief is that 'they' can be racist to 'us' without any sanctions. This is more common in less diverse areas, and when unpicked such views are often based on perception rather than direct experience. Young people often won't be able to provide examples to justify their belief, and relating this to their own experiences is particularly helpful, especially with mixture groups. Whilst most gave a good understanding, it is also worth noting young people in hostile and critical groups in areas of little diversity struggle to see Britishness as anything other than whiteness, and we have seen this can be difficult to grasp for some despite challenges to their beliefs.

## Use of Language - Black

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The aforementioned themes with regards to racism can be seen clearly when discussing 'Use of Language' related to black people. Particularly when discussing 'the n-word'. The vast majority of young people know that the term is offensive and why. Nonetheless the term has become acceptable to some, 'as a joke', in order to justify their own use (see Guerin 2006). Others won't use it, but a sense of injustice can be seen because "black people can say it and we can't".

As mentioned, we discuss issues of desensitisation, noting that whilst it may appear to be acceptable in this context, the majority of people would still be offended by this term. Whilst there are edited versions of songs, such usage does clearly influence, and to an extent legitimises, the belief that some people can say it. This has also led to teachers believing the term is acceptable. Indeed, the EHRC (2017: 55) recently found "teachers/schools have said the kids often hear this word used in popular rap music, so there is nothing they can do about it." Here we make clear that words should be acceptable for everyone or no one. Nonetheless, the casualisation of the term is problematic in giving young people a belief that they can say it. Though most are more aware of why not to say it after sessions with CYR. However, this increased awareness and a recognition of the potential punishments for using such terms do not necessarily act as an effective deterrent, particularly for critical and hostile groups (Ramalingam 2014).

We also saw how the term 'colou\*\*\*' is thought of by young people. There is a mixture of beliefs around the term. Some of this is because it is a term they have heard older people in their family use. More concerning, some young people are told it is acceptable in schools. This further stresses the need for 'train the trainer' training in order to make sure they are aware of such issues (Stevens 2007, Tell Mama 2018).

Nonetheless young people are generally willing to accept key messages around the term and not to use it in the future. Again the discussions of these terms is vital for young people to increase their own awareness (EqualiTeach 2019). This reiterated the importance of increased education for young people around racism, here the CYR team providing information was valuable. We also saw the benefits of young people learning from each other and developing a space for them to do so (Tharby 2018).

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## Use of Language - Asian

Similarly, it is important for young people to learn from each other, and it is also worth restating the importance of us learning from young people. This involves covering language that they are familiar with. They know such terms as 'Pa\*\*' and 'Chi\*\*\*' are offensive, but increasing their awareness of why the terms are offensive is valuable as often young people are genuinely unaware. Our discussion of use of language here highlighted the importance of responding to young people, and delivering information in a way for them to take on board the information.

This is particularly true given the casualisation of such terms. We have seen how this has sometimes been seen as acceptable within friendship groups. It is also common to see such terms as acceptable due to parental and communal influences (Chakraborti et al 2014, Clayton et al 2016, EHRC 2017). This also feeds into a sense of genuine confusion. Where the willingness to use terms is borne out of ignorance, gentle challenges by providing information is particularly valuable (EqualTeach 2019, Kingett and Abrams 2017). This is an efficacious approach for 'mixture' groups. It is less effective, however, for groups that use the term to be deliberately offensive (Thomas and Henri 2011). Here young people are made aware of why terms have an emotional aspect, but this can be precisely the reason they are used.

## Use of Language- Dual Heritage

This direct intent is much less likely when using the term half-c\*\*\*\*. Some young people would also state that they find the term acceptable to refer to themselves, often because other family members also use the descriptor. Here we make sure that they are aware others may find this offensive. However, predominantly Dual Heritage young people will state that they do find the term offensive, though other (often older) family members will use the term.

This is another term that is often used by young people who assume the term is correct. Though they are often corrected by others in their group. In discussing the term, such young people will often reference the poem 'half-caste' (Agard 2004), showing the strength of this poem and its importance within the current curriculum. This also reflects the importance of young people learning from each other, and from the CYR team when we identify additional reasons in a safe space (Wilson 2017).

The term also again highlights the binary distinction made by young people when discussing racist language. This can be seen in the belief that mixed race people have one white and one black parent. We have also seen to an extent how those with strong views often dislike such young people, believing particularly that interracial relationships are wrong. This links to a sense of ethnic-nationalism (Fox et al 2015, Boske 2015).

## Use of Language - White

We have seen variations on this sense and conflation of whiteness and nationality, be it Englishness or Britishness. This can be gleaned in the accounts of young people that frame racism as a binary. A binary in which only white people can be racist and only black people can be victims of racism. This is not to dispute that this is predominantly the case. Yet it is important to challenge this point particularly in less diverse areas where sessions can be seen as another attempt to punish white (British) people (Thomas and Henri 2011). Likewise, to make clear that if they are victims of racism, the offender should be punished as they would be, and that their reports should be taken seriously.

As was previously stated, it was because of this that we included racist terminology related to white people within sessions. As has been made clear, it is important for our sessions to address and reflect common concerns amongst young people. Likewise the inclusion of such material increases the perceived authenticity of our sessions, particularly by young White British people. This is clearly important given the demographics to which we deliver. This inclusion limits easy to go to responses from young people looking for reasons to discount other information in the session that conflicts with their current views, particularly in critical and hostile groups. As such, this is a useful way to get such young people to consider other viewpoints. We have seen that such discussions can easily be laughed off by young people. This in itself could be argued as a sense of privilege because of its unlikelihood. A privilege not extended to their peers. This is despite the perceived preferential treatment their peers are supposed to receive (Bhavnani et al 2005, Ambikaipaker 2015). Again the experiences of racism discussion suggests otherwise.

We have also seen that others are more likely to be aware that white people can be targeted by racism. Though again this is often seen more as a hypothetical, as in reality they'd likely find it easy to ignore. Such hypothetical accounts are framed by young people in which their white (Britishness) can be targeted, rather than an appreciation that other white populations such as Eastern Europeans can be targeted (see also Fox et al 2015, Abrams et al 2016, Newcastle University 2018). The accounts are also understood as being portrayed by a hypothetical black person. This again reflects the binary perception of racism amongst young White British people.

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## Islamophobia

Though they may be unaware of the term Islamophobia, it is undoubtedly at the forefront of young people's minds when it comes to racism. If the 'racist black person that never gets punished, where the white person always does', is the first trope, then the 'Muslim bomber' is a close second. This was evident before and after the attacks in 2017. This can be seen in the immediate associations between terrorism and Islam, even where young people disagree with the stereotype it is the first thing they think of. Indeed, young people with generally 'accepting views' may also make this association uncritically, i.e. without disputing the connection. This is a crucial point to note in signifying the prevalence of Islamophobia amongst young people. This also reflects recent findings of Tell Mama (2018: 9), that "the most common age range of perpetrators was 13–18 (where the data was available)... [Which] may reflect a wider problem of Islamophobic bullying in educational institutions."

This makes our work in providing counter-narratives particularly crucial (Hope Not Hate 2019, EqualiTeach 2019). As has been highlighted, the responses that we have developed, importantly in line with some leading anti-racist organisations such as the Islamic Diversity Centre, have been particularly crucial. This includes making absolutely clear that the majority of Muslims are against terrorism, and that there are also plenty of non-Muslim terrorist groups (Wilson 2017). We are also keen to highlight positive aspects of Islam as well. It is also important to note that those in accepting and mixture groups are more likely to digest and agree with these points. Young people in accepting and challenger groups will also make similar points to the CYR team within sessions, which are again crucial in enabling young people to learn from each other. Critical and hostile groups may take on board these points to an extent, but attempt to find other avenues to justify their dislike (sometimes hatred) of Islam and Muslims.

Here, further themes such as oppression of women, clothing, and to a lesser extent 'grooming gangs' become discussion points. The 'yeah, but', is often 'yeah, but don't they oppress women.' Indeed this is a common viewpoint amongst the population generally (Abrams et al 2016). This perceived oppression is often related to a choice to wear certain clothes. These clothes in turn link back to an association with terrorism, through a fear of women in a burqa/niqab as potential terrorists. It is important to note here that on this point, young people may often state a genuine fear of women in a burqa/niqab. This is not necessarily linked to pure hatred, but a genuine fear of something that is unknown.

These points can be unpicked and challenged in relating them to young people's own personal experience. This can be effective in less diverse areas, particularly in County Durham. This is because of a common theme of a lack of integration clearly impacting upon negative views towards others (Hopkins et al 2015, Wilson 2017). Here, we also saw the value of multi-agency approaches and follow-up work with young people. The efforts of various organisations relaying similar messages is absolutely vital (Levy et al 2010, DARE 2018).

This may involve follow-up work that has been beyond our scope in our current format. This is especially true where negative views of Muslims (but also other groups as well) are based on young people's lived experiences. But also when such views are supported by parental/family and communal values, with a particular emotional resonance for young people. Here the response that "it's not all... [in this instance Muslims] are the same", has not proven to be a particularly effective response.

Nonetheless, generally relating discussions to personal experience helps make abstract concepts more understandable for young people (Tharby 2018). Indeed, this is something which we look to cultivate throughout our sessions. Additionally, the combination of knowledge-based responses with emotive aspects are particularly useful (Ramalingam 2014). Whilst we are keen to provide facts to young people, we are aware that these alone will not necessarily be effective in altering young people's views. We saw the emotive nature of the videos we use, relatable to young people, are particularly effective. This is because the emotional aspect helps to imbue an empathetic response within young people. It also reaffirms the value of using a range of sources and approaches within sessions, and tailored to specific groups and to accommodate different learning styles (Hope Not Hate 2019).

## Immigration

We have seen that these approaches have been equally effective in making sure that key points concerning immigration are understood by young people. Both in terms of increased knowledge around the issue, and of understanding the different types of immigration. But also the emotional aspect in understanding both the reasons for immigration, and the emotional impact of racism towards such groups. This has become a necessity given the increased hostility, or at least the increased normalisation, of hostility towards immigrants by events over the last few years (Home Office 2018, APPG Hate Crime, 2019). These were no doubt evident before, but have certainly been emboldened by the rhetoric surrounding Brexit, the election and presidency of Donald Trump, and a perhaps associated rise and normalisation of far-right figures.

These messages are also important with regards to assisting with the integration of young people into schools. This is particularly necessary in less diverse schools that have recently welcomed Syrian refugees, such as those in Durham and Gateshead for example. In such places, immigrants of any form are treated with suspicion. This can be seen in the common association young people make between immigrants as being something bad, that they are illegal, that they are dangerous, to be treated with suspicion, and shouldn't be allowed here. Often immigrants are believed to be given preferential treatment, or taking something away from White British people (be it jobs, houses, benefits, access to the NHS, etc.) (Abrams et al 2016). Indeed there are concerns over the extent of these beliefs amongst the population, and the narratives around immigration (EHRC 2016).

For such reasons, the importance of counter-narratives again attains vital importance. Increasing the knowledge of different groups is particularly valuable with mixture and challenger groups. Simply knowing what different terms mean are beneficial in taking away some of the stigma attached to them (EHRC 2016). Similarly the use of video clips and case studies can be particularly effective in also addressing the emotional aspect, to instil empathy. Again, the combination of knowledge- and emotive-based approaches are particularly useful for mixture groups and in cutting through the apathy contained within them. Here knowing what an immigrant is and the reasons for moving are often understood and accepted by most young people, even those that believe there should be limits to immigration.

However, it should be noted here that the limitations of our approach are that they do not necessarily help to limit the views of asylum seekers and refugees as people deserving of sympathy (rather than empathy), particularly in discussing for example the amount of financial support that asylum seekers actually receive (instead of the vast amounts that young people perceive they receive) (see for example Refugee Council 2016, TUC 2016). Though we do make clear that they can also bring immense skills to the country. Again, we use such discussion of immigration to relate perceived levels of immigration to their day-to-day experiences, though there are limitations to this approach (Thomas and Henri 2011). Namely they do not address nor extinguish the hate underpinning such terms amongst hostile and critical groups.

## **Prejudice and stereotyping**

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Nonetheless, such counter-messages are still valuable in helping to unpick and respond to common stereotypes and prejudices associated with immigration. Indeed immigration forms part of our discussion of stereotypes and prejudices with young people. Again, we cover these themes to varying degrees with all age groups, but they are particularly effective with younger groups. Such groups are more likely to be open to critically thinking about their own stereotypes and judgements made towards others (Wilson 2017).

Though it should be noted that this is tricky, as there is a general awareness amongst young people that it is wrong to stereotype and prejudge, but they will still do this consciously or unconsciously (Lemos 2005). They will also do this knowing that most stereotypes are inaccurate, as they seem to be embedded within their psyche. This is clearly problematic given the real life impact that prejudice and discrimination have upon people (Abrams et al 2016). Because of their embeddedness, they are not necessarily the most effective topics to unpick, particularly in our shorter sessions (for a notable exception see Hope Not Hate 2019). However, our contributions here form a valuable support of key messages around prejudice and discrimination, to support and cement the efforts of educational providers.

## **Roma Gypsy Travellers**

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Part of our discussion of prejudice and stereotypes has included perceptions of Roma Gypsy Traveller (RGT) groups. Young people tend to be ignorant of such groups or to hold negative impressions of them. We have seen this hostility is particularly common in areas where young people are aware of nearby camps, such as Darlington and Gateshead. Thus the difficulty in unpicking stereotypes and prejudices become particularly acute. Particularly when, like immigration, young people generally have little positive to say. Nor do such groups illicit the same levels of sympathy or empathy as can be found for immigrants (Abrams et al 2016). Indeed, this has clear influences on both educational attainment and willingness for young RGT people to attend school (Cabinet Office 2017). As a result of considerable levels of discrimination, D'Arcy (2014) highlights the responses available to young people are to 'fight, take flight or act white'.

Indeed such attitudes are common even in accepting groups, who are less likely to challenge negative perceptions. Thus, it has become evident that such negativity remains the 'last respectable form of racism.' (Travellers Times 2018) This is particularly problematic given the wider issues around integration and community cohesion. People from RGT groups, understandably, are wary and reluctant to engage or to identify openly due to previous and current discrimination (this perhaps explains the low number of young people that identify as RGT within our sessions). Indeed this discrimination is nothing new (EHRC 2016). Yet, the double bind here is that this



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further exacerbates the perception that they are different, a group to be feared. It also leads to the scapegoating of particular groups. I.E. that issues in the area become immediately associated with local RGT communities.

However, we have seen that negativity and ignorance can coalesce. In other words, young people's negativity is borne out of ignorance rather than experience. In these cases, it becomes easier to challenge such narratives, and for counter-narratives to be accepted by young people. It is here where the apathy of 'mixture' groups can be beneficial. Particularly as there is no deep-seated hatred toward such groups.

## **Judaism**

As was observed earlier there is a lot of crossover and similarities between RGT and Judaism. There are a similar number of crude, negative and racist stereotypes. These stereotypes are similarly reflective of the scapegoating of vulnerable groups within society (Community Security Trust 2019). Again, these are more common in areas where there is a large Jewish population, notably Gateshead. Where there is no clear hostility, there is also a belief amongst young people in Gateshead that the Jewish population is insular. This is perhaps reflected by our own work, as we have delivered to 609 young people in Gateshead yet no-one has identified as Jewish. It should be noted, however, that the CYR team has attempted to organise sessions with faith schools in the area.

As we have mentioned throughout, where perceptions are based upon experience views to the contrary are harder to change. As with RGT, this also points to a limitation with regards to interaction and community cohesion. This also draws attention to a wider point here in which increased interaction is perceived to be an effective way to challenge racism (APPG Hate Crime 2019). Though it is important to state that some young people have noted positive interactions with both RGT and Jewish people.

There are also few positive associations with Judaism. Though it should be noted that young people also make associations with terms related to Judaism (such as Kippah). There is also a deeper sense of sympathy (rather than empathy necessarily) towards Jewish people, particularly in reference to the Holocaust.

Young people are also less likely to openly display a deep-seated hostility towards Jewish people, as opposed to some of the other faiths and groups mentioned previously. Again, this makes such stereotypes easier to challenge, and young people more likely to accept counter-narratives. This approach is also again useful with mixture groups, who will accept such challenges to their beliefs. This can be challenges both from project workers and from other young people in their groups. Though again such challenges from young people are less likely to occur.

## **Buddhism, Sikhism, Hinduism, Christianity**

We have observed much less hostility towards people who subscribe to some of the other major world religions: Buddhism, Sikhism, Hinduism, and Christianity. These religions are all thought of in predominantly positive or neutral terms, in distinction to Islam and Judaism. There is also a lack of in-depth knowledge of these religions. Indeed in RAP, young people have noted their enjoyment of learning more about them.

Most negative associations actually tend to come from young people when they conflate Islam with one of these religions. This is quite common for followers of these faiths who may be targeted for the perception they are Muslim, and it is important to state that when we make this misperception clear, it is in no way to be thought of as acceptable to target Muslims (Abrams et al 2016; Newcastle University 2018).

There is also a lack of in-depth knowledge of these religions. Buddhism is arguably seen as the most positive religion, because of the associations with peace and mindfulness (the lack of association between the religion and the Rohingya is noteworthy). Whilst the associations to Buddhism were less pronounced, the lack of association amongst young people perhaps points to a broader dislike/fear/hatred of the other groups. It certainly suggests the need for a more nuanced analysis of media discourse in anti-racism interventions generally.

Of the four religions noted here, there was the most knowledge of Christianity, which would be expected. There was also a sense of negativity towards some Christians, though to nowhere near the same extent as Islam and Judaism. Here young people were also more likely to note that such negativity is related to some rather than all Christians. This can be seen in the discussion of the KKK.

## Far-Right

Indeed, in discussing the far-right, we saw that young people will mention the KKK as an example of a far-right group, whilst maintaining that they do not represent the majority of Christians. We have seen already the necessity for such discussions of the far-right, with far-right extremism noted as particularly problematic in North East England (Winlow et al 2016; Copsey et al 2013; Copsey 2010). This has been reflected in the increased number of Prevent referrals for far-right extremism in the North East, suggesting that this is an issue of concern for young people in the region (Doughty 2018, Seddon 2018). Given its generational and arguably embedded nature in some parts of the region, it is also clearly relevant to young people (Winlow et al 2016; Copsey et al 2013; Copsey 2010). Indeed these connections are perhaps not surprising given the general anti-immigration and anti-Muslim sentiment which we have encountered amongst young people throughout the region.

Yet with regards to the far-right specifically, there is less knowledge. In other words, not all young people who display such sentiment are familiar with the far-right. Indeed there is generally a lack of awareness amongst the majority of young people. When they are made aware of the far-right, most are either horrified or apathetic in response. These can both be seen as positive points, as they show a lack of willingness to engage with such groups and figures. The responses again show the importance of knowledge and emotive-based approaches to the subject, particularly with mixture groups, though they may maintain their apathy (Ramalingam 2014). Within the radicalisation and far-right bespoke sessions, we saw how the combination of knowledge and emotive based approaches become particularly effective when they are made relatable to young people (*ibid*). Yet there were limitations to these approaches where such views were embedded (see also Bjorgo and Carlsson 2005).

The minority of young people that have clearly expressed support for far-right figures have also displayed anti-immigration and anti-Muslim sentiments. Their views have been embedded by a combination of parental and communal influences (such as peers). It seems that such influences provide the initial impetus for young people, to be reaffirmed online and on social media. This is most common based on our work, though we are aware that there is a variety of reasons people become drawn to far-right extremism (for example see Winlow et al 2016; Carter 2018; Garland and Treadwell 2012). Such young people have also clearly been exposed to the views of the far-right online, particularly Tommy Robinson and Britain First (though, often with little appreciation for the hostility between both parties).

We have also seen that because of this 'perfect storm' of influences, even follow-up sessions that we have delivered have led to varying degrees of success. However, the sustained attempts at counter-narratives are still vitally important. Though these are less likely to be particularly effective if all other factors remain the same (see especially Winlow et al 2016). However, this does not limit the need to continue such work in the same locations to ensure that this message is understood by young people.

Nonetheless the ability to deliver follow-up and bespoke sessions points to the necessity and benefits of multi-partnership working. This is not only the benefits of us working with schools and organisations that work with young people, but also the other organisations we work with. As has been addressed, this is vital in tackling extremism. We have seen that this has involved us working with organisations such as Gateshead Council, Media Cultured and Prevent in order to deliver sessions.

It is also worth stating briefly that even in such groups we have delivered to that are of particular concern, we have also seen young people within them that are willing to challenge their peers (see Levy et al 2010). The importance of this cannot be overstated. It is also worth noting that this willingness to challenge reaffirms the point that even in areas where such views may be embedded, it doesn't mean that all young people will readily accept them (*ibid*).

## History of Racism

Such young people that are willing to challenge, are those that tend to display a greater depth of knowledge of the history of racism. Indeed the history of racism is clearly important in that it links to a number of aforementioned themes. In a broader sense, most young people generally have a good knowledge on the history of racism, and are strongly critical of historical figures associated with racism. Additionally, because this topic is generally understood by young people, it can also be tailored to a range of group types. This also helps us to restate the importance of challenging 'lower-level' examples of racism, with reference to the Pyramid of Hate which is a valuable model to demonstrate to young people (see also Hope Not Hate 2019).

Most are also often complementary of those that have fought against racism. However, this knowledge is based on external rather than domestic examples. We have also seen how the legacy of racism can still be seen in young people's views towards black people, or 'hypothetical black people.' Nonetheless their existing knowledge

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is a good base to explore the impact of racism, but making it more relatable to them. Indeed, we have noted throughout the value of supplementing discussion with local examples. An example on the history of racism is the South Shields riots (BBC 2014). However, in such discussions it perhaps becomes clear in a wider sense for young people to gain a greater appreciation of anti-racist campaigners and civil rights activists local to them. They also perhaps point to a need to reshape the current curriculum around colonialism and to recognize and attempt to address unconscious bias (see particularly Ambikaipaker 2015; Stevens 2007). As Levy *et al* (2010: 47) stress there is also a need to “Integrate multicultural and anti-racist teaching into the basic academic curricula (such as social studies and reading).”

## **Culture**

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Indeed, a more diverse curriculum would also be relevant in relation to culture as well. This is also an aspect where external anti-racism organisations, such as CYR, can be beneficial. We have seen previously that where groups perceived as different reside, there are levels of tension within communities. Here, it is important for such organisations to respond to local needs. This has been a key aspect of CYR, as has working with other organisations. We saw this in the bespoke sessions delivered in response to community tensions within Middlesbrough, which had been evident within a secondary school.

Here we also saw the value of ‘upstream’ interventions in order to approach issues around community cohesion, in order to tackle issues around the far-right (Ramalingam 2014). The aim here was to increase understanding of other cultures amongst young people. This was also related to the importance of British values, particularly respecting others (Department for Education, 2014). This included highlighting aspects of ‘Britishness’ that have been influenced and enhanced by other cultures. We saw how this session helped to increase an appreciation amongst young people of different faiths and cultures within local contexts. This knowledge based approach is particularly important in highlighting both what and why underpins the actions and beliefs of others (Bhavnani *et al* 2005). In essence, making the abstract and unknown, understandable (Tharby 2018). This was again done by making things relatable to young people and specific to their own experiences, by catering to a variety of learning styles.

We also saw the effectiveness of this demystification in sessions by enabling a space for young people to think about their own heritage. We saw here how DNA heritage tests, when used appropriately, can be an effective tool to get young people to consider their understanding of identity. This is particularly true with regards to perceived differences, which can influence the aforementioned tension. This highlights the need to focus on similarities rather than differences (Dadzie 1997). As Cameron and Swift (2017: 8) note “Interventions designed for young children that explore different cultures should emphasise both similarities and differences between cultures, but with particular emphasis on similarities.” Here, we saw how young people often state a desire to take DNA tests themselves, out of genuine curiosity. Although there are clearly issues with regards to potential ethical and accuracy issues with these tests (see Rutherford 2018; Brown 2018). They are also expensive, but they can be an effective tool nonetheless in challenging youth racism. Particularly given the impact it had on a range of group types, including critical groups.

## **Challenging Racism**

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Having explored key themes related to workshops and some effective bespoke sessions, we then highlighted the effectiveness of RAP. This can be seen as one of the key achievements of the project. It also reflects the value of listening to and learning from young people with regards to what is effective in helping them to enjoy and engage, particularly over longer periods of time. A key element here is the incorporation of interactive activities that are fun, but which also help to support some of the key messages underpinning RAP. Importantly, the delivery of RAP has also developed to be flexible and relevant to both school and community based groups.

The aim of RAP is to increase awareness and educate people around racism, as we have done within all our sessions. A crucial aspect of RAP that exceeds other interventions is the emphasis placed on encouraging young people to challenge racism and support those affected by it, and crucially by giving them the skills to do so (see also EqualTeach 2019 on their ‘agents for change’). This is particularly necessary given the issues of underreporting (Home Office 2016, 2018).

A particularly effective way, that was incorporated based on young people’s responses were ‘challenging scenarios’. These can be tailored to specific groups, but are vital to include as they help to make racism less abstract and to make young people aware of the variety of contexts in which they may experience or witness racism. Again, crucially this discussion gave young people practical tools to respond to racism in a variety of contexts, online, in the community, in school. Here we saw this was effective in giving young people the skills, knowledge and confidence to respond to racism, and to do so in a way to ensure their own safety.

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As noted, we have worked closely with police forces across the region in order to make young people aware of what a hate crime and hate incident are. This was particularly effective in one session with a local hate crime officer, again reflecting the importance of working in partnership. RAP generally helped to increase awareness of: what a hate crime is, the scope of racism, and the implications of racism to offenders and victims.

We noted earlier that RAP has been delivered to a range of 'group types' and we encourage this variation within cohorts, to help young people learn from each other and project workers. This combination has been particularly effective. The increased awareness and extended length of delivery helped to influence young people in critical groups to become more accepting. It also helped 'mixture' groups to gain a greater appreciation of how racism is evident in their communities and the impact it has, though they may think it is an issue that doesn't directly affect them, particularly in less diverse secondary schools.

To make young people more comfortable challenging racism was a crucial aim of RAP. However, because of the range of views and types of young people, not everyone demonstrated a willingness to challenge racism. This might be due to a genuine lack of confidence amongst young people. It may also be because hostile and critical groups may still maintain some racist attitudes and/or wouldn't want to 'tell on' other people. This is particularly evident in terms of reporting to the police, as a dislike of the police is generally evident amongst such groups of young people. Nonetheless, the majority of young people did display a willingness to challenge racism. While some young people noted a reluctance to challenge older people directly, in school, or 'scary' people in the community, they would still report incidents.

A lot of young people ended RAP with the ability to educate, challenge, report and support. Where young people maintained these abilities, they noted how RAP had enhanced their knowledge and abilities with regards to how to respond effectively. Others have demonstrated increased skills, knowledge and confidence to challenge following RAP. We have seen earlier that young people may well be accepting, but there are relatively few 'challengers'. This increase then is a key achievement of RAP. Here we have also noted examples where young people have challenged racism within their schools and their communities, and with family members. Another aspect we are keen to develop is to embed RAP within organisations, particularly secondary schools, to maintain and provide additional support for our ambassadors.

## Social Influences

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'Social influences' is clearly another broad topic, which overlaps with numerous themes discussed previously. It was discussed earlier how social influences such as friends and family can be both good and bad with regards to young people and racism. Encouragingly we have seen that young people have been emboldened to challenge others on their racism, some by RAP. It is particularly important to stress agency amongst young people, where they are not simply willing to accept the racism of others. We have also seen how influential our work has been in educating young people and making them feel comfortable to challenge narratives, in workshops and especially RAP.

Yet, we have also seen that such terms have become normalised and used to justify racism, making such work all the more vital (Clayton et al 2016; Hopkins et al 2015; EHRC 2017). Again, it is crucial to stress agency within this process, that whilst young people are influenced, they are still making choices to accept racist views or not. In educating young people we have seen that not only can racism be normalised, but that young people (particularly in the older 'mixture' groups we deliver to) are aware that their thoughts and attitudes are wrong but are justifiable because they would not deliberately target someone. Again we have seen here the influence that our sessions have had in making such young people aware of the issues with this belief, and to an extent changing them.

More worrying are the young people who know when to say racist things, and would not feel comfortable airing their views openly within sessions. In such 'critical' groups it is harder to assess the impact of sessions. As stated, we are keen to have open and honest conversations around racism with young people, and to respond to them accordingly (see also Kingett and Abrams 2017; EqualTeach 2019). Some of the attitudes and language used earlier, demonstrated that young people have felt comfortable to share some strong views, which have been challenged to varying degrees of success. This is particularly hard to challenge when racism coalesces with emotional attachments amongst young people. In such instances the inroads that we have made may be particularly fragile, and would need to be followed up by CYR and others. This would again stress the importance of CYR but also the benefits of multiple anti-racism interventions in particular areas. Though ideally (knowing the time pressures facing educational providers), these would be interspersed across school years. Rather than a whole day of anti-racism sessions, as has been the case with some drop-down days we have delivered. There is an issue of too much anti-racism in a particular day, which was also an issue with our own Full Day Carousel at a school in Gateshead.

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## Media Influences

Media and social media influences also overlap with numerous themes discussed previously. We have seen throughout the undoubted influence that they have upon young people. Though as above, it is worth reiterating agency in response to these. These cannot and shouldn't be used to justify racism amongst young people, but are certainly valuable in understanding it. As we have seen, there is a variation amongst group types to the extent that they critically engage with information they receive from both media and social media sources. Some recognise issues with accepting such sources *prima facie*, whereas the majority of young people will accept it to some degree, some of whom will use it to justify their arguably racist views as the 'truth'

Again here, the work of the CYR team has been crucial in helping young people to critically assess media content that they view. This was particularly evident in the examples of 'Fake News' we have discussed with young people, where some have clearly accepted such stories as factual. This is particularly important given how such stories are often used to justify their own views presented throughout sessions.

Such stories can be particularly impactful in terms of how they respond and react to others. They also are clearly important in shaping young people's stereotypical associations, that we have seen can be applied to numerous groups. Again here, the challenges provided within our sessions are clearly beneficial. Though they can be discounted by people in critical and hostile groups, because of the association of such discussion with 'political correctness' or 'social justice warriors', that are anti-white, though we have stressed the measures taken to delimit these characterisations (Thomas and Henri 2011).

Nonetheless, this narrative is particularly evident amongst the minority of young people that have expressed views similar to, and impacted by, far-right narratives. Here though we have seen the benefits of bespoke sessions and the additional time devoted to unpicking the issues of media and social media sources, and how they can be used to demonise particular groups, particularly Muslims, immigrants and Jewish people. This again reflects the importance of working with schools, Prevent, councils and other anti-racism organisations to support these messages (DARE 2018).

Though some young people maintained a commitment that the content they view on social media platforms are factual. We also saw how the discussion of consequences was less effective for them, than for 'mixture' groups. This is likely in part because young people had noted their willingness to contribute to such content, without any clear fear of ramifications (Jones 2016, Simpson 2019). This point was made clear when findings were presented to the Law Commission as part of their review of hate crime legislation (Temple 2019). Indeed, there was a clear sense that they shouldn't be banned because the information they view is 'right'.

Here it is also difficult to provide counter-narratives to such beliefs when they are readily available and gain significant support on various platforms. Though as the project has developed there have been greater responses with regards to taking away the platforms of far-right figures and groups, they maintain their influence and young people are still able to access such content. As such, the recent white paper calling for increased regulation of online harms is particularly valuable (Home Office 2019). Though of course it is important to stress that such regulation would not necessary do much to effect the strongly held views of such young people, given the clear appeal of far-right narratives to them (Winlow *et al* 2015).

# Part Four - Summary and Conclusion

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## Summary

Before providing a summary and assessment of the Challenging Youth Racism project it is useful to restate some key figures based on quantitative measures. Then to extrapolate and contextualise these findings in addressing some key points and recommendations. Responses to questionnaires completed by young people show

## Workshops

- > 85% of young people maintained or increased their **acceptance** of people of a different religion, nationality and/or skin colour.
- > 48% of young people increased their **acceptance** of people of a different religion, nationality and/or skin colour.
- > 91% of young people maintained or increased their **understanding** of how racist behaviour impacts people
- > 65% of young people increased their **understanding** of how racist behaviour impacts people
- > 83% of young people maintained or increased their willingness to **challenge** or report people responsible for racist behaviour
- > 74% of young people increased their willingness to **challenge** or report people responsible for racist behaviour

## RAP

- > 77% of young people maintained or increased their willingness to **educate** others around racism.
- > 73% of young people maintained or increased their willingness to **challenge** or report people responsible for racist behaviour

## BAME

225/278 young people (81%) from 14 different 'BAME' groups displayed increased confidence to engage in shared cultural activities and enjoy public spaces.

As has been noted the number of young people that we have worked with and the impact of the project has been evident. Here it is worth highlighting some key findings and recommendations based on the findings of the project related to key themes.

## Experiences of racism?

- > Relatively few incidents of young people being racist directly to others, they are more likely to have thoughts but not act on them. Where they are, it is justified as a retaliation or because it is seen as acceptable in their communities/families.
- > Young people are likely to be punished when organisations, such as schools or the police, are aware of an incident. Indeed, punishment can send an important message that racism isn't tolerated. However, educating young people around racism is crucial, and the work done by CYR has provided such an educational aspect of punishment.

- > Experiences of young BAME populations, highlight the extent to which they or people they know (friends, family) have been racially abused. They have been targeted across the region, both in schools and in the community in various places, on the street, in town centres, in schools.
- > There has been a mixed response in terms of how young people feel that racism has been responded to, particularly within their schools. Some young people display satisfaction with school responses, but many note a dissatisfaction and we have noted some particularly troubling examples. This stresses a need for schools to respond appropriately to incidents of racism in a way that provides protection from racial abuse for young people.
- > The lack of adequate responses has a wider impact in terms of willingness of young people to report racism to official sources, such as the police and schools. This is also likely to contribute to the continuing issue of underreporting. This is an aspect in which our Racism Awareness Programme has become vital to encourage young people to report.
- > Where young people have diverse friendship groups they are more likely to be accepting/challengers, and have a greater awareness of the impact of racism. This is also true of less diverse areas. Here it is important to stress agency in young people's responses to the 'normalisation' of racism in local communities. Whilst young people may be exposed to racism, it doesn't mean that they agree with it.

## What is racism?

- > Most young people tend to have a decent grounding in what racism is, though this is immediately linked to skin colour. As such, young people tend to link racism and skin colour, and clearly view racism as white people being racist to 'black people'. Young people in less diverse areas struggle to understand that non-white people can be born in Britain, particularly amongst hostile and critical groups. However, CYR interventions have been valuable in addressing this issue.

## Use of language - Black

- > Young people are aware that the term the 'n-word' is offensive. Many will note a reluctance to say or write the term. However, the term has become casualised and normalised, particularly in older groups (15-19 years old). Young people will often reference using the term casually with friends or when singing along to music. Here it is important to note the issues of desensitisation whilst explaining that the term is still unacceptable.
- > The widespread use of the term in contemporary popular culture provides particular challenges. It also helps to legitimise some racism amongst young people. Further, it also causes confusion for young people in terms of it being 'only acceptable for black people.'
- > This also causes issues with the consistency of anti-racism messages delivered by education providers. Because of the casualisation and normalisation, it limits the effectiveness of the deterrent effect amongst critical and hostile groups.
- > Generally, the discussion in CYR interventions has helped to make clear the implications of using racist language to young people, particularly with mixture groups. In addressing the perceived injustice regarding usage of the term, CYR interventions gained a greater sense of acceptability amongst young people.
- > This again highlights the value of anti-racism interventions which provide information and counter-narratives, and providing a safe space for young people to discuss such issues.

## Use of language - Asian

- > The value of anti-racism interventions which provide information and counter-narratives, and providing a safe space for young people to discuss such issues.
- > This is again necessary because of the casualisation of terms (Pa\*\* and Chi\*\*), particularly in reference to local businesses. Indeed it is seen as acceptable to use with friends, family, and within the local community.

- > This highlights the need to address the prevalence and repetition of such terms, as young people have openly used the terms within local shops and businesses.
- > This leads to genuine confusion over appropriate and inappropriate language amongst young people. Some young people are initially unaware that the terms are offensive and why. The discussions within CYR interventions have helped to clear up this confusion.
- > This knowledge- and emotive-based approach has been particularly effective for mixture groups. It is less effective for hostile and critical groups who use such terms to be deliberately offensive.

### **Use of language- Dual Heritage**

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- > The value of anti-racism interventions which provide information and counter-narratives, and providing a safe space for young people to discuss such issues and to learn from each other.
- > Where young people are aware of the terms, they often reference the poem 'half-caste', highlighting the effectiveness of its use within the curriculum.
- > Young people display a genuine sense of confusion over terms linked to people of Dual Heritage, which can be linked to a lack of diversity.
- > As such, the terms are not as strongly imbued with parental and community influences. The lack of emotional attachments makes more young people amenable to using correct terminology.
- > Young people of Dual Heritage will often note their own confusion over correct terms, and in a wider sense their own identity.
- > The vast majority of young people are accepting of Dual Heritage people, though a minority have noted a dislike of them.

### **Use of language- White**

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- > There is a commonly held belief amongst young people that white people are the only perpetrators of racism and black people are victims.
- > It is important to acknowledge young people's voices and incorporate these into sessions that are delivered. This has included incorporating discussions of racism towards white people.
- > The inclusion of discussions highlighting white people as potential victims of racism helped to increase authenticity, limiting objections to this style of anti-racism intervention. In essence this approach adopted by CYR made it harder to reject an 'anti-white anti-racism intervention.' This in turn influenced the willingness of young people to accept other points within sessions.
- > Though in such discussions it became apparent that many struggled to conceptualise white people as victims of racism, and found it relatively easy to laugh off the terms, unfazed by them. CYR interventions helped young people to appreciate that others may find this more difficult.
- > Some more nuanced understandings from young people who recognise that white people being targeted is racism. Though this understanding is often framed in reference to a black person. A tendency to focus on a hypothetical 'black' person is indicative of how young people conceptualise racism.

### **Islamophobia**

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- > Young people may not have heard of the term 'Islamophobia', but are aware of its significance once understood. Indeed anti-Muslim sentiment was prevalent in young people's discussions around, and conceptions of, racism. This was also often linked to strongly held anti-Muslim sentiment normalised within families and communities surrounding young people.
- > This discussion was linked to four key themes to various degrees: terrorism, oppression of women, clothing, and 'grooming gangs.'



- > These associations were clearly impacted by family/communal influences, but particularly by media coverage. Here CYR interventions are particularly helpful in addressing the need to think critically about such media coverage. The impact of such headlines suggest a clear need for more responsible coverage related to Muslims and Islam.
- > The most common link made by young people is between Islam and terrorism, that 'all Muslims are terrorists', this belief extends into 'accepting' groups, showing the prevalence of Islamophobia.
- > This again highlights the necessity of anti-racism interventions that address these associations directly, and provide a 'safe space' for fears and anxieties to be discussed. These can be unpicked successfully through counter-examples, stressing both non-Islam inspired terrorism and by highlighting positive aspects of Islam. These are particularly effective with accepting and mixture groups. They can also be successful to an extent with critical groups, who will take the information on board begrudgingly. Such young people will often find other reasons to dislike Muslims, often linked to oppression of women.
- > This discussion relating to the oppression of women often relates to clothing, which can also be used to make a further link to terrorism, that women in burqa's or niqab's could be terrorists. Indeed, some young people tend to make these comments out of genuine fear of something unknown. Counter-narratives that highlight the variation of clothing amongst Muslim women help to unpick these associations, and young people's often homogenous views of Muslims. As does highlighting the actual reasons why Muslim women may decide to wear certain items of clothing. Generally relaying discussion to personal experience helps make abstract concepts understandable for young people.
- > Similarly it is also valuable to discuss the impacts of such beliefs towards Muslim people. This discussion is valuable in instilling an empathetic response. This is particularly helpful in less diverse areas, where many young people have had little to no encounters with Muslim people. This lack of diversity clearly impacts upon young people's views. Indeed, the young people who were most likely to challenge depictions of Islamophobia had diverse friendship groups.
- > However, where young people hold negative views based on personal experience, they are harder to address, particularly in shorter sessions.
- > The variation of knowledge- and emotive-based approaches is valuable, particularly in promoting the voices of Muslims locally. This is particularly effective in addressing Islamophobia.
- > This also highlights the importance of multi-agency and longer form interventions, particularly amongst young people in hostile and critical groups. Here the longer interventions and follow-up sessions delivered by CYR have been effective in countering strong views of young people. So too has working with other likeminded organisations, the value of various organisations relaying similar messages is absolutely vital.

## Immigration

- > Young people often displayed a thinly veiled dislike around immigration. In making such comments, events such as Brexit and to an extent the election and intended policies of Donald Trump to 'build the wall' also feature. To a lesser extent, far-right narratives and influences impact young people's views, particularly in critical and hostile groups.
- > Often young people make automatic associations that an immigrant is something bad. For example, a belief that they are illegal and shouldn't be here. Or that immigrants are taking something from them, such as jobs, housing, and benefits.
- > These associations were clearly impacted by family/communal influences, but particularly by media coverage. Here CYR interventions are particularly helpful in addressing the need to think critically about such media coverage. The impact of such headlines, suggest a clear need for more responsible coverage related to immigration.
- > These views are particularly common, despite a general lack of knowledge amongst young people of what immigration is and the different types of immigration. Simply knowing what different terms mean is beneficial in taking away some of the stigma attached to them. As is highlighting some of the reasons why people do choose or need to move. It is also useful to highlight the impact of abuse towards immigrants, in eliciting an emotional response amongst young people.
- > Once terms are understood, young people generally agree that people escaping danger should be allowed, though such feelings are often based on sympathy rather than empathy. They also often note a belief that migrant workers are also welcome as long as they contribute to the economy. These are often with the addendum that there are caps on levels of immigration.

- > CYR interventions focusing on both knowledge and emotive based approaches have been particularly valuable in changing how mixture-challenger groups perceive immigration. Though they are less effective with critical and hostile groups, who have a deep seated hatred of immigrants, a belief that there are too many.
- > Here our approach that gets young people to critically consider the levels of immigration can be particularly effective. For example, noting the levels of immigration in areas of 95%+ White British people can help to dispel a belief they 'are taking over this country'. But these points do not address nor extinguish the underlying hate and prejudice amongst hostile and critical groups.
- > Increasing awareness of different types of immigration are also important with regards to assisting with the integration of young people into schools and their communities. This is particularly necessary in less diverse schools that have recently welcomed Syrian refugees in Durham and Gateshead for example. Indeed the CYR team has delivered interventions in such places in order to assist with this process.

## Prejudice and stereotyping

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- > We have seen throughout that young people are generally aware that prejudice and stereotyping people is wrong, knowing that most stereotypes are inaccurate. However, it is also common for young people to know this and also display prejudicial attitudes and stereotype people within sessions.
- > Their prevalence makes them tough to change in a relatively short period of time. However, the discussions within CYR sessions have been particularly valuable in supporting and reaffirming key messages of education providers. This is most effective with younger groups, which are often more willing to accept and seek to change their own prejudices and stereotypes.
- > It is again vitally important to address these issues within sessions because of the real world impact that stereotypes and prejudices have.

## Roma Gypsy Travellers

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- > Young people often displayed high levels of hostility towards Roma Gypsy Traveller Communities (RGT), or noted that they were not aware of them. Young people were unlikely to say anything positive about RGT people.
- > Indeed this reflects a wider belief that such prejudice and discrimination is 'the last respectable form of racism', and shows how vulnerable groups can be scapegoated.
- > Indeed, many young people that were 'accepting' also commonly displayed negativity. Unfortunately, we have seen young 'RGT' people do experience high levels of discrimination with secondary schools.
- > There were clear disparities with regards to levels of hostility and ignorance. Namely, in areas where RGT are known to reside, young people were more likely to think negatively of them. This was particularly apparent in Darlington, Middlesbrough and Gateshead.
- > This also highlights wider issues around integration and community cohesion, suggesting that increased interaction is not always a solution in and of itself. This is clearly a complex issue based on longstanding and ongoing discrimination. However, this further exacerbates the perception that they are different, a group to be feared.
- > There were higher levels of ignorance in places that RGT people were not necessarily known to reside. Here some young people may display some negative stereotypes, but these were relatively easier to challenge. This is because of a lack of deep-seated hatred toward such groups. Here CYR interventions have been successful.

## Judaism

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- > Young people often displayed negative Anti-Semitic stereotypes related to Jewish people. Young people were unlikely to say anything positive about Jewish people. However, there was more sympathy (not necessarily empathy) with regards to Jewish people, often linked to the Holocaust. Interestingly, this was not often evident with regards to RGT people, though some young people have displayed knowledge of the 'Porajmos.'

- > Indeed this reflects a wider belief that such prejudice and discrimination is also 'acceptable', and again shows how vulnerable groups can be scapegoated.
- > There were clear disparities with regards to levels of hostility and ignorance. Namely, in areas where Jewish people are known to reside, young people were more likely to think negatively of them. This was particularly apparent in Gateshead.
- > This also highlights wider issues around integration and community cohesion, suggesting that increased interaction is not always a solution. This is clearly a complex issue based on longstanding and ongoing discrimination. However, this further exacerbates the perception that they are different, a group to be feared. Although, some young people have noted positive interactions with Jewish people in local communities.
- > There were higher levels of ignorance in places that Jewish people were not necessarily known to reside. Here some young people may display some negative stereotypes, but these were relatively easier to challenge. This is because of a lack of deep-seated hatred toward such groups. Here CYR interventions have been successful.

## Buddhism, Sikhism, Hinduism

- > These religions are all thought of in predominantly positive or neutral terms, in distinction to Islam and Judaism. Thus there were generally less views to 'challenge'.
- > There is also a lack of in-depth knowledge of Buddhism, Sikhism and Hinduism. Young people have noted their enjoyment of learning more about them in RAP.
- > Most negative associations actually tend to come from young people when they conflate Islam with one of these religions.
- > Young people displayed little recognition of Rohingya despite media coverage. Whilst the associations to Buddhism were less pronounced, the lack of association amongst young people perhaps points to a broader dislike/fear/hatred of the other groups. It certainly suggests the need for a more nuanced analysis of media discourse in anti-racism interventions generally.
- > There was some negativity towards Christians, though to nowhere near the same extent as Islam and Judaism. Here young people were also more likely to note that such negativity is related to some rather than all Christians.

## Far right

- > The timing of the project has become particularly helpful. Since the project began there has been increased awareness raised of the issue of far-right extremism in North East England.
- > This has been reflected in the increased number of Prevent referrals for far-right extremism in North East, suggesting that this is an issue of concern around young people in the region.
- > This has also been evident in the general anti-immigration/Muslim sentiment encountered amongst young people. Though we have seen that there is a clear variation amongst young people on these themes.
- > This range of views is also evident in young people's awareness, understanding and attitudes towards far-right groups operating in the region and online.
- > Some young people that are aware of such groups have often noted a dislike of them, their aims and their rationale.
- > There is generally a lack of awareness amongst the majority of young people. It is for this reason that we only address this topic with young people aged 14 and over.
- > When young people are made aware of the far right, most are either horrified or apathetic in response. This knowledge and emotive based approach of CYR interventions has been particularly helpful in increasing awareness of the far right and of consequences for involvement amongst they majority of young people.
- > This was also evident in bespoke sessions on radicalisation, far right and culture, as relatively abstract concepts were made relatable to young people. Again highlighting the value of upstream interventions, particularly with groups and in locations that had been highlighted as vulnerable to far-right extremism based on local intelligence.

- > Young people that have displayed a clear awareness and support for far-right groups are a small proportion of the thousands of young people we have delivered interventions to. Those that have strongly held beliefs have been influenced by a combination of parental and communal influences (such as peers). It seems that such influences provide the initial impetus for young people, to be reaffirmed online and on social media.
- > Young people that maintained their beliefs often referenced social media to evidence their views, predominantly Tommy Robinson and Britain First, and believed that they have been harshly treated for speaking the truth.
- > Such young people maintained a commitment to their beliefs, even those that had been involved in follow-up sessions. However, the sustained attempts at counter-narratives are still vitally important.
- > The strength of their beliefs also indicates the need for a variety of organisations to work together. Here we have seen the benefits of CYR working with local statutory and anti-racism organisations that have helped to organise and inform parts of various CYR interventions. These have included: Prevent, Gateshead Council and Media Cultured amongst others. This also magnifies the need for similar interventions and approaches in the future.

## History of racism

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- > Exploring the history of racism is clearly important to address with young people, and it can help to contextualise current forms of racism. Here young people generally have a good knowledge of key historical events related to racism, such as slavery, the civil rights movement in America, and the Holocaust.
- > This knowledge and understanding make this a subject that can address issues to varying levels to a range of group types. This also helps us to restate the importance of challenging 'lower-level' examples of racism, here CYR interventions have been successful.
- > Most young people are strongly critical of historical forms of racism. However, this knowledge is based on external rather than domestic examples, which clearly still impacts upon views towards black people. For example, it might be worth highlighting the role of black civil rights leaders in the UK. Similarly it may be of value to highlight more critically British colonialism within the curriculum.

## Culture

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- > Culture is obviously a wide-ranging term related to racism in a variety of ways. Here it is used primarily in reference to a specific bespoke session on the subject. This session was initially developed and delivered to secondary schools in Middlesbrough in response to community and school tensions, and has also been delivered in Durham.
- > This bespoke session provides a good example of working with various organisations, and of upstream interventions that seek to address issues early.
- > This session provided a softer approach in addressing issues with community cohesion, and for populations vulnerable to potential far-right extremism. It addressed young people's understanding of different cultures, linked to 'British Values.'
- > This session helped to increase an appreciation amongst young people of different faiths and cultures within local contexts. It also highlighted the extent to which 'British culture' has been influenced by various countries.
- > This also included discussion of young people's heritage and how this is also shaped by a variety of nationalities, with reference to members of the CYR team. DNA heritage tests, when used appropriately (bearing in mind the limitations of them), can be an effective tool to get young people to consider their understanding of identity. This is particularly true with regards to perceived differences, which can influence the aforementioned tension.
- > This knowledge- and emotive-based approach, made relatable to young people in a variety of ways and specific to their own experience is particularly valuable. Importantly, we saw how this approach was effective for all group types, highlighting a significant achievement of CYR interventions. Similar sessions could be equally effective if explored with other groups of young people.

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## Challenging Racism

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- > The issue of underreporting of hate crime is one that is common across all strands. In focusing predominantly on race and religion, a prominent CYR intervention was the Racism Awareness Programme.
- > The aim of RAP was to give young people the skills knowledge and confidence to educate, challenge and report racism, and to provide support for those affected by it. The training helps young people to respond to racism safely, and encourages them to report and respond to hate crime in their schools and communities.
- > RAP has evolved as the project has expanded. This evolution has been centred on young people's responses, within sessions, on questionnaires and from Focus Groups. This has enabled RAP to become effective and enjoyable for young people, and accessible to a range of learning styles. RAP has also developed to be flexible and relevant to both school and community based groups.
- > A particularly effective tool was 'challenging scenarios'. This included addressing situations in which racism may occur and how young people could respond to them safely. This gives young people practical tools to respond to racism in a variety of contexts, online, in the community, in school. This was effective in giving young people the skills, knowledge and confidence to respond to racism, and to do so in a way to ensure their own safety.
- > RAP generally helped to increase their awareness of: what a hate crime is, the scope of racism and the implications of racism to offenders and victims. We have worked closely with police forces across the region in order to make young people aware of what a hate crime and hate incident are, and the levels of hate crime regionally. This has also included delivery on RAP from a local hate crime officer and highlights the benefits or partnership working.
- > As noted, success with regards to addressing racism amongst young people can vary dependent on group types. Whilst critical and hostile groups may not necessarily challenge and report racism, as they wouldn't want to 'grass', the information provided has helped to increase their knowledge, and impacted their views in providing a counter-narrative over a longer period of time.
- > Not all young people displayed a confidence to challenge in all situations, this may be due to personality or uncertainty in challenging older people.
- > However, the majority of young people ended RAP with the ability to educate, challenge and support. Where young people maintained these abilities, they noted how RAP had enhanced their knowledge and abilities with regards to how to respond more effectively.
- > Others have demonstrated increased skills knowledge and confidence to challenge following RAP. Making young people 'challengers' has been a particularly effective aspect of RAP.
- > Here we have also noted examples where young people have challenged racism within their families, schools and their communities.
- > These successes of RAP would suggest the benefits of similar initiatives to be incorporated into different educational providers, both in schools and community groups. This may also act as additional training for school ambassador roles that have already been developed in order to help embed RAP. It is clearly an effective tool to both increase awareness and responses to racism amongst young people.

## Social influences

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- > Social influences, including friends, family, peers and other members of the community are a broad range. However their influences upon young people are evident in discussion of racism during sessions delivered by CYR. These can range from hostile to challenger groups. Indeed, this range is evident in most sessions delivered, which stresses agency amongst young people and their responses to racism within their own social environments. For example, though racism may be seen as socially embedded in communities, and some may use this to justify their own racism, not all young people necessarily accept them readily.
- > However, this 'normalisation' highlights the need for CYR interventions in the region, and for such work to be maintained. We have also seen how influential our work has been in responding to this variety of views, responses and attitudes.
- > This may be providing counter-narratives to hostile groups, helping 'mixture' groups to recognise the seriousness of racism, or making 'acceptable bystanders challenging upstanders', in workshops and especially RAP.

- > It is particularly hard to challenge racism which is based upon emotional attachments of young people. In such instances the inroads that we have made may be particularly fragile, and would need to be followed up by CYR and others statutory and anti-racism organisations.
- > This approach can also be effective for those who may not necessarily make their views known within sessions, as we have seen that CYR covers a broad range of materials likely to address their views.
- > Indeed the broad range of topics are not all covered within the same session, but the effectiveness of covering this range of topics would again stress the importance of CYR interventions. Further, this also demonstrates the benefits of multiple anti-racism interventions in particular areas.
- > Ideally, bearing in mind the time pressures facing educational providers, these would be interspersed across school years. There are challenges in maintaining the effectiveness of anti-racism interventions during drop-down days for example. Though these may be the only space for education providers to host such interventions.

## Media influences

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- > Media influences, including news and social media, are a broad range of sources. However their influences upon young people are evident in discussion of racism during sessions delivered by CYR. These can range from hostile to challenger groups. Indeed, this range is evident in most sessions delivered, which stresses agency amongst young people and their responses to media sources. For example, though far-right content may be viewed online, and some may use this to justify their own racism, most young people do not accept such information readily.
- > Though they may not consciously accept them, there is no doubt that levels of misinformation and Fake News impact upon young people's views. Here, the work of the CYR team has been crucial in helping young people to critically assess the media content that they view. This was particularly evident in the examples of 'Fake News' that we have discussed with young people, where some have clearly accepted such stories as factual. This is especially important given how such stories are often used to justify their own views and the impact this can have in their treatment of others.
- > This may be providing counter-narratives to hostile groups, helping 'mixture' groups to recognise the seriousness of racism, or making 'acceptable bystanders challenging upstanders', in workshops and especially RAP.
- > Where there are clear media influences, particularly with regards to the influence of social media on young people that display support for far-right groups, it is particularly hard to challenge.
- > We have seen the benefits of bespoke sessions and the additional time devoted to unpicking the issues of media and social media sources. This has included discussion of consequences, which has been effective for some, but not for those with the most hardened attitudes
- > Such young people are not necessarily aware of the potential ramifications for their posts. Indeed, there was a clear sense that they shouldn't be banned because the information they view is 'right'. Here it is also difficult to provide counter-narratives to such beliefs when they are readily available and gain significant support on various platforms.
- > Though as the project has developed there have been greater responses with regards to taking away the platforms of far-right figures and groups, they maintain their influence and young people are still able to access such content.
- > As such, calls for increased regulation would be valuable, but there remains issues over the distinction between freedom of speech and hate speech.
- > There is also a wider issue of the range of underlying issues that influence these viewpoints that would need also to be addressed.
- > In such instances the inroads that we have made may be particularly fragile, and would need to be followed up by CYR and others statutory and anti-racism organisations.
- > This approach can also be effective for those who may not necessarily make their views known within sessions, as we have seen that CYR covers a broad range of materials likely to address their views.
- > Indeed the broad range of topics are not all covered within the same session, but the effectiveness of covering this range of topics would again stress the importance of CYR interventions. Further, this also demonstrates the benefits of multiple anti-racism interventions in particular areas.
- > Ideally, bearing in mind the time pressures facing educational providers, these would be interspersed across school years. There are challenges in maintaining the effectiveness of anti-racism interventions during drop-down days for example. Though these may be the only space for education providers to host such interventions.

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## Conclusion

As has been detailed throughout, 'Challenging Youth Racism' has been developed and delivered in a timely manner. We have seen the need for anti-racism work within North East England, because of the concerns over young people's attitudes and behaviours, particularly related to immigrants and Islam. We have also seen how recent events such as Brexit and the 2017 terror attacks have changed young people's views towards these groups. In the same period, it has become clear that far-right extremism has become a particular concern in the region, which has also been apparent within this report.

Indeed, a key aspect of this report has been to put to the forefront young people's attitudes and beliefs on various themes associated with racism. The timing of the project has been ideal in providing a platform to address how young people interpret these events, and how these shape their thoughts, feelings and actions towards others. We have detailed how this has varied considerably amongst young people, with some regional variations. The crucial question here is whether, and to what extent, the project has challenged youth racism?

To answer this question it is first useful to recap some of the main forms of delivery of the project. These are our awareness raising workshops and our Racism Awareness Programme (RAP). We have also referenced other bespoke sessions around themes including: far right, radicalisation, culture and the history of racism. The findings suggest that young people have clearly benefitted from the project. As has been made clear, the 'success' of these interventions is relevant to the types of attitudes that young people have.

We have seen that for 'hostile' and 'critical' groups, the reasons underpinning their racism are often complex. As such, our 'workshops' may not have changed their views outright, but they have provided counter-narratives, 'planted a seed' as it were, that might not otherwise have happened. This in itself is of value, but as has been stressed needs to be consolidated through further longer term interventions with the CYR project. Here we have seen the effectiveness of RAP and bespoke sessions on the far-right, radicalisation and culture. It is also worth noting here the value of combined approaches to tackling racism, working with a variety of organisations in order to make sure that key messages are delivered to young people, which do promote acceptance and tolerance.

Of course this approach is valuable for all young people. It is particularly beneficial for those that might fall into 'mixture' groups. As we have seen, this represents the majority of young people that we have worked with through the project. Often because of a lack of diversity, such groups do not necessarily perceive racism as something that affects them; they are ambivalent towards it. We have also seen how this ambivalence has often led to a general dislike of people of other: skin colour, religion or nationality. Here then, 'success' is about increased awareness of: what racism is; how it affects others; and importantly how their views and opinions are formed and the impact it can have. Their views may not necessarily be as strong as other groups, but their apathy can also be harmful. This can be seen as one of the key successes of CYR interventions, especially the workshops. We have seen the impact they have had in increasing awareness of racism and its impacts, and crucially helped young people to recognise and adapt their views which are problematic, and often based in ignorance.

We have also seen that many young people see themselves as accepting. Indeed, many young people have displayed attitudes and opinions that clearly do suggest an acceptance and appreciation of others. Here success is about the maintenance and positive reinforcement of their attitudes and beliefs.

Another measure of success is in encouraging such young people to challenge racism. Again, we have seen examples throughout where some have shown a willingness to do so. However, only a small group of young people are actively willing to challenge. Here then success is about encouraging a move from bystander to upstander. Whilst this message is relayed in workshops, it is through RAP that this message has been particularly effective. We have seen the number of young people that have demonstrated increased skills, knowledge and confidence to challenge racism. Further, those that are already 'challengers' have highlighted the benefits of RAP in helping to give them practical tools to challenge racism safely and effectively. This is another key success of the project. This is particularly necessary given the issues of underreporting of racism. With all this considered, then the impact of the project in 'Challenging Youth Racism' has been resounding. The next question to address is the legacy of the project.

We have seen already that a clear aspect of the legacy of the project is the impact that it has had on young people's understanding of racism. This has been based on the experience and expertise of those involved within the project, and their efforts to make the interventions delivered as effective as possible. Here, the space provided by the project for young people to talk openly and honestly about racism is vital. This has been an evolutionary process which has placed young people at its heart, listening to them and learning from them.

The project has also been successful because of the range of partnerships that have been developed. This has included working closely with various organisations and agencies. What we have learnt from these groups has influenced the content that we deliver, and helped us to ensure the accuracy of messages delivered to young people. Here we are also keen to extend our gratitude to partners that have helped us to identify key places and groups that would benefit from our interventions. It is again worth restating that a key way to Challenge Youth Racism is based upon a range of local statutory and non-statutory organisations working together. We have seen evidence throughout how these partnerships that have been cultivated have helped us to be effective, in learning from the knowledge and experience of others.

These have been developed, built upon and responded to by the CYR team whose dedication and commitment have been fundamental in ensuring the success of the project. Indeed the project itself has highlighted the benefits of the partnership between Humankind and Teesside University, particularly project workers and researchers. This combination has formed a team that has delivered informative, enjoyable and effective anti-racism interventions to a large number of young people across the region. As has been stressed, we are keen to cover a range of themes with young people, and there is certainly scope for more to be done, given the range of prejudice and discrimination that we have encountered amongst young people.

Whilst we are hopeful that the project can continue its vital and necessary work, there are also measures that have been put in place to continue its effectiveness. We have seen how materials that we cover in workshops have benefitted young people. Those that have witnessed sessions have also learnt from them and noted their effectiveness, such as teachers and instructors. Indeed we have passed on materials to different schools and organisations for them to also deliver our sessions, which have been effective. This was evident in our 'Full Day Carousel' and those that have used them have found them helpful in supporting key messages. Indeed, this 'train the trainer' aspect is one that we are hoping to develop in the future in order to spread some of our key messages.

We are keen to share our resources and have also developed a resource pack based on the interventions delivered by the project. This will include material covered from both workshops and RAP. With regards to RAP, another aspect of the CYR legacy will be the continued development of the programme. We are particularly keen for the ambassador role to become embedded, particularly within secondary schools. Indeed, this has been a key aspect of RAP programmes that have been delivered in secondary schools in our third year. We are keen for our RAP ambassadors to continue to educate, challenge, report and support.

It is also hoped that the findings presented within this report will also be an important aspect of the legacy of the CYR project. We hope that these findings will be of use to various organisations that work, either directly or indirectly, on themes related to racism and young people.



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# Appendices

## Appendix 1 – Workshop Questionnaire

Name:	Gender:
<b>Are you....</b>	
<b>White</b>	
British, English, Northern Irish, Scottish or Welsh	
Gypsy or Irish traveller	
Eastern European	
Western European	
Any other white background, please specify...	
<b>Asian/Asian British</b>	
Indian	
Pakistani	
Bangladeshi	
Chinese	
Any other Asian background, please specify...	
<b>Other Ethnic Group</b>	
Arab	
Any other ethnic group, please specify...	
<b>Black/Black British</b>	
Caribbean	
African	
Any other black British, African or Caribbean background, please specify...	
<b>Mixed/Multiple Ethnic groups</b>	
White and Black Caribbean	
White and Black African	
White and Asian	
Any other mixed/multiple ethnic background, please specify...	
<b>Prefer not to say</b>	
Prefer not to say	

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Please answer the following questions honestly, tick the box that best reflect your

Statement	No, it has stayed the same	I already have this	Yes, it has increased
Has your confidence to go to places/activities in the community changed? (E.g. going to town, local parks, going to the cinema, etc.)			
Has your acceptance of people of a different religion, nationality and/or skin colour changed?			
Has your understanding of how racist behaviour impacts people changed?			
Has your willingness to challenge or report people responsible for racist behaviour changed (If you felt safe to do so)?			
Has your willingness to challenge or report people responsible if they were racist towards you changed (If you felt safe to do so)?			

## Appendix 2 – Pre-Workshop Questionnaire

### Pre-Workshop Information

Thank you for booking a workshop with Challenging Youth Racism. We are keen to make our sessions enjoyable and accessible. With this in mind, could you complete this information and return to **challengingyouthracism@humankindcharity.org.uk**:

What year/age group will workshops be delivered to?	
Approximately how many young people do you expect to attend the workshop?	

In our workshops, we cover a number of key topics related to racism (age dependant for far right groups) that have been highlighted as needs for education and are identified issues in the North East. If you believe there is a specific need to focus on any of the topics in particular, **please tick the relevant areas**.

**Please also use the space below to outline any other race-related issues you feel need to be addressed with the group.**

Introduction to racism and what is a racist incident	
History of Racism and UK specific case studies	
Stereotyping/Prejudice and Discrimination	
Islamophobia	
Definitions for immigrant, asylum seeker and refugee and discussion points	
Use of language and correct terms to use	
Far-Right Groups	
Media Influence	
Equality/Diversity and British Values	
Culture and Heritage	
Other (please specify)	

As part of our workshop we use PowerPoint. Do we need to make any alterations to make our presentations easier to read (such as using different colour backgrounds, enlarging font etc.)?

We also provide handout materials for activities that we ask young people to participate in. Do we need to make any alterations to make these sheets easier to read?

Is there any other information you think would be important for us to know to ensure that all young people can take part in our workshops?

## Appendix 3 – Peer Mentoring Questionnaire: Before

**Name:**

**Gender:**

Are you....	
<b>White</b>	
British, English, Northern Irish, Scottish or Welsh	
Gypsy or Irish traveller	
Eastern European	
Western European	
Any other white background, please specify...	
<b>Asian/Asian British</b>	
Indian	
Pakistani	
Bangladeshi	
Chinese	
Any other Asian background, please specify...	
<b>Other Ethnic Group</b>	
Arab	
Any other ethnic group, please specify...	
<b>Black/Black British</b>	
Caribbean	
African	
Any other black British, African or Caribbean background, please specify...	
<b>Mixed/Multiple Ethnic groups</b>	
White and Black Caribbean	
White and Black African	
White and Asian	
Any other mixed/multiple ethnic background, please specify...	
<b>Prefer not to say</b>	
Prefer not to say	
<b>How would you describe your religious background?</b>	
No Religion	
Buddhist	
Jewish	
Sikh	
Christian	
Hindu	
Muslim	
Prefer not to say	
Any Other religion, please specify...	

1. What do you understand by the term ‘racism’?

**Attitudes:**

2. Please could you answer the following statements...

Statement	I strongly disagree	I disagree	I do not know	I agree	I strongly agree
The number of immigrants in the country mean it is harder to get a job.					
Immigrants should be allowed to live in this country.					
Too many people from different racial/religious backgrounds live near me					
I like that people of different nationalities live and work in England.					

**Racist Language:**

3. Have you used racist language in front of/on any of the following?

Place	Never	Once or Twice	Regularly
Family members I live with			
Family members I do not live with			
Friends			
People I know, but are not my friends			
YouTube			
Social Media			
Music (when singing)			

Please use the space below if you would like to add any further information to your answers...

**‘Challenging’:**

4. You are in a dining hall, eating lunch with your friends. One of your friends shouts to Amena, a Syrian refugee, “Go back to where you come from & stop stealing our jobs”. Would you... (tick as many boxes as you feel appropriate)

- Laugh along with your friends
- Do nothing - you’d be scared to say anything
- Tell a teacher
- Check to see if Amena is ok
- Tell your friend to stop saying this
- Do nothing- you wouldn’t be bothered
- Take note of the details of the incident
- Tell your friend why they shouldn’t say this



5. You are sat at your desk in school. You see someone from your class sat in front of you is writing on their desk. You notice they are writing the 'N-word'. Would you... (tick as many boxes as you feel appropriate)

- Laugh at what was written
- Do nothing - you'd be scared to say anything
- Tell a teacher
- Tell the person to stop writing this
- Do nothing- you wouldn't be bothered
- Take note of the details of the incident
- Tell the person why they shouldn't write this

6. Someone you know shares a post on Facebook. You think it is racist. Would you... (tick as many boxes as you feel appropriate)

- I do not use Facebook
- Comment in support of the post
- Do nothing - you'd be scared to say anything
- Report the incident to the site administrators
- Comment to the person they should not share the post
- Do nothing- you wouldn't be bothered
- Take note of the details of the incident
- Comment to the person why they shouldn't share the post

7. These are some incidents that you may have to deal with in your role as a peer mentor. Take a look at the questions below and give an honest assessment of your ability to do the following...

Statement	I definitely do not	I probably do not	I'm not sure, it depends on the situation	I probably do	I definitely do
Do you think that you have the skills to challenge racist behaviour? (If you felt safe to do so)					
Do you think that you have the knowledge to challenge racist behaviour? (If you felt safe to do so)					
Do you think that you have the confidence to challenge racist behaviour? (If you felt safe to do so)					

Thank you for your participation in the Racism Awareness Programme!

## Appendix 4 – Peer Mentoring Questionnaire: After

**Name:**

**Gender:**

Are you....

### White

British, English, Northern Irish, Scottish or Welsh	
Gypsy or Irish traveller	
Eastern European	
Western European	
Any other white background, please specify...	

### Asian/Asian British

Indian	
Pakistani	
Bangladeshi	
Chinese	
Any other Asian background, please specify...	

### Other Ethnic Group

Arab	
Any other ethnic group, please specify...	

### Black/Black British

Caribbean	
African	
Any other black British, African or Caribbean background, please specify...	

### Mixed/Multiple Ethnic groups

White and Black Caribbean	
White and Black African	
White and Asian	
Any other mixed/multiple ethnic background, please specify...	

### Prefer not to say

Prefer not to say	
-------------------	--

### How would you describe your religious background?

No Religion	
Buddhist	
Jewish	
Sikh	
Christian	
Hindu	
Muslim	
Prefer not to say	
Any Other religion, please specify...	

8. What do you understand by the term 'racism'?

**Attitudes:**

9. Please could you answer the following statements...

Statement	I strongly disagree	I disagree	I do not know	I agree	I strongly agree
The number of immigrants in the country mean it is harder to get a job.					
Immigrants should be allowed to live in this country.					
Too many people from different racial/religious backgrounds live near me					
I like that people of different nationalities live and work in England.					

**Racist Language:**

10. Would you use racist language in front of/on any of the following?

Place	Never	Once or Twice	Regularly
Family members I live with			
Family members I do not live with			
Friends			
People I know, but are not my friends			
YouTube			
Social Media			
Music (when singing)			

Please use the space below if you would like to add any further information to your answers...

**‘Challenging’:**

11. You are in a dining hall, eating lunch with your friends. One of your friends shouts to Amena, a Syrian refugee, “Go back to where you come from & stop stealing our jobs”. Would you... (tick as many boxes as you feel appropriate)

- Laugh along with your friends
- Do nothing - you'd be scared to say anything
- Tell a teacher
- Check to see if Amena is ok
- Tell your friend to stop saying this
- Do nothing- you wouldn't be bothered
- Take note of the details of the incident
- Tell your friend why they shouldn't say this

12. You are sat at your desk in school. You see someone from your class sat in front of you is writing on their desk. You notice they are writing the ‘N-word’. Would you... (tick as many boxes as you feel appropriate)

- Laugh at what was written
- Do nothing - you'd be scared to say anything
- Tell a teacher
- Tell the person to stop writing this
- Do nothing- you wouldn't be bothered
- Take note of the details of the incident
- Tell the person why they shouldn't write this

13. Someone you know shares a post on Facebook. You think it is racist. Would you... (tick as many boxes as you feel appropriate)

- I do not use Facebook
- Comment in support of the post
- Do nothing - you'd be scared to say anything
- Report the incident to the site administrators
- Comment to the person they should not share the post
- Do nothing- you wouldn't be bothered
- Take note of the details of the incident
- Comment to the person why they shouldn't share the post

**RAP**

Thank you for completing ‘RAP’ training. To help us improve, we would like to get your feedback on what you did and did not enjoy. How did you feel about each of these sessions?

Session	I really did not enjoy this	I did not enjoy this	I don't know / I don't remember	I enjoyed this	I really enjoyed this
1. Introduction					
2. Communication Skills					
3. Racism and the Law					
4. Influences, Media and Language					
5. Refugees and Migrants					
6. Hate Crime					
7. Religion and Culture					
8. Challenging Racism					

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14. What was your favourite session/activity and why?

15. What was your least favourite session/activity and why?

16. What have you learnt from 'RAP' that you did not already know?

**'Confidence to Challenge':**

17. Take a look at the questions below and give an honest assessment of your ability to do the following...

Statement	I definitely do not	I probably do not	I'm not sure, it depends on the situation	I probably do	I definitely do
Do you think that you have the skills to challenge racist behaviour? (If you felt safe to do so)					
Do you think that you have the knowledge to challenge racist behaviour? (If you felt safe to do so)					
Do you think that you have the confidence to challenge racist behaviour? (If you felt safe to do so)					

18. Finally, do you think other young people should take part in the Racism Awareness Programme?

Thank you for your participation in the Racism Awareness Programme!

## Appendix 5 - Full Range of Participants' Reported Ethnicities

- > Asian/British Asian - Bangladeshi
- > Asian/British Asian - Chinese
- > Asian/British Asian - Other not specified
- > Asian/British Asian - Pakistani
- > Black/Black British - African
- > Black/Black British - Italian
- > Black/Black British - Other
- > Black/Black British - Other Eritrean
- > Black/Black British - Other Nigerian
- > Dual - White British and Albanian
- > Dual - White British and Eastern European
- > Dual White British and Irish
- > Dual - White British and Other
- > Dual - White British and Turkish
- > Dual - White British and Ukrainian
- > Dual - White British and Western European German
- > Mixed - English and Thai
- > Mixed - Other, British and Gypsy or Irish Traveller
- > Mixed - White and Asian
- > Mixed - White and Asian Indian
- > Mixed - White and Black African
- > Mixed - White and Black British
- > Mixed - White and Black Caribbean and African
- > Mixed - White and Black European
- > Mixed - White Gypsy or Irish Traveller, Eastern European, Asian/British Asian- Other, Other (not specified)
- > Multiple - White British, White Irish, White- Gypsy or Irish Traveller, White- Eastern European
- > Other - Not Specified
- > Other - Syrian refugee
- > Prefer not to say
- > White - British, Irish, Gypsy or Irish Traveller, Other
- > White - Gypsy or Irish Traveller, Eastern European
- > White British
- > White - Dutch
- > White Eastern European
- > White - Eastern European Romanian
- > White - Eastern European Slovakian
- > White - Eastern European Turkish
- > White - Gypsy or Irish Traveller
- > White - Gypsy or Irish Traveller Czech
- > White - Gypsy or Irish Traveller Romanian
- > White - Irish
- > White Other
- > White Other - South African
- > White - Western European German

## Appendix 6 – Full Day Carousel Questionnaire: Before

Name:

Gender:

Are you....	
<b>White</b>	
British, English, Northern Irish, Scottish or Welsh	
Gypsy or Irish traveller	
Eastern European	
Western European	
Any other white background, please specify...	
<b>Asian/Asian British</b>	
Indian	
Pakistani	
Bangladeshi	
Chinese	
Any other Asian background, please specify...	
<b>Other Ethnic Group</b>	
Arab	
Any other ethnic group, please specify...	
<b>Black/Black British</b>	
Caribbean	
African	
Any other black British, African or Caribbean background, please specify...	
<b>Mixed/Multiple Ethnic groups</b>	
White and Black Caribbean	
White and Black African	
White and Asian	
Any other mixed/multiple ethnic background, please specify...	
<b>Prefer not to say</b>	
Prefer not to say	

Please answer the following questions honestly. Please tick the box that best reflects your views...

Statement	No	Not sure, It depends	Yes
Are you accepting of people of a different race, religion, nationality and/or skin colour?			
Do you think racist behaviour can impact people?			
Would you challenge the person/people responsible if you saw racist behaviour (If you felt safe to do so)?			
Are you confident going to places/activities in the community? (E.g. going to town, local parks, going to the cinema, etc.)			
Are you confident that if you were the victim of racist behaviour, someone else would challenge the incident? (E.g. a teacher/pupil in school, a police officer in public).			

## Appendix 7 – Full Day Carousel Questionnaire: After

**Name:**

**Gender:**

Thank you for attending today's session. Based on today, we would like to know if your views have changed. Please answer the following questions honestly. Please tick the box that best reflects your views...

To help us improve, we would like to get your feedback on what you did and did not enjoy today. With this in mind, please could you answer the following questions...

**What was your favourite session/activity and why?**

**What was your least favourite session/activity and why?**



## Appendix 8 – Racism Awareness Programme Module List

Induction		Activity
Unit 1	RAP Programme Introduction	<ul style="list-style-type: none"> <li>• Introduction to the Course and Explanation of Ambassador Training</li> <li>• Aims/Objectives and Ground Rules</li> <li>• Being an Ambassador</li> <li>• Ice Breaker Red Corner/Blue Corner</li> </ul>
Unit 2	Communication Skills	<ul style="list-style-type: none"> <li>• Discuss the Importance of Communication Skills and how They Benefit Life Skills.</li> <li>• Explore Body Language, Tone, Emotions (Verbal and Non-Verbal Communication).</li> <li>• Use Risk Assessment Model to Understand How to Deal With Potential Situations</li> </ul>
Unit 3	What is Racism? Racism and the Law	<ul style="list-style-type: none"> <li>• An Introduction to Racism</li> <li>• To Understand What Racism Is</li> <li>• Legal Definitions of Incidents</li> <li>• Laws Used for the Prosecution of Racism and Racist Incidents.</li> </ul>
Unit 4	Understanding the History of Racism	<ul style="list-style-type: none"> <li>• Explore the History of Racism – Case Studies that Demonstrate Serious Acts of Racism.</li> <li>• Diversity Calendar Highlighting Key Dates in the Year for Significant Events.</li> </ul>
Unit 5	Influences, Media and Language	<ul style="list-style-type: none"> <li>• To Explore Individual Influences i.e. Media, Family, Community and Religion.</li> <li>• To Understand the Way Media Presents Stories and the Impact that has on Society.</li> <li>• Far Right Groups – Who they are and Attitudes</li> </ul>
Unit 6	Refugees and Migrants	<ul style="list-style-type: none"> <li>• To Gain an Understanding of the Refugee Process and Local Stats and Information.</li> <li>• To Understand the Difference Between Different Terms for Migrants.</li> </ul>
Unit 7	Bullying and Hate Crime	<ul style="list-style-type: none"> <li>• To Understand the Different Types of Bullying.</li> <li>• What is Hate Crime? An Introduction to Where and How Hate Crime Can Occur.</li> <li>• To Explore the Social and Physical Effects of Bullying and Hate Crime</li> <li>• Protected Characteristics and Discrimination</li> <li>• Case Study Examples</li> </ul>
Unit 8	Introduction to Religion and Culture	<ul style="list-style-type: none"> <li>• What is Culture?</li> <li>• Gypsy, Roma and Traveller Communities</li> <li>• Brief Overview of the Six Major Religions</li> <li>• To Put Together an Information Piece on one of the Major Religions or GRT.</li> </ul>
Unit 9	Challenging Racism	<ul style="list-style-type: none"> <li>• How to Challenge and Report Hate Crime and Racist Incidents Effectively and Who to Report Them to.</li> <li>• Step by Step Process on How to Challenge Racist Behaviour and How to Help if Someone Reports Racist Behaviour to you.</li> <li>• School Reporting Procedure, if Applicable.</li> </ul>
Unit 10	Glossary	<ul style="list-style-type: none"> <li>• Language Terms – Acceptable and Not Acceptable</li> <li>• Religion Fact Sheets</li> <li>• GRT Fact Sheet</li> <li>• Police Hate Crime Statistics</li> <li>• Reporting Procedures</li> </ul>





