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## **Response to Consultation on Integrated Communities Strategy (DCLG) June 2018**

### **Our Background**

1. Muslim Women's Network UK (MWN UK) is a national Muslim women's organisation in Britain ([www.mwnuk.co.uk](http://www.mwnuk.co.uk)). We are a small national charity (no.1155092) that works to improve the social justice and equality for Muslim women and girls. Our membership also includes women of other faiths or of no faith and men who support our work. We find out about the experiences of Muslim women and girls through research and helpline enquiries. We identify policy and practice gaps and use this information to inform decision makers in government as well as informing our community campaigns at a grassroots level.
2. We also develop resources and train women so they are better aware of their rights. We have a separate website for our national helpline ([www.mwnhelpline.co.uk](http://www.mwnhelpline.co.uk)) that provides advice and support on a range of issues some of which include: domestic abuse, forced marriage, honour based violence, sexual abuse, female genital mutilation, divorce, discrimination and mental health etc.
3. The impact of our work is particularly felt in reducing the vulnerability of Muslim women and girls, reducing the prejudice they face, and giving them greater access to rights and services – all of which allow them to contribute to society like any other citizen. We are also creating a critical mass of voices to influence change with more women being confident to challenge discriminatory practices within their communities and in society and to influence policy makers.

### **Introduction**

4. The Government published its Integrated Communities Strategy Green Paper for consultation in March 2018 and invited views on the Government's vision for building strong integrated communities where people – whatever their background – live, work, learn and socialise together, based on shared rights,

responsibilities and opportunities. As public discourse on this issue has disproportionately focused on Muslim communities and particularly on Muslim women, it is important to ensure that Muslim women's voices are heard during this consultation. We have therefore responded to the consultation after seeking views of Muslim women from a range of ages and ethnicities.

## **Overview**

### **How do you define integrated communities?**

5. Although the consultation document mentions integration being a 'two way street,' (primarily between minority ethnic and majority White communities – differences of class and gender are glossed over), the entire document has been framed in language used to imply that the onus is on minority communities to take action to integrate. It also assumes that only attitudes of minority communities may hinder integration. It appears as if only they are to blame and it is their fault when there is instability in society. This is reflected by the fact that policy emphasis to date has also been on minority communities. Very little has been said about majority communities apart from when hate crime is addressed. No attention is given to the role played by White families in also creating segregated communities by moving out of areas after the arrival of ethnic minorities because they are able to afford to move up the housing ladder and perhaps also because they feel more comfortable living with people of similar background to themselves. Segregation cannot be prevented or reversed unless white families are also willing to have BAME neighbours.
6. Integrated communities are those where everyone (regardless of their background) has the same access to opportunities, where they are proportionally represented in local political and civic life regardless of their gender, ethnicity, faith etc., and where services are equally resourced and reflect the needs of all communities. However, the government constantly portrays minority communities as not wanting to integrate and choosing to isolate themselves when mostly this is not the case. It is important to also present the reasons behind different migrations to the UK and also the role that successive governments have played in making integration harder due to their austerity policies and measures since 2010. For example, the government wants people to learn to speak English, wants youth to mix and want more women to work and access their rights etc. Yet its public funding cuts have resulted in less ESOL classes, the closure of Sure Start children's centres and youth centres, funding being diverted away from BAME third sector women's groups and the quality of school education deteriorating. The lack of investment in deprived areas compounded by substantial cuts in funding has resulted in communities living in these areas being pushed further into poverty and becoming more marginalised. Most recently the government's 'hostile environment' policies have caused

thousands among the Windrush generation to lose access to health services, housing and work and to be displaced to the fringes of society while thousands of skilled migrant workers have lost jobs and faced deportation under an immigration rule designed to counter terrorism. If these communities are given the resources and opportunities and treated fairly by the immigration system they are more likely to be integrated. So rather than describing certain communities as unwilling to integrate, they should instead be described as marginalised communities as a result of being unable to access the rights and resources required to bring them into mainstream society and public life.

**Do you think tailored local plans and interventions are needed to tackle the issues specific to integration? If yes, do you have suggestions?**

7. Local plans and interventions are needed in addition to national initiatives because the challenges will be different in each locality. Local consultations, including at the grassroots level, which are inclusive (and not limited to community 'leaders' and gatekeepers) are necessary to find solutions and ensure ownership of local agendas. It is also important that services in local areas are resourced and distributed equally across the board whether these are minority or majority White areas. There is some evidence to show that White areas are often better resourced (e.g. better street cleaning, health, education etc.) than areas with large BAME populations.<sup>1</sup> Local authorities and public sector institutions must not only identify clear equality objectives but must also conduct equality impact assessments to ensure that the public sector equality duty is upheld. Such assessments are not carried out rigorously.

### **Strengthening Leadership**

**Do you believe capacity of leaders needs to be strengthened to achieve integration? Please explain your answer.**

8. We agree that capacity of leadership needs strengthening. However, whenever such capacity building happens the focus is on local male faith and ethnic community leaders. Male-led interfaith initiatives for example have already been tested and tend not to move beyond token gestures or beyond the immediate leadership. It is time to use a different approach and focus on women, to build their capacities and provide them with resources. Also, by always focusing on faith, it excludes the many people who do not follow any faith.

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<sup>1</sup> See for example Joseph Rowntree 2011 report "Poverty, Ethnicity and Place. More recently, in March 2017, Theresa May's government was accused of having reserved the lion's share of new social care funding to Surrey county council.

9. In practice, women usually make up the forces of change in communities because they are more likely to make an effort to get to know their neighbours, other parents and their children's school or children's centres and through volunteering and also through their work (if they are employed). They are therefore more likely to have more types of friendship and neighbourhood networks. We recommend that resources be provided for women of different backgrounds to come together, which can also help to tackle isolation.

## **Supporting New Migrants and Resident Communities**

**Do you think measures are required to support recent migrants so that they have the information they need to integrate into society and understand British values and their rights and responsibilities? Please explain your answer.**

10. The Government repeatedly promotes acceptance and practice of 'British values' as key to integration. However, Britain does not have a monopoly on values such as tolerance, justice, rule of law etc. Such values are held universally in all democratic systems. Also the British government itself does not always live up to these values. This rhetoric also assumes that minority communities do not all already respect these values and that the majority communities already live up to these values. This concept of British values is therefore flawed and will only polarise minority and majority communities. We have also noted that when listing British values, the government never mentions 'not discriminating' or 'challenging racism' as examples of values that are important to practice. Current government discourse is unfortunately implying that migrants are the 'Other.' This, together with misinformation in the media, is resulting in migrant communities being subjected to hostility and suspicion. The current language used by the government will not encourage communities to integrate. We therefore recommend that the phrase 'shared or universal values' be used instead to incorporate a range of values including those of anti-discrimination on the grounds of race/ethnicity, gender, faith, disability, sexuality, age and so on .
11. Information packages on rights and responsibilities should not only be given to minority communities. Majority communities should also be reminded of their rights and responsibilities. Even if migrants spoke English and practiced all of the so called 'British values' and their rights and responsibilities, it would not result in integration if majority communities remained hostile and suspicious of them and refused to engage with and accept them while for their part governments practiced policies which are hostile towards ethnic minority communities.

**The Controlling Migration Fund was constructed to deal with the short-term migration pressures and associated costs that local authorities can encounter. Do you think it adequately achieves this objective?**

12. New migrant communities tend to be placed in areas of deprivation. By placing new migrants in already under-resourced areas means they are often blamed for already existing problems. This is causing increased hostility and tension. Short term funding therefore does not deal with pressures associated with migration. More work needs to be done with local existing communities to educate them and make them understand the reasons behind migration and the benefits that migration brings.

### **Education and Young People**

**What do you think are required to ensure that all children and young people are prepared for life in modern Britain and have the opportunity for meaningful social mixing with those from different backgrounds? For example, what do you think about new schools with mixed catchment areas or schools ensuring they arrange for their pupils to meet pupils from different schools?**

13. Education starts with catchment areas. As this strategy continues through children's education, it is a system set up to keep children segregated. We therefore support new schools having mixed catchment areas to ensure pupils of different backgrounds have the opportunity to meet each other. However, we only support these plans if these schools long as are under local authority control and not part of the free school movement which so far has shown free schools not to be of benefit to pupils from disadvantaged areas and not to as innovative as it was hoped. As these plans only apply to new schools, others initiatives will be necessary to encourage mixing of pupils from different backgrounds. Also all children are not receiving the same quality of education, which varies depending on the location of the school. This issue is being exacerbated with cuts to funding in education and schools.
14. It is unclear why on one hand the government puts forward plans to ostensibly encourage cohesion and integration while on the other they make decisions that undermine this objective. For example, the government has allowed Academy Trusts that have a religiously conservative ethos to take over local authority controlled schools which has then resulted in the removal of swimming, music and art lessons as well as sports activities etc. This is all the more surprising after some of the issues that emerged during the Trojan Horse investigation. When permission is granted to such academies conditions should be attached which state that funding for the schools is subject to activities such as swimming, art, music, sports etc. being retained. Anecdotal evidence also suggests that

'troubled' boys may be too easily expelled from such schools to ensure that the standard of exam results is not affected. Instead of being helped and supported, these boys are left isolated and vulnerable to being drawn into criminality and extremism.

**What support could be provided to parents when they choose out-of-school education settings e.g. to learn about culture, faith, or any other activity such as sports? Would voluntary codes of practice / conduct for these out of school settings help?**

15. Other initiatives to encourage children of different social class, ethnic and faith backgrounds to get to know and understand each other could include: adapting the National Citizenship Service programme for younger children; encouraging more children to join the Scouts, Brownies, Boys Brigade and Girl Guide Groups by supporting costs such as registration fees, uniform and other ongoing activity costs. This would result in more children from poorer families participating. Also if the mottos of these groups were not connected to any religion and included more universal themes, they are more likely to bring together children and young people across different ethnic groups, faiths and social classes. A range of free sports activities should also be provided after school, on weekends and during holidays that are accessible. This would also help to tackle the rising obesity problems amongst children. These activities could be provided through schools and also well-located youth centres. However, large numbers of youth services and centres have been cut across the country due to government austerity measures.
16. Out-of-school education settings are required to register with local authorities and ensure that safeguarding measures are implemented. We have found for instance in out of school settings where Islam is taught to children, that if the quality of teaching is poor, then safeguarding is also poor or where abuse has taken place or intolerant views are being taught, that parents remove children without any consequences to the institution. We recommend that all the out-of-school education settings that are registered are listed on the local authority websites where verified users are able to post comments and star ratings for them. Parents and children should also be able to report concerns to the local authority through this website page. This form of self-regulation couples with OFSTED checks could help to identify issues and concerns about such settings.

## **Boosting English Language**

**To increase the numbers of people that can speak English, the government will increase funding for English language courses, do you think this will help and what other measures would help improve English?**

17. We support learning of English because it means people are more likely to be able to access jobs and services as well as participate in political and civic life ensuring their voices influence and are also reflected in decision making. English will also help increase a person's social networks. However, speaking English alone will not address integration. For example, there are empowered British born Muslim women whose first language is English who are unable to sometimes get the job, promotion or position they want due to discrimination. Some are also discriminated against when accessing services due to their ethnicity and particularly their faith.
18. Although learning English is important it should not have to be the first language. For example, one government Minister commented to one of our board members during a meeting that English should be everyone's first language. It should not matter if English is even a person's third or fourth language as long as he or she can speak English. Such hostile views that are currently influencing government policy are very concerning. It appears that government officials are not practicing the so-called 'British values' of tolerance that they want migrant communities to practice. We suspect that such views are not isolated ones. In fact, comments by the former Prime Minister David Cameron included linking learning English to the fight against extremism. There are countless Muslim and other women who speak little or no English who have raised children who have grown up to be successful citizens in terms of their contribution to British society, including becoming politicians in all the main political parties.
19. It is also frustrating and contradictory that on one hand the government wants more migrants and people from BAME communities to speak English and yet it has cut funding for ESOL classes. Not only should the government make more funding available for English classes but should also be make the classes more accessible. For example, some Muslim women have complained to us that they want to learn English but that the college where classes are offered is too far away and they cannot afford the travel and childcare costs. These barriers will exist for women in other communities as well. We therefore recommend a combination of the following strategies: funding travel and child care; funding travel and providing child care alongside the ESOL classes; and having ESOL classes delivered via local community groups or tea / coffee mornings. Such classes could also then be used to talk about other relevant issues. For example, English classes could be used to show women how to access help if they suffered

domestic abuse. Also there should be more volunteering opportunities made available for migrants to practice their English.

## **Places and Community**

**How do you think people living in residentially segregated communities can come together with people from different backgrounds and play a part in civic life?**

20. When public buildings are transferred to local groups through community asset transfer schemes, local authorities could ensure that these are given to organisations that will ensure people from different communities use the facilities. It also appears that these buildings are often given to male-led organisations. Given the important role that women play in integration more buildings should be offered to women's organisations, which could also include placing several women's groups of different backgrounds in the same premises. However, care should be taken to ensure that women are not used to front male-led organisations.
21. We have also noticed that old churches and pubs that are often situated in the heart of communities are being bought by organisations that convert them into places of worship which are usually not accessible to women, or people of other communities. This issue should be considered when granting planning permission. If permission is granted conditions should be attached and enforced to ensure such buildings are accessible to women equally and other communities in the same locality.

## **Increasing Economic Opportunity**

**There are people who are not active in the labour market – how can they be helped to get skills to take up employment?**

22. It is essential to consider why people are inactive in the labour market rather than assuming it is because they cannot speak English or because some families stop women from working. We have found that a major barrier for Muslim women is cost of childcare or not having access to convenient local childcare. This factor will also apply to women in all communities. Due to local authority funding being slashed by central government, local nurseries are being shut down. For example, Birmingham City Council is planning to close 14 children's centres / nurseries in Lozells and Handsworth. Three of these are nurseries being operated under the Sure Start scheme. This will mean women living in these areas are left without access to local childcare provision. These areas are already disadvantaged.

23. Other factors do include discrimination. Muslim women face multiple discrimination due to their gender, faith, ethnicity and their dress. For example, Muslim women who wear the headscarf are even more likely to be discriminated against. In fact it appears that public bodies themselves are not doing enough to eliminate discrimination from places and processes of employment. They have a duty to carry out equality impact assessments under the Equality Act 2010. Given the lack of BAME staff particularly at senior levels in various public bodies and in central government, these assessments are either not being carried out or not being carried out and acted upon robustly enough. Statistics on BAME employment gaps need to be more readily available publicly. Also fairer application processes should be considered such as the use of name-blind application forms in recruitment.

## **Rights and Freedoms**

### **What can be done to resist divisive actions such as hate crime and extremism that are a barrier to integration?**

24. The government should address all forms of extremism equally. The government's current approach is not consistent. For example, the government wants Muslim organisations to condemn extremism and hatred, which they do regularly through media statements and interviews. However, we were very disappointed when no senior government official publicly condemned the 'Punish a Muslim Day' threats. No formal statement was issued despite these threats causing alarm and fear within Muslim communities. This lack of concern implied that the government was not concerned about the safety of Muslims in Britain. As we write this, another 'Punish a Muslim Day' threat has been published and the government continues to remain silent on the issue.

25. Government officials and our elected representatives should also stop making sweeping statements about ethnic minorities. The government should do more to ensure the media reports more responsibly on ethnic minority communities. The manner in which the Brexit 'Leave' campaign was run by politicians with support from the media certainly had an impact on how migrant and BAME communities are being treated. It is important that all reports of hate crime are recorded by police and taken seriously. This is not always the case.

### **What can be done to address practices which can impact on the rights of women in some communities and act as a barrier to integration?**

26. We must point out that Muslim women do not encounter barriers solely within their own communities but are also excluded from numerous public sites of decision-making as a consequence of the prejudice and discrimination displayed and practiced by majority British society.

27. Some women do face practices within their communities that can act as a barrier to integration. For example, we receive calls on our national helpline from Muslim women and girls about forced marriage, threats of honour-based violence, restrictions on education and clothing etc. The vast majority of our calls are about domestic abuse, coercive control, mental health problems such as depression and problems obtaining a shariah divorce. These women often find it difficult to leave due to depression that has developed because of the abuse they endure or due to not wanting to bring shame on to the family or not being able to get a shariah divorce or not being financially independent enough or simply not being aware of their rights and the support they can access. Also leaving abuse can leave many women isolated while not even receiving any support from their families. Some of the victims who call us are overseas-born brides brought to Britain via arranged marriages who have poor English, little education, low confidence, and are reliant on their husbands for their income and immigration status.
28. When women contact our helpline for support we inform them about their legal rights and support available and help them access this support, which can include benefits, safe accommodation, legal injunctions, counselling, shariah divorce. Where necessary we also contact the police and social services. We have found that with the right support women will leave abusive situations allowing them and their children to lead lives free from restrictions and abuse. To ensure women are helped and continue to be helped, the government should provide resources for specialist services, which should be operated by BAME organisations, which often best placed to understand the needs of these women and to better support those who face multiple barriers to accessing support. For example, since we began operating our helpline in 2015, the number of calls have gone up each year which shows that Muslim women for example are preferring to contact our helpline rather than mainstream services. In 2015, we helped more than 300 women, in 2016 we helped almost 600 women and in 2017 we helped almost 800 women. Increasing numbers of Muslim women are contacting us despite very little marketing of the helpline which itself is very telling. In fact we also receive referrals for specialist support from third sector organisations such the local Women's Aid. It is important that the government provides funding for specialist helplines, support and counselling services such as ours.
29. We have noted however that funding cuts due to austerity policies have had the greatest impact on BAME frontline organisations. Funding is instead being allocated to mainstream organisations which are then expected to meet the needs of BAME women. Just because the latter organisations employ BAME staff to support BAME women, does not mean their needs are being met adequately. We welcomed the fact that the Tampon Tax was initially accessible to BAME third sector women's groups. However, the Tampon Tax grant is now no longer directly accessible to specialist third sector BAME women's groups, which are

often small. The new Tampon Tax criteria mean that only organisations with an annual income of at least £1-2 million can apply. Specialist BAME women's charities serving the needs of BAME women are unlikely to have such high annual incomes. We have repeatedly asked the Department for Culture, Media and Sport, in writing, whether an Equality Impact Assessment had been carried out and also asked how many BAME women's charities have incomes over the £1-2 million threshold. The responsibility to complete an EIA stems from the government's duty under the Public Sector Equality Duty set out in s.149 of the Equality Act 2010, which enjoins public authorities to have due regard, amongst other things, to the need to eliminate discrimination and advance equality of opportunity. It seems that in setting these new criteria for the Tampon Tax, the government has failed to exercise its duty under s.149 as it gave no regard, and took no steps, to ensure that it was not putting charities serving the needs of BAME women at a disadvantage.

30. Specialist BAME organisations are currently left with only two – similarly impractical – options if they want to apply for the Tampon Tax funding: they must either form a consortium with other similarly placed organisations; or seek funding from larger charities that can obtain the grants in their own right. There are problems with both of these approaches. With the first option, forming and managing a consortium will cause a disproportionately large and unnecessary drain on the resources of small already over-stretched and under-funded women's charities. Further, with many such organisations having low incomes (around £100,000 or less), it could quite feasibly mean that coalitions would need to be made up of between 10-20 organisations in order for the income criteria to be met. Obviously, this would require Herculean efforts in terms of organisation and management of bids and administration. Onward grant making to smaller charities from larger organisations, which have been successful in applying for funding is also fraught with difficulties, not least because of potential conflicts of interests. What possible incentives are there for larger charities to partner with or cascade resources to those smaller charities that are 'best placed' to deliver to the hard-to-reach vulnerable women rather than keep those funds for themselves, possibly even permitting them to develop programmes that directly compete with those offered by the smaller charities? Any such request would seem to be completely at the behest of the larger organisation. Although this approach in theory seems plausible, giving larger charities the responsibility of allocating funding is unlikely to be workable in a fair and equitable manner due to the possible conflicts in interest. The unfortunate consequence is that it will be these larger women's charities that are in a position to decide how BAME women and girls will be helped rather than the smaller specialist charities whose whole purpose is to better understand such women.
31. In summary, the government's current approach does not achieve the purpose of the Tampon Tax Funds, which is to improve the lives of disadvantaged women and girls of all backgrounds. Given the facts we can only conclude that the

Tampon Tax Fund has been ring fenced for larger charities to make grant management easier. The unfortunate side effect of the government's attempts to streamline administration has been a clear failure to fulfil its duties under s.149 of the Equality Act and in this case to put the interests and needs of women from BAME communities at the heart of improving the lives of all women.

32. We have already mentioned about the importance of strengthening women's leadership. With regards to empowering Muslim women in particular the government should turn its efforts to institutions both within Muslim communities (e.g. mosques, Sharia Councils) and outside them (e.g. political parties) whose male members too often display misogynistic attitudes in this day and age. One of the fundamental barriers that we have come across that limit Muslim women from influencing local community life is the systematic misogyny displayed by Muslim men who are in positions of authority such as those in mosque committees and/or local councils. While we have come across particular examples of these in the Labour Party, this is of course also likely to be a cross party issue for all BME women. The likelihood is that our sisters from other ethnic and faith communities face the same barriers in political life.
33. In 2016 we wrote to the Labour Party requesting that it investigates why and how Muslim women who are highly credible potential candidates are routinely blocked in favour of men with lesser CVs or sometimes women who are co-opted by influential men in their family or among their friends. These men often gain influence through their close links to other patriarchal community structures such as mosques and bring a culturally misogynistic mindset to local politics. However, little action was taken over the matter.
34. More Muslim women than ever before actively contribute to British society and some have been active for decades in a wide range of paid and voluntary employment. However, they generally remain socially and politically marginalised. They are prevented from entering decision-making positions in both British political and civic institutions and in Muslim community structures and are therefore prevented from influencing and shaping their local communities. With the odd exception, mosques have no female trustees despite the lack of valid reasons for excluding them. Most mosques reap the benefit of charity status and, in principle, exist for the public good but fail to reflect or engage with issues which are important to and which affect 50 per cent of their congregations, that is, Muslim women.
35. However, we have found that some Muslim male councillors further exacerbate this situation. More often than not, it is the same Muslim men, with a misogynistic mindset, who become local councillors, who are well networked and connected to the mosques, who marginalise Muslim women. They may themselves be trustees of mosques or have friends or families members who are trustees. They use their tax-funded positions of power in public office to

continue limiting Muslim women's influence. This situation can no longer be allowed to continue.

36. We became acutely aware of how women's voices are not heard by such men when we visited Birmingham Central Mosque in 2015 and put forward a proposal to hold a joint forced marriage event as part of a project funded by the Forced Marriage Unit. We were informed by the Chair / trustee who has also been a Labour councillor for over 30 years (and had been selected as the next Lord Mayor of Birmingham) that forced marriage is no longer a problem and that he could not understand how educated and strong women could be forced into marriage. He also challenged government statistics as exaggerated, claimed that more men suffered from domestic violence and that the latter was mainly happening in Christian communities because of their propensity to get drunk. We were completely aghast that a man in his position could make such statements. Despite writing a letter of complaint to the mosque and the Labour Party, this man continues to run the mosque and also remains a Labour Councillor.
37. In the current context, the role to be played by Muslim women in their communities and societies is even more important. We believe that their influence can result in Muslim communities developing positive social change for the benefit of wider society. Muslim women must be involved in decision making if we are to tackle the many underlying issues which prevent Muslim communities from developing and progressing both socio-economically and politically. This includes education, employment, and challenging intolerant attitudes to ensure that children, women and the most vulnerable in society exercise their rights and are safeguarded from abuse. Given the numerous barriers and hostility faced by Muslim women, we commend those women who have persevered and overcome obstacles to get heard, to challenge the status quo and to get elected. However, and not surprisingly, some men often deliberately make their lives difficult in their respective communities.
38. We therefore request your government to take the following action to support Muslim women in accessing decision-making positions. This will allow them to shape and influence their communities, challenge intolerance and build cohesive communities:
  - a) Hold a cross-party independent inquiry into the political participation of BME women.
  - b) Train councillors on gender equality and issues affecting women and girls, including all forms of abuse.
  - c) Launch initiatives to increase women's political participation.

- d) Amend charity law – It is unfair that organisations are allowed to become a registered charity and reap the benefits while barring women from becoming trustees. Charity rules should be amended to require, by law, that any charity purporting to serve both men and women must include equal numbers of men and women in their various governance structures. For example, according to the Charity Commission website in 2016, there were 39 trustees listed for Birmingham Central Mosque (the Birmingham Mosque Trust Limited, charity number 259545) and not a single one is a woman. Despite complaining to the mosque, they continue to exclude women from its board. In 2018, 21 trustees are listed and all are male.

## **Measuring Success**

### **How do you think success can be measured on any new integration policies and practices?**

39. Checking local statistics and looking for shifts could potentially measure success of integration strategies. For example:

- Reduction in hate crime
- Increase in BAME leaders particularly BAME women (including within their own communities)
- Increase in educational attainment levels among BAME pupils and students
- More free / supported child care places
- More youth centres
- More community centres
- More free sports
- Less discrimination through Equality Impact Assessments
- Less unconscious bias and increase in cultural competence (due to more measures in place to address these)

However, the above measurements will only be meaningful if statistics have already been collected e.g. community or youth centres in a locality/per head of population etc.

**On Behalf of Muslim Women's Network UK**  
**Shaista Gohir OBE**  
**Chair**  
**5th June 2018**