The Anti-Racism Observatory for Scotland

Community Research Report

Contents

How to read this report

Important documents and references

To make it easy for readers to find certain important documents, we have put in electronic links to them where we first talk about them. You can find references, and where possible links, to other reports and papers that we mention in the report, in the References section.

Please note that in the report, references are numbered in this way: Reference[00].

The words we have used

We have tried to make our language clear and easy to understand. However, we may still have used some words or phrases that readers have not seen before or do not understand. Where we think we have done this we have explained them, either in the text where the words appear or in a footnote on the same page.

Please note that in the report, footnotes are numbered in this way: Footnote[00].

We have also brought all these words together in a glossary or word bank, which you can find at Appendix 9.

That said, there are several words that we use a lot and which we would like to explain here:

- Community: Where we say community we use it as a wide-ranging term to mean communities of colour, as well as those who face racism generally, living in Scotland. We recognise that the word is too wide to do justice to the diversity of Scotland's people. We use it here only as a shorthand way of referring to them.
- "Race": It is widely understood that "race" is not a biological fact but a political idea that we, as a society, have invented[1]. When differences between groups are understood in terms of differences in appearance (e.g. skin colour) or other biological features, they are said to be racialised[2–5]. All groups in society can be said to be racialised in some way. But certain groups, such as communities of colour, are racialised with the aim of making them out to be somehow less worthy or important. For this reason, we refer to these groups or communities in this report as being adversely racialised or racially minoritised.

The purpose of this study was to tell adversely racialised communities about a new anti-racism[1] body and ask them how they thought it could best work for them

In this first section of the report, we introduce you to the study. First, we discuss the background leading up to it. Then, we explain how we and our community partners co-designed it. And finally, we set out how we and our community partners went about it.

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[1] The process of breaking up systems, structures, policies, practices and attitudes so that resources and power are shared fairly across all racial groups.

Introduction to the study: Background, approach and methodology

1. Why we did this research: The background

In the UK, discriminating against people because of their race, colour, nationality, citizenship[2], or national or ethnic origin has been against the law for nearly 50 years[6]. Over the last 20 or so years, Scotland alone has brought in 39 policies[3] containing 817 commitments or actions to bring about “race” equality[4]. Yet today, racism can still be found in our education[7], employment[8,9], health[10], housing[11], poverty[12], including child poverty[13], and policing[14], as well as other areas.

More recently, events in 2020—the murder of African American George Floyd, the Black Lives Matter movement and the COVID-19 pandemic—brought racism and its impact on people’s lives to the attention of governments across the world. In the same year, the Scottish Government set up the Expert Reference Group on COVID-19 and Ethnicity (ERG). Its purpose was: 1) to get a true picture of the impact of COVID-19 on minority ethnic and migrant communities in Scotland; and, 2) to advise the government on how to reduce unfair differences in health outcomes.

That advice, in September 2020, included a number of recommendations. One of those was to make sure that public institutions[5] do what they say they will do to tackle structural racism[6]. Another, was that this task be given to a new anti-racism body, to be co-designed[7] and led by adversely racialised communities.

To begin the process of co-creating this new body, the Scottish Government set up the Anti-Racism Interim Governance Group (AIGG). Its members were all people with expertise and lived experience[8] of racism. Five months later, in September 2022, the AIGG asked us, two community researchers, to carry out a study. Our job was to tell adversely racialised[9] communities about the new body and ask them how they thought it could best work for them.

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[2] At its most basic, the legal right to live in a state or country

[3] Sets of ideas or ways of doing things (e.g. a laws rule, process) from governments or organisations.

[4] Similarity in opportunities or support for people grouped into different “races”

[5] Organisations funded by our taxes to provide a public service, e.g. the NHS, the police, schools.

[6] When a society’s or an organisation’s laws, rules and policies result in and support the unfair treatment of others because of their “race” or ethnicity

[7] When people and groups come together as equal partners to design or build (co-create) something.

[8] The personal life experiences people have had.

[9] Individuals or groups who suffer adverse consequence due to racialisation (see below) because of the domination over their assigned group by (an)other group(s)

How we co-designed the research: Our approach

When we say co-designed, we mean that community partners worked with us as equal partners to design this study. We did it in a way that was both reflective (testing and reviewing what we did) and reflexive (testing and reviewing how our own beliefs, experiences and judgments affect us and others). Below, we describe the main ideas behind how we went about the research.

We saw our research as anti-racism research

Prof Camara Phyllis Jones defines racism as:

> "...a system of structuring opportunity and assigning value based on the social interpretation of how one looks, that unfairly disadvantages some individuals and communities, unfairly advantages other individuals and communities, and saps the strength of the whole society through the waste of human resources"[15].

In 2022, Lorraine Dean and Roland Thorpe Jr described structural racism as racism acting across multiple systems and institutions to "assert racist policies, practices and beliefs about people in a racialized group"[16]. One year earlier, Sanjiv Lingayah had noted that systemic racism can lead to racially minoritised people being over-scrutinised, over-sanctioned, under-served and under-valued across a range of policy settings. In contrast, anti-racism has been defined as the process of breaking up systems, structures, policies, practices and attitudes so that resources and power are shared across groups fairly[18].

We know that racism can be found in all aspects of the research process, too. Therefore, taking on board Dr Paul J Fleming and colleagues' three aims of anti-racism research[19], we set out to:

1. Restructure opportunities: by bringing in communities to shape the AROS.

   This involves reducing barriers and creating opportunities for adversely racialised communities to take part in research and anti-racism work. The use of the term "restructure" recognises that such opportunities may exist but not in a way that encourages or helps communities to take them.

2. Reassign value: by putting the voices and expertise of communities at the centre of this research.

   This involves getting academics and policy-makers to value the views and expertise of communities, who have a lot of expertise in anti-racism.

3. Prevent the waste of human resources: by recognising the lived expertise[10] of communities to make sense of people's complex lived experiences of racism.

   This involves stopping academics and policy-makers from marginalising[11] adversely racialised communities and devaluing their knowledge.

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[10] Expertise gained from their own experiences and learning that can be used for change.

[11] Treating people as though they are less or not important.

The knowledge and expertise of adversely racialised communities is crucial

The benefits of asking people with relevant lived experience to help shape anti-racist systems or structures are well known[20] [22]. In Scotland, Poverty Truth Network[23] and the Independent Care Review for Looked After Children Scotland[24] are good examples of this in action. Both use the views of people with lived experience to inform what they do. The Anti-Racist Wales Action Plan, launched in 2022, also stresses the value of community members who act as “experts through lived experience”[25]. As these examples also show, adversely racialised communities often possess the goodwill, knowledge and expertise to take part in this work[26,27].

As Audre Lorde argued, “the master’s tools will not dismantle the master’s house”[28]. We know that the experiences of adversely racialised communities have informed much of the “race” equality policy in place today. Yet, little has changed. Therefore, in this study we drew on the lived expertise of adversely racialised people through what is known as Participatory Action Research (PAR) in order to develop an approach that focuses on systemic racism in policy as opposed to the outcomes of lived experiences of racially minoritised people (see”below).

Participatory Action Research is where researchers work with affected communities to understand social problems and bring about change

“Epistemic oppression” is when dominant (here, white) groups devalue or dismiss the knowledge of minoritised communities[12] (here, adversely racialised), because of their biased and negative views about them. (Another example would be where a man downplays something a woman says because of thinks so little of all women.)

Freire’s Participatory Action Research (PAR)[29] takes the opposite view. It values the lived experience of “oppressed” communities and what have to offer[19,30,31]. It invites them to reflect on their experiences to find ways of overcoming the problems they face[26].

In this study, we used PAR principles by asking communities to help us to work out how we would do the research, plan the research, collect and analyse the data, and share our findings[32,33].

In keeping with PAR values, we applied the national standards for community engagement to how we did our research

These standards set out how organisations can give communities more control over decisions that will affect them. We explain the seven standards, and how we applied them, below:

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[12] People who are thought of as a minority in a way that is unfair or harms them.

a) Inclusion: Involving the communities that will be affected by our research.
b) Planning: Making sure the purpose of our research was based on a shared understanding of what communities need and want.
c) Working together: Working with communities to achieve our research's aims.
d) Methods: Using the best methods to achieve our research's aims.
e) Communication: Keeping everyone up to date about what we were doing.
f) Support: Making it as easy as possible for communities to take part.
g) Impact: Looking at what we achieved by working together and learning from it to improve future work.

We took intersectionality[13] and other types of discrimination into account

We recognise that members of adversely racialised communities often face other types of discrimination, e.g. because of their gender, age, disability, and so on. How we carried out our study was also shaped by Black feminist[14] thought, in particular intersectional analysis. Intersectional analysis was developed from Black women who first said that different identity characteristics combine to make this marginalisation worse.

Where possible, we also wanted to bring together people of all ages so that they could learn together and from each other (what is known as "intergenerational learning")[35].

And finally, we drew on Jackson and Wasige's Intersectional Anti-Racist Academic Activism for Policy-Making (INTARAAP) through community engagement process[36]. This sets out how to do research where the people who will be affected by its outcomes are not just involved but are treated as equal partners (what is known as "community-engaged research").

We used Freire's cycle of reflection[37] to inform our research and reflect on our own positionalities[15]

Freire's cycle—of reflecting on our research, acting on those reflections, then reflecting on our actions—was central to how we carried out this study. As we explain later in this report, it shaped not just how we went about the study but also what tools we used. This report itself is an example of one such cycle, in that what we learnt from doing the study can be reflected on to shape future research.

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[13] When different forms of inequality or discrimination (e.g. because of age, gender, religion, gender, sexual orientation, etc.) come together to create further discrimination and oppression.

[14] The belief in the social, economic and political equality of the sexes.

[15] A person's social position and power because of their various social identities (e.g. age, "race" or ethnicity, gender, occupation, etc.)

We the authors of this report are both academics[16] and members of communities affected by racism. Thus, it was important for us personally to follow Freire's cycle as we talked to community members and came across challenges doing the research.

Box 1: Researcher positionalities

Krithi: "My positionality as a researcher comes from the identities which shape the ways in which I interact with power across spaces in my various roles. I am a cisgender, heterosexual upper-caste Tamil woman, an immigrant from a formerly low-income background, and a first-generation healthcare worker. As a doctor and academic, I take part in interactions, discourses and relationships which reproduce hierarchies of power. As a daughter, sister and carer, I am acutely aware of the ways in which these hierarchies result in the systematic marginalisation of knowledge, experience, persons and communities. As I consider the ease of reproducing power hierarchies, I want to be explicit about the marginalised and privileged identities that may contribute to my insider/ outsider status as a researcher, in order to build a trust-based relationship with community partners. I endeavour to recognise the privilege of having access to people's experiences and to avoid weaponising my marginalisation for access without doing the work."

Judy: "My research is informed by many years of community activism[17], inspired by my lived experiences as an African woman, mother and wife, and the wisdom of those I call mother, father, sister and brother, by blood or not. My 'gift' of pursuing a PhD at a mature age provided me access to extensive literature which continues to influence how I make sense of these experiences and their wider implications. Reading Frederick Douglass's The Color Line (1881) clarified W.E Du Bois's (1935) "[white] blind spot"; Franz Fanon's (1961) "the violence of colonisation can only be solved by violence".

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[16] A teacher or a researcher in a university or other higher education organisation.

[17] Direct and forceful action for or against a particular idea.

> It justified Paolo Freire’s Pedagogy of the Oppressed (1970), a text that significantly changed my perspective on marginalisation. I recognise my schooling in a former British colony inculcated a resilient colonial and colonising epistemology that nurtured my agency in normalising and propagating whiteness. Hence, I strive to consistently reflect on my privileges as an academic with access to both dominant and ‘community’ knowledge structures and other centres of power, with a view to maintaining my call to activism.”

What we did: Working with communities

Aims and objectives

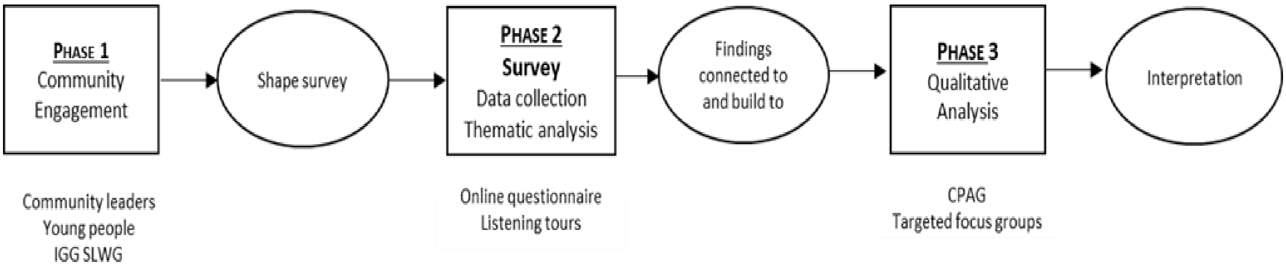
The aims of the research were to:

1. Find out what people with lived experience of racism think the AROS should do and how they might want to be involved with it.
2. Learn more about the diversity of adversely racialised communities in Scotland, including what other parts of their identities (e.g. gender, age, disability, and so on) might combine to marginalise them further.

Study design

Figure 1 shows the three phases of our research.

Figure 1: Three phases of the study



Phase 1: Co-designing the survey with community partners

The purpose of this first phase was to co-design our survey with our community partners—that is, to design it with communities as equal partners. We wanted to make sure that they would find our questions and the form they were presented in (e.g. the words we used, the survey format) easy to understand and use. We did this using what we call an iterative process. In other words, we kept testing and improving the survey to make sure it was right. Another important reason for working with communities in this way was to build their trust in us.

Four different groups of community partners worked with us

1. Community leaders in Scotland

From this group, we were keen to learn how best to get their members to take part in our research. We spoke to more than 10 of them in what we call unstructured interviews[18]. All these were done online and lasted about an hour. What we asked them about included:

- What they thought about how we were doing the research, e.g. the survey.
- If, and why, they thought some people might not want to talk to (yet another) team of researchers.
- How we could make people believe it was worth talking to us.
- If there was anything we should not do in our research.

2. Intercultural Youth Scotland (IYS)

To make sure that we could both learn from and support people young people, we wanted to speak to young people themselves.

Intercultural Youth Scotland (IYS) is a Scottish charity that is led by young people who are experts on problems affecting adversely racialised young people. We held four focus group meetings[19] with IYS's network of Youth Ambassadors. We wanted to get their views on how we were going about the research.

3. The main equalities organisations in Scotland

As well as talking to individual people, we also wanted to hear what equalities organisations thought of the AROS and how it could work for them. The organisations we spoke to, by email, included the Coalition for Racial Equality and Rights (CRER), CEMVO Scotland and the Black and Ethnic Minority Infrastructure in Scotland (BEMIS). We also asked these groups if we could use their contacts in community organisations as a way of reaching more possible participants.

4. AIGG Short-Life Working Group[20] (SLWG):

We had regular meetings with this sub-group of the AIGG. Their expertise helped us to make sure that we were applying our three anti-racism principles or aims (1.

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[18] Unlike in a questionnaire (where there are mainly set questions and set replies to choose from), unstructured interviews are more of a free-flowing conversation.

[19] A group interview where normally 6-12 people come together to discuss a set of agreed topics.

[20] A short-life working group brings people together to work on a specific task for a limited time only.

restructuring opportunity, 2. reassigning value and 3. preventing the waste of human resources) in our work with community partners.

What came out of our discussions and reflections

a) We wanted to reach as many adversely racialised people as possible

b) We wanted to consider participants’ other identities

c) We must not re-traumatise participants

d) We must not to exploit our participants

e) Communities need more capacity to take part and they need to believe that what they say will make a difference

f) We must use words that our participants will understand

Below we discuss these six themes in more detail.

a) We wanted to reach as many adversely racialised people as possible

As the AROS is to work for adversely racialised communities across Scotland, we wanted to hear from as many people from these communities as we could.

In 2022, Five X More published a report on its Black Maternity Experiences Survey[38]. The survey was considered a huge success because over 1,300 respondents from communities usually thought to be “hard to reach”[39] took part in it. Other surveys, both in the UK[40] and more specifically in Scotland[41], have shown that adversely racialised people are happy to share their experiences of racism in this way.

For these reasons, we chose to use a survey in this study. We created it in Microsoft Forms. We used this software because it could do what we needed it to, it did not cost too much and it complies with the law on protecting personal data[21].

To get as many people as possible to take part, we decided to do two further things. First, we hired community researchers from Jezreel Consultancy Ltd to take the questionnaire into communities across Scotland. By doing so they could help spread the word about the AROS and our survey, and answer any questions communities might have. Second, along with our community partners we ran a tour of ‘listening sessions’ across Scotland. This meant we could benefit from the strengths of both survey data (reaching more people) and discussion data (giving us a deeper, richer understanding)[42].

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[21] That is, it complies with the UK’s General Data Protection Regulation, which sets out how we can use, process and store personal data.

Another aim of both these activities was to build relationships with communities. One such relationship led to us being invited to discuss the research on a radio show. This was a great chance for us to tell more people about the survey and the AROS.

b) We wanted to consider participants' other identities

As we have said, we wanted to learn more about how people's identities or intersectionality affected their everyday lives. It is important that the AROS supports not just adversely racialised communities but also people facing multiple prejudices.

For that reason, we asked participants about their gender, religion, disability, sexual orientation, ethnicity and caring responsibilities. We also invited them to list any further personal identities they felt were affecting their lived experience.

c) We must not re-traumatise participants

Community leaders told us time and again to be clear that we were not asking communities to tell us about the racism they had faced. This was crucial, because many community members still suffer from the trauma of their experiences.

Trauma caused by racism and racial discrimination has lasting harmful effects on people's mental, physical, social, emotional and spiritual well-being[43]. Our questions focused mainly on structural racism[22] and its effects. We also applied trauma-informed[23] principles to how we worked: safety, trustworthiness, choice, collaboration and empowerment.

d) We must not to exploit our participants

Even in community-engaged research, there is a risk of treating vulnerable communities unfairly. This is because academic institutions have more power than community organisations[44]. For example, community leaders warned us that asking community organisations to work with us might mean them having to take resources away from their own work.

To avoid this risk, we made a point of discussing with community organisations how long our meetings might be and how much we would pay for their time and skills. We also made it clear that if they felt that taking part in the research would cause them problems or harm, they could stop at any time.

e) Communities need more capacity[24] to take part and they need to believe that what they say will make a difference

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[22] A society's laws, policies or rules that result in and support the unfair treatment of people because of their "race" or ethnicity.

[23] Based on an understanding of and responsiveness to, the impact of trauma. The ones listed here come from the AHRC62 trauma-informed guidelines.

[24] We think of giving information and building people's capacity to take part as two different things. We took the lead from the work of organisations such as Intercultural Youth Scotland, who take feedback from adversely racialised members and use it to build their capacity to influence policy.

Community leaders, young people and AIGG members all told us that communities needed more capacity if they were to take part fully in the research. They also needed to trust that their responses would lead to something being done, if they were to take part at all.

We therefore decided to make a video to help build their capacity. Its purpose would be to explain what we want the AROS to do, why past attempts to tackle racism have done little to change things and how the AROS would be different. We would also produce a flyer, which would contain the same information.

As with our survey, coming up with the right content for the video was a process of testing, improving and testing again. We wanted to make sure that what we were saying was right, and that the way we were saying it was clear and understandable. With advice from our Short-Life Working Group we went through quite a few "reflect–act–reflect" cycles between October 2022 and March 2023. We were also grateful for feedback from the wider AIGG.

In the video and flyer that came out of that process, we explained:

- The purpose of the AROS and why the Scottish Government is doing this work now.
- What has been done before, why it has not worked and how the AROS and the work it does will be different.
- How communities will be able to influence what the AROS does.

The video and flyer were translated into 25 languages. We asked a commercial company that has translated documents for the Scottish Government in the past to do this for us. Community translators translated the documents into languages that the company could not do. It is worth saying here that translating our flyers took a lot longer than we expected (we say more about this in our Discussion: Limitations part of this report). For that reason, we ended up having to pay more than we had expected. Nevertheless, in all cases we paid the same amount to all our translators.

Finally, so that participants and the wider public could easily see the video we put it on YouTube. For the same reason, we put the flyer on a website set up to hold community research materials.

f) We must use words that our participants will understand

Members of Intercultural Youth Scotland told us that the words we used generally as well as in our survey, video and flyer were not always easy to understand. You can see a list of the changes we made as a result in Appendix 1 and in the questionnaire in Appendix 2.

Phase 2: Gathering data, from our online questionnaire and in-person listening tour

1. The online questionnaire

In Phase 2, we sent out an email (see Appendix 3) with links to our online questionnaire, video and flyer to 600 community organisations and anti-racism activists in Scotland. (In this part of the research we did not directly contact or speak to survey participants.) We put no limit on the number of people who could fill in the questionnaire; any community member who was contacted and wanted to complete it could do so (a method known as convenience sampling). We also asked people to share the questionnaire with others they thought might be interested in taking part (a method known as snowball sampling).

We gave community members seven weeks, from 18 March 2023 to 6 May 2023, to return the questionnaires.

2. The community researchers

We hired 15 community researchers from Jezreel Consultancy. All were active members of minoritised community groups. To bring them up to speed with the research, we ran,

- A briefing session where they watched our video and read the flyer, and
- One-to-one meetings, where we explained the research in more detail and gave them the chance to ask us questions.[25]

Having done this training, the community researchers then shared a link to the survey across various platforms, groups and community events. To find other people to take part, they also went to places where community members tend to gather, such as barber shops, hairdressers and churches. Other examples included researchers in Glasgow going into local Asian and African shops; and getting leaders of community groups across Scotland to share the survey on their WhatsApp groups.

This part of the research ran from 12th April 2023 to 7th May 2023. During that time, the researchers gathered 531 completed questionnaires.

We should say at this point that the survey had a section telling participants how we would look after their personal data. In brief, we would store the data safely on Microsoft Forms and then on a secure online platform hosted by Glasgow Caledonian University. The devices the report's authors used were also protected by passwords and encrypted, meaning any information they held could be read only when the device was unlocked. You can read more about how we managed the data in Appendix 3.

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[25] The community researchers found the brief quite clear. Their questions tended to be about the AROS itself—how it would work in practice and how to make sure it would not duplicate the work of other researchers and government agencies.

3. The listening tour sessions

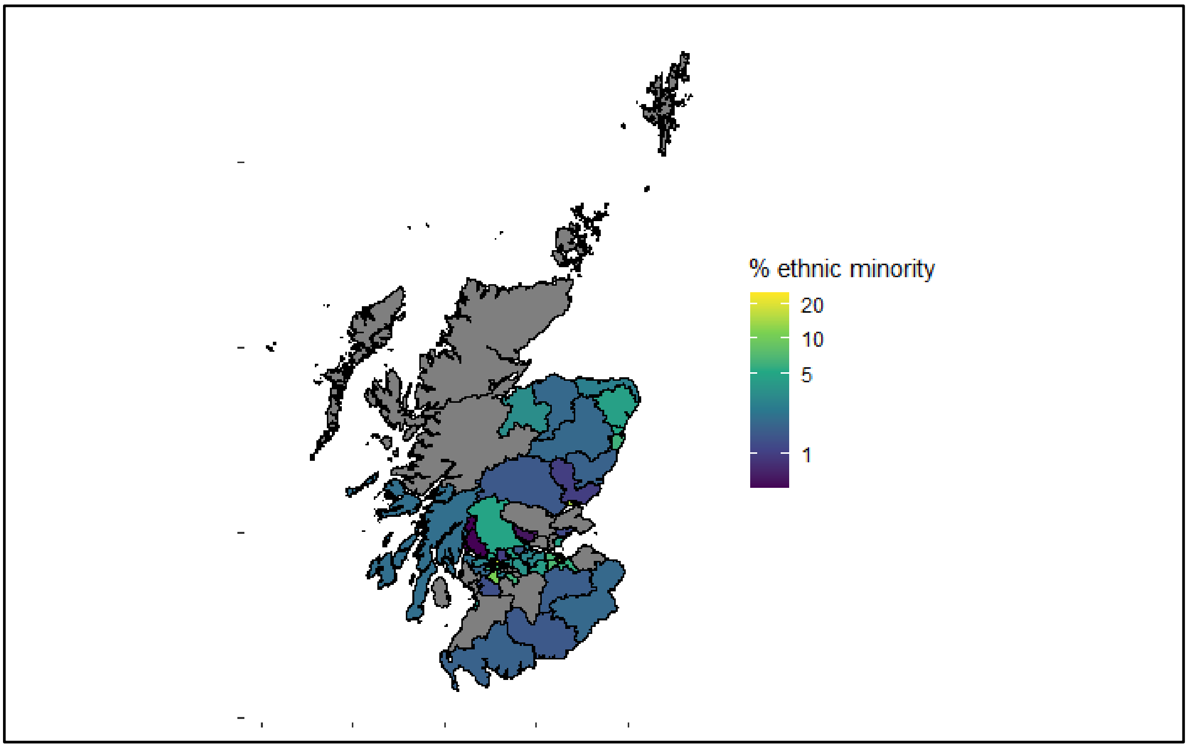
With the help of community partners, we held a series of listening tour sessions with communities across Scotland. All but one of these took place in person; the other one took place online. During these sessions, which lasted 1½ to 2 hours, participants discussed two questions in particular:

Q5: What else should the AROS be focusing on?

Q6: How else do you think community members can be involved with the AROS?

We chose where in Scotland to hold our sessions by looking at the latest data from the Annual Population Survey (APS). This showed us the main places where adversely racialised people live and work[26] (see Figure 2). We also checked with our community partners about any locations we may have missed.

Figure 2: Map of the percentage of racially minoritised residents in Travel to Work Areas



We tried to reach as many people as possible

We posted information about our study, as well as the times and places of the listening sessions, on Eventbrite. Eventbrite is a popular online platform for events. Our community partners helped steer their members to the Eventbrite pages by

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[26] The APS covers the largest number of people of any household survey. It also has data on the percentage of racially minoritised residents in small geographical areas in the UK45. We used the most up-to-date data from the survey (11 Oct 2022). The geographical scale for mapping we chose was Travel to Work Areas (TTWAs), which represent areas in which people live and work46. We chose official UK government digital vector boundaries for TTWAs for mapping47. We did this using R Studio (Version 4.0.3)48, with the tidyverse, sp, sf, rgdal, maptools and broom packages.

emailing their contact lists, messaging their WhatsApp groups and posting on their social media accounts.

Nevertheless, as Table 2 below shows, the number of community members who came along to our sessions was quite low. Community partners gave various reasons for this: people not wanting to take part in yet more research on racism; our timescales were tight; it was a busy time for community organisations—for example, International Women’s Day was in March; schools were closed over Easter; and some people were on holiday.

Table 2: Community listening tour sessions

1. Glasgow, 18 March 2023

Community partner hosts: Radiant and Brighter, Heart of Africa
Venue: Glasgow Caledonian University
Number of participants: 16

2. Inverness, 20 March 2023

Community partner hosts: the Scottish Highlands & Islands and Moray Chinese Association (SHIMCA) and Highland Multicultural Friends
Venue: SHMICA Community Café
Number of participants: 25

3. Aberdeen, 15 April 2023

Community partner hosts: FACEYOUTH
Venue: FACEYOUTH Community Centre
Number of participants: 12

4. Dundee, 17 April 2023

Community partner hosts: Aspiring Women
Venue: Dundee V&A
Number of participants: 20

5. Edinburgh, 7 May 2023

Community partner hosts: KWISA
Venue: Online
Number of participants: 16

We hosted the sessions in safe spaces

Given the harm that past research has caused adversely racialised communities, we met in the safe spaces the community organisations themselves use (see Table 3 below). For example, Dundee’s V&A Museum recently recognised Scotland’s role in slavery and colonisation across the world[49]; in Inverness, the community cafe was one that members often visited; and in Glasgow, we hoped to break down barriers by inviting community members to an academic site where our community partners provided the refreshments.

We were open to the intersectional needs of our host and participants

The community partners hosting the sessions had very different needs. This meant we had to flexible when it came to costs and time.

On the one hand, the Glasgow and Inverness listening sessions were co-organised with community partners who were on the AIGG. That meant they knew what was involved in organising and running these sessions. As a result, there were no extra costs at these events. Also, the Aberdeen event was able to get participants through an activity centre their children were at, so we did not have to pay childcare costs.

On the other hand, the Dundee and Edinburgh events were organised at very short notice when the community partners we were supposed to be working with pulled out. Because of this, we had to pay community researchers to find participants for us, which added to the overall costs.

We knew that intersectional identities (e.g. caring responsibilities, disability), might also make it hard for some people to come to the sessions. To get round this, we did a number of things. For instance, we chose what time of day to hold the sessions on the advice of community organisations; and to help participants with children to look after, we added money to the community research budget to cover childcare costs. At two of our sessions, our community partners provided interpreters—Chinese interpreters at Inverness and Arabic interpreters at Glasgow. This meant that community members could speak freely in the language they felt most comfortable using.

We did not have the advantage of being able to learn about possible costs from past studies. But thanks to our interviews with community leaders, we had thought a lot about what we might need to spend on this research. (You can see all the things we had to pay for in Appendix 5.)

Phase 3: Co-analysing the data

Once all the questionnaires were in, we removed people's personal details from them so that no one could see what answers they had given. We also cleaned the data. By cleaning, we mean we put it into a format so that we could analyse it. To organise the data we did a first round of coding, where we drew out themes and links in the data. We were then ready to start co-analysing it.

We set up a pilot[27] Community Participatory Action Group to co-analyse the data

We had hoped to form a Community Participatory Action Group (CPAG) of 12–15 community members. Unfortunately, we did not have time to bring them up to speed with the research process in a safe and respectful way.

So instead, we created a "pilot" CPAG. This pilot group was made up of five members of the AIGG with lived experience of racism and who were experts on its impact on communities. Importantly, having been at meetings about the research, they already knew all about our research process.

We asked members of the pilot CPAG to reflect on their positionality

In particular, we asked our pilot CPA Group members to reflect on their positionality in terms of how this might influence their analysis. To help them do this, we drew up a short paper explaining what a positionality statement is and giving examples. We have combined their statements in **Box 2.**

Box 2

"I am academic in the social and political sciences and spend my time showing how and in what ways race and racism shape our worlds. These quite conceptual concerns are commonly anchored not only in the theoretical literatures but also in the biographies of racial minorities, including that of myself and my siblings."

"As the children of Commonwealth citizens who laboured unskilled in declining industries, we had the essentials growing up but we were what I would later come to understand as 'asset poor'. As such, my particular story is also connected to many others that cumulatively offer an empirically emergent account of racialised social systems."

"My 'personal troubles', as the sociologist C. Wright Mills so memorably put it (I would later come to learn), could not be solved merely as 'private troubles', nor should the resolve of racial minorities to devise a means for a better society be overlooked, something to which I hope the work of the Observatory will contribute."

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[27] A small group of people brought together to test a way of working before committing to it fully.

Together, we drew out the main themes in the data

The first thing we did was to collate the data from our survey and listening tours into a more manageable format. For example, this included graphs to show how many answers related to specific questions. We then shared this summary with the pilot CPAG members. We also explained to them how we would go about the analysis.

Our plan was to read over the collated information to discuss what we had found and draw out the main themes in it, together. Because we did not have a lot of time for this stage of the research, we focused on the following four questions:

Q3: What kind of work on racism and anti-racism would you like the AROS to highlight?

Q5: What else should the Observatory focus on?

Q6: How else do you think communities can be involved with the AROS?

Q7: What are the barriers you as an individual or organisations face when trying to address racism?

Because we were doing this online, we used Google Jamboard. Jamboard is a digital whiteboard that people in the same online meeting can write on or "post" their ideas in the form of digital "sticky notes".

After the meeting, we sent a summary, as well as the Jamboard with the "sticky notes" on it, to all the AIGG's members. We asked those who had not joined us to add their thoughts, either by contacting us directly or by adding "sticky notes" to the Jamboard so that we would not know who they came from. All the themes suggested were incorporated. We also asked them to write a positionality statement saying how their identities had shaped the way they looked at the data. Not everyone felt comfortable publicly sharing their positionality statement.

A final note on how we refer to those who took part in our study

People who take part in research are called respondents or participants. Respondents are usually people who respond to a questionnaire or survey; participants play a more active role by, for example, taking part in discussions.

In the following pages, we go on to discuss our findings. You will see that we call all the community members who took part in our study—that is, those who took part in both our survey and the listening tour sessions—"participants". We do this to show that any limits on what community members were able to share with us through our survey lie with the survey itself. They do not reflect the limits of what they are able to offer us as co-designers of the AROS.

The findings from our questionnaires and our listening tour sessions gave us lots of rich evidence that will help us shape the work of the AROS.

In the first section here, we introduce you to the people who took part in our research. In the second, we present their views on what the AROS should do and how they would like to be involved.

Findings: 1. About our participants

A total of 531 participants took part in our survey. Thanks also to our community researchers who went into their communities to speak to people; and a further 89 did so during our listening tour sessions.

We start off our Findings sections by telling you more about our research participants.

1. How did you hear about this survey?

Most survey participants (60%) learnt about the survey from the community researchers—either the authors of this report or the researchers from Jezreel Consultancy.

The next most common way of hearing about it was by email, with one in ten (10%) survey participants saying this. A further 9% had heard about it through word of mouth, 7% from a community organisation. Only a few community members said that they had learnt of it from a news or social media platform (e.g. social media, Eventbrite, LinkedIn, radio or WhatsApp).

We should perhaps explain that the number of participants who ticked “Listening tour session” is lower than the number who were at them. This is because some of them went for other options, such as “Community researcher spoke to me”, “Through a community organisation”, “Eventbrite” and “Word of mouth”.

2. Individual or organisation? (survey Q8)

More than three-quarters of our participants (78%) said they were replying as individuals. Of the 22% who responded as organisations, many said that they were doing so on behalf of large organisations. Also, at times more than one person claimed to be responding on behalf of the same organisation (e.g. 16 different participants said they were responding on behalf of Tesco Bank). However, it was not always easy to see this from their replies.

Table 3: Organisations represented in the survey

1. Organisations led by adversely racialised people[28]

Knowledge-Bridge

Scottish Highlands and Islands and Moray Chinese Association

Heart of Africa, Highland

Scottish Ahlul Bayt Society

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[28] Please note that other organisations listed here may also be led by adversely racialised people.

Shields EM Group
Isaro community initiative
The Hope Project
African Women’s Group Scotland
Forth Valley African Health Project
Nigeria Society

2. Service providers

Glasgow Disability Alliance
Visioncall
Falkirk Health and Social Care
Lickety Mums

3. Children and young people

Children and Young People’s Commissioner
Children’s Hearings Scotland
Care Inspectorate
Children Learning

4. Creative agencies

The Comedy Unit
Creative Dundee

5. Education

Abertay University
African and Caribbean Society
African Student Association
Al Maktoum College of Higher Education

6. Public sector

Business Energy Scotland
Business Gateway
Community Justice Scotland
Department for Work and Pensions
Skills Development Scotland

6. Private sector

Business Stream
Caledonian Maritime Assets
Capricorn Energy (then Cairn Energy)

Code the City
Diversity Scotland
Farmfoods
Owner of a salon
Owner of a legal firm
Raspikidd
Royal Bank of Scotland
Tesco Bank

3. What is your location? (survey Q9)

We asked people to answer this question only if they felt happy doing so. In all, 92% did. We also asked them to be “as specific as [they] feel comfortable doing”. As a result, our participants gave us a wide range of different answers. For that reason, we cannot say for sure how many came from a specific town or city. We should also point out that the wording of the question was such that we could not tell if participants were telling us where they lived, worked or were at the time they did the survey.

The responses we got ranged from as wide as countries or regions, all the way down to districts in cities or towns and even two postcodes. Most participants, however, gave their location as a town or city. By far the most common location of all was Glasgow. This was followed, in order, by Stirling, Dundee and Aberdeen. Other locations with nearly 20 participants each included Motherwell, Greenock, Edinburgh, Fife, Inverness, Falkirk and Ayr.

We might think that those saying a country or region did so because they were responding on behalf of an organisation. But this was not the case. For example, of the nine participants saying their location was Scotland or the UK, only two said they were responding on behalf of an organisation. Likewise, all the participants who said they were based in Fife said they were responding as individuals.

4. Age range (survey Q10)

Around two-thirds of our participants were aged 40 years or younger. The most common single age range was 31-40 years (28%). A small percentage of participants were aged 61 or older (4%), and an even smaller one (2.5%) were young people (18 or younger).

5. What best describes your race or ethnicity? (survey Q11)

In this question, participants were asked to self-identify their “race” or ethnicity. We asked this to show that many people do not identify with the census categories that society uses to define them.

As we expected, we got a lot of different answers—61 in total. The following are just some of them: African, African Scottish, Afro-Latin, Black-African Scottish, Black British, Black Caribbean, Black Somalian, British-born Chinese, Chinese, Filipino, Indian, Iranian, Jamaican, Kurdish, Minority tribe North Africa, Pakistani, Pakistani-British, Persian, Polish, Punjabi, Roma, Scottish Asian, Scottish Caribbean, Scottish Pakistani, South Asian, White Ukrainian, White Polish and Zambian.

6. Which Census 2021 category best describes your racial or ethnic identity? (survey Q12)

We asked this question because people's experiences of racism are linked to the way in which society groups them. The top three census “races” or ethnicities, making up at least half of the participants in our survey, were:

1. African, Scottish African or British African (36%).
2. Pakistani, Scottish Pakistani or British Pakistani (10%);
3. Indian, Scottish Indian or British Indian (6%).

Quite a large percentage of participants (16%) ticked “Other”. Their answers under this heading included countries (e.g. Togo, Uganda, Angola, Ethiopia, Somalia, Cameroon, Ghana, Nigeria, South Africa, Tanzania); nationalities (e.g. Kenyan, Iranian, English and Iranian); and other identities (e.g. Sikh, Kurdish, White Amazigh, “A lot of ethnic mixtures, Irish, Black, Indian”).

7. What best describes your gender identity? (survey Q13)

More than 96% of our participants answered this question. Just over half (51%) identified as male, 46% did so as female and just three participants said they were non-binary[29]. A few (eight participants) appeared to be confused by the question, giving answers about their sexual orientation rather than their gender.

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[29] Neither male or female.

8. What best describes your religious identity? (survey Q14)

Just 82% of participants answered this question. The most common answer was Christian (62% of participants who answered this question). Of those participants, 10% said they were Catholic or Roman Catholic, and one said they were a non-practising Christian.

The next most common religious identity given was Muslim (29%). Under this answer, around half stated that their religion was Islam and one respondent said that they were non-practising.

Two participants identified with more than one religion—one said they were a Muslim Hindu; the other, a Muslim Christian. Other religions or religious identities included Buddhism, Hindu, Shia Muslim, Sikh, Rastafari and Eckankar.

Some participants said they did not identify with any religion. Indeed, “Not Applicable” was the third most common answer to this question (3.5%). Others said they were spiritual but not religious, while one person identified with holiness. Finally, two participants each described themselves as atheist (believing that there is no god) or agnostic (believing that we cannot know whether there is a god).

9. What best describes your identity as it relates to disability? (survey Q15)

Only 33% of our participants chose to answer this question. Of those 178 participants, more than 60% said they had no disabilities. Among the 40% who did have disabilities, the most common were physical (28%). The next most common kinds were learning disabilities (20%). Most of the participants in this category said they were neurodivergent, with only a few saying they were dyslexic.

Fewer than one in ten participants (8.6%) said they had unspecified long-term disabilities. Other disabilities referred to included speech impairments, including stammering, mental health disabilities and sensory impairment.

10. What best describes your sexual orientation[30]? (survey Q16)

At 76%, the response rate for this question was quite low compared with the question on gender identity. Most of those who did answer said they were heterosexual or straight (86%). Just under 7% said they were either gay (14 participants), bisexual (10), lesbian (two) or queer (one). A further 11 participants did not identify with a sexual orientation as such. Instead, they said that they were attracted to the same sex or gender (10 participants) or that they identified with the LGBTQ category (one).

As with our question on gender, some participants seemed unsure about what we were asking. For example, some said that they were open-minded or free-minded (three

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[30] Click here for Stonewall’s list of sexual orientation terms and their definitions.

participants) and one person said they were heterosexual and bisexual. Others said they were male (two), female (two), married (one) or non-binary (one).

As indicated above, almost a quarter of our participants (24%) chose not to answer this question. A further 1% said it did not apply to them or that they did not want to answer it. As Quote 1 below shows, some participants may not have liked the question or might even have been angry about it.

> Quote 1: “Don’t like this question, why do you want to know, what is the benefit?”

11. What best describes your identity as it relates to caring responsibilities? (survey Q17)

As Table 4 shows, 35 participants had caring responsibilities. Most cared for members of their family, mainly their children or parents. From the quotes below, we can see that size of the family, sickness, being of mixed race and the need to work on top of caring are just some of the further factors affecting these participants’ lives:

> Quote 2: “I have three mixed boys”
>
> Quote 3: “I live in a large household with caring responsibilities”
>
> Quote 4: “I have 3 children and my wife has cancer”
>
> Quote 5: “I care for my mum who has cerebral palsy but I still go to work”

For other participants, caring was part of their formal work; while others still, spoke of their informal role as caring for the wider community:

> Quote 6: “I come from a culture where we are all carers”

Table 4: Self-identified caring responsibilities: Who is cared for?1. Children

Parent for under 16
Carer / guardian
I have children
I have a daughter 13 years
I have three mixed boys
One child > 16
I have three children
I have three children at home with me

2. Parents

Caring for sick parent
I care for my aging mother
I care for my mum who has cerebral palsy but I still go to work
I live with my old parents
Carer for elderly parents

3. Siblings

I care for my half siblings

4. Spouse

Care for husband

5. Family

Wife and children
I live in a large household with caring responsibilities
I am very responsible for my family
I have a family I care for
I have a wife and four children
Care for my children and my wife’s parents
I have 3 children and my wife has cancer
I live with a large family of 7
I care for my wife’s parents

6. Cultural or Community

I come from a culture where we are all carers
I care for the community at large
I care for a lot of people in my community

I have caring responsibilities and am care experienced

I am responsible for some people

7. Care work

Care worker

Cook

House work and shopping

Personal care

Physical care

I care for a client in their home

12. What other personal identities influence your lived experiences? (survey Q18)

Given that we had already asked about various identities, it is perhaps not surprising that only 31% of participants gave further answers under this question. Below, we say a bit more about what these themes meant for our participants.

a) Personal characteristics and abilities

This category had the most responses. As Quotes 7–9 below indicate, personal traits mentioned here tended to be about participants not being confident, not being able to express themselves or feeling like they do not fit in:

> Quote 7: “I have very little confidence in myself so this affects taking opportunities”.
>
> Quote 8: “Unsure how to express all my experiences at one time. However, my life and time in Scotland has shaped my identity today”.
>
> Quote 9: “I have always felt I didn’t fit anywhere, and I didn’t see a reflection of myself in others”.

Participants also talked about personal contact with others. For example, experiencing kindness from other people, having conversations that mattered to them, being able to defend others, doing good and doing the right thing were important to them. On the other hand, not being respected was upsetting.

When it came to personal abilities, traits such as being able to account for failure, overcoming bad habits and biases, competition, leadership and establishing a routine all influenced participants' lived experiences.

b) Physical features

Participants said their physical features also affected their daily lives:

> Quote 10: “I have an afro”.
>
> Quote 11: “My skin colour”.
>
> Quote 12 “I have been victimised because of how I look”.
>
> Quote 13: “My physical disability and skin”.

c) Trauma

Trauma arising from racism was the most common example under this heading:

> Quote 14: “I have suffered racism first hand- I got beat by the police who broke my tooth”.
>
> Quote 15: “I have suffered racism and I don't trust the authorities”.
>
> Quote 16: “Have worked in anti-racism, equality with the education sector. Brought up in Glasgow, subjected to personal and institutional racism”.
>
> Quote 17: “I have been a victim of racial abuse and didn't know who to report it to”.

Other types of trauma were the result of pain and injuries.

d) Language

Some participants saw their accents as a major barrier to getting work and running businesses.

> Quote 18: “I have a strong Nigerian accent and I feel this differentiates me immediately I start talking”.
>
> Quote 19: “The first time I came to the UK, it was difficult to connect as I do not speak the English Language very well, this affected my business”.
>
> Quote 20: “My way of speaking has affected me”.

e) Gender identity and sexual orientation

For others, being open about their own sexual orientation or open to that of others had led to them being looked down on:

> Quote 21: “As a gay black man, it’s hard enough so I face prejudices everywhere, which can be very frustrating and hurtful”.
>
> Quote 22: “Living as an ethnic minority / LGBTQIA supporter”.

f) Places where they work

Examples here included feeling frustrated at not being able to achieve their goals, or change careers. So-called “office politics”, such as giving the worst jobs to adversely racialised people, was also mentioned:

> Quote 23: “Where I work, sometimes the more difficult physical tasks are given to people of colour. We don't find that encouraging”.
>
> Quote 24: “It's very difficult breaking into the tech sector especially with little or no experience”.

g) Family and friends

Some participants said that their relationships with family and friends had shaped their identities:

> Quote 25: “As a father and having grown up In Scotland. This has shaped my identity”.
>
> Quote 26: “Part of Nigerian/Scots family”.
>
> Quote 27: “Divorce and separation”.

h) Intersecting identities

Other participants recognised that they had a number of different identities that combined to affect their lives. These included their skin colour, language, immigration status, nationality, gender, being a single parent and having disabilities.

> Quote 28: “So many. Been in Scotland for over 20 years. So many”.
>
> Quote 29: “Have worked on anti-racism, equality with the education sector. Brought up in Glasgow, subjected to personal and institutional racism”.
>
> Quote 30: “Immigrant/Chinese/Female/Mom of 2 / Asian/ Chinese/immigrant/single parent”.

i) Other

Finally, other personal identities that participants felt had influenced their lived experience included having been in foster care (which had involved periods of rough sleeping and homelessness) and socio-economic[31] factors:

> Quote 31: “Lack of opportunities especially as my family isn’t educated. We live in a poor area in Govan hill”.

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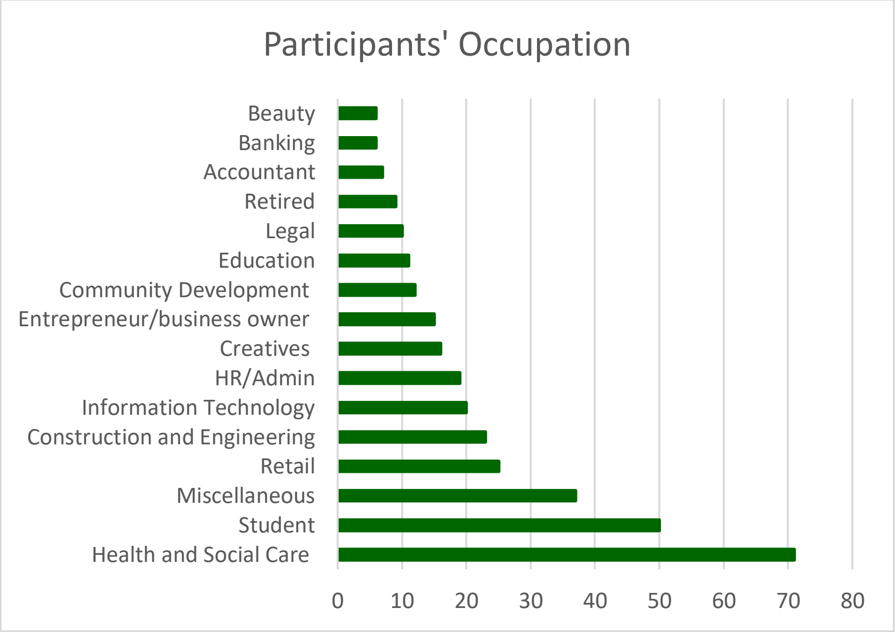
[31] To do with a person’s social class and how much money they have.

13. If you are answering as an individual, what is your occupation? (survey Q19)

The occupations that participants listed were wide-ranging. For that reason, we have grouped their answers under occupation sectors. As Figure 3 shows, the most common sector was health and social care. The largest groups within this were nurses (44%), healthcare assistants and health workers (29%) and doctors (19%).

At 50, students made up the second largest group of participants, followed by the retail sector (25 participants) and construction and engineering (23). All the other named sectors had 20 or fewer participants.

Figure 3: Participants' occupations by sector



14. If you are answering as an individual, what is your country of birth? (survey Q20)

Only 371 participants (70%) answered this question. Between them, they mentioned 24 different countries. The country most had been born in was Ghana, with 114 participants, followed by Nigeria with 82. At 23 participants, Scotland was the third most common answer. Behind it, came Pakistan (14), Kenya (13) Cameroon (13), China (11) and Sierra Leone (11).

For a full list of all 24 countries, please see Appendix 8.

15. How long have you been in Scotland? (survey Q21)

A very small percentage of participants said they have been in Scotland less than a year (3.3%). A total of 30% have been here for 1–5 years, 26% for 6–10 years.

After that, the findings here are a little harder to interpret. That is because as well as asking participants the number of years they had lived in Scotland, we also gave them the option of saying ‘since birth’. We know from Q10 that all but a very few of our participants were adults. Thus, we can say that at least 8.6% have been here since birth; and that at least some of the 30% who have been here for ten or more years may also have been here since birth.

16. What are the barriers you as an individual or organisation face when trying to address racism? (survey Q7)

As Figure 7 shows, the most common barriers people face when trying to deal with racism against them were,

1. Nobody following up on it despite saying they would do something (44%)
2. It being too much work to give “concrete” evidence of the racism (39%)
3. Not having the time, resources or funding to deal with the racism (31%)

That said, even the least popular option (I don’t want to stand out or rock the boat) was chosen by 12% (i.e. over 50) of those who answered this question. (Participants could tick as many options as they wanted to here.)

Around one in four participants (25.5%) said they did not know how to report racism or how to contact a policy-maker or politician to offer their thoughts on it (25%). This was followed by 22% of participants who found difficulties with the language to be a barrier; similarly, 18% felt they did not have the “right” words to “express [their] experiences”. One in five (20%) of participants said that they did not want to be traumatised again by talking about what had happened.

Eighteen participants listed other barriers. These included not knowing what other people consider racism against adversely racialised people to be (four people); the stigma or shame of it (two people; Quote 31); the difficulty of reporting microaggressions and “hidden” forms of racism (two people); the fact that institutions do not then do anything to stop the racism (two people); and the physical and emotional impact of dealing with racism, such as feeling stressed, unsafe or worn out by it.

> Quote 31: “People think I am playing the R card”

Others spoke of feelings of fear—feeling unsafe, being ganged up against (Quote 32) and people getting defensive (one respondent each). Another respondent felt that the very “system” itself is set up to fail (Quote 33).

> Quote 32: “...sometimes there is gang up against the individual”

Quote 33: “The system is skewed”

In Table 5 below we have summarised the main traits of the people who took part in our research. Please bear in mind that not all participants answered every question.

Table 5: A summary of our survey participants

4. What our participants told us about themselves …

- Most common country of birth = Ghana (114 participants), then Nigeria (82).
- Most had lived in Scotland for either 1−5 years (30%) or over 10 years (30%).
- Just over half (51%) were male ¦ 46% were female.
- Two-thirds were 40 years or younger ¦ the largest group = 31−40 years (28%).

- The most common place they lived, worked or did the survey from = Glasgow.
- Most common sector in which they worked = health and care.
- Most common race or ethnicity = African (Scottish & British African) (36%).
- Of those who gave a religion = Christian (61.5%), then Muslim (29%).
- Of those who gave their sexual orientation = heterosexual or straight (86%).
- For the 28% who had a disability, the most common = physical disability.
- Thirty-five participants were carers.
- And finally, 31% had other personal identities that affected their lived experience.

Findings: 2. Community members' views on the AROS

In this second Findings section, we present the views of our 531 survey participants and listening tour participants, on:

1. What they would like the AROS to do, and
2. How they would like to get involved.

Our aim was to present the broad themes coming out of the data rather than focusing too much on numbers and percentages. However, if you would like more information on these, please contact us at iggantiracism@gmail.com.

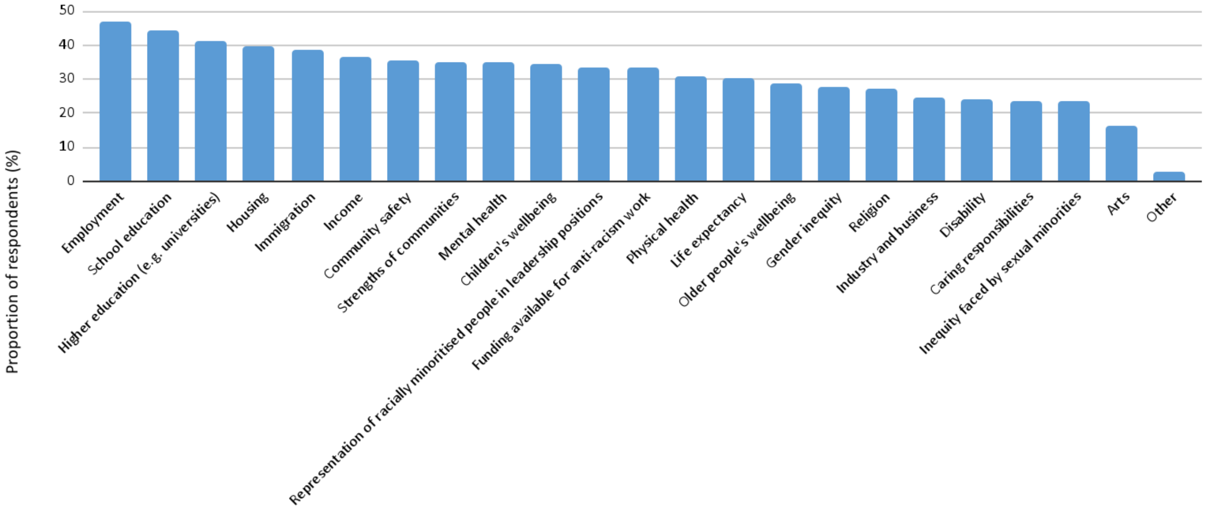
Q1. In what areas should the Observatory map and direct people to previous and current work on racism and antiracism?

Participants could tick as many options as they wanted to here. And indeed, quite a few felt the AROS should map all the areas listed under this question.

Looking at each area in turn, the one most participants wanted to see the AROS map and direct people to was work on employment (47%), followed by work on school education (44%). Higher education (41%), housing (40%) and immigration (39%) followed close behind. Indeed, Figure 4 shows support for most of the areas at over 20% of all participants—that includes work on "race" and anti-racism in particular, as well as on intersectional areas.

Only the Arts fell below this. That said, under the "Other" category three participants suggested culture as a possible area; popular culture, dress code and language were also put forward by one respondent each. The only other area suggested by more than one respondent under 'Other' was the justice system (three participants).

Figure 4: Areas for mapping previous and current work on racism and antiracism



Q2. What kind of work on racism and anti-racism would you like the Observatory to highlight?

By “highlight” we meant make people more aware that the work exists and make it available to them. Here too, participants could tick as many of the seven options as they wanted. And again, we had an ‘Other’ category for participants to give their own answers.

With that in mind, nearly two-thirds of participants (60%) agreed that the AROS should highlight community research on racism and anti-racism. This was followed by 56% who wanted it to highlight research done by public sector bodies[32].

Well over half (56%) of the participants also wanted the AROS to highlight community efforts to tackle racism. Lived experiences of community members came next, with 52%. In the same vein, under ‘Other’, five participants (1%) suggested highlighting individual stories and testimonies.

Slightly less popular were third-sector (49%) and private (45%) research. And the least popular pre-set option was work done by arts and cultural organisations (29%). That said, two participants suggested songs, theatre, school play, films and poetry under ‘Other’. Also put forward by two participants each, were legal caselaw and institutional policies including government policy documents.

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[32] Bodies, institutions or organisations run by the government and funded by the taxes we pay, e.g. the NHS, the military, the police and the courts, public education, public transport.

Q3. When the Observatory is up and running, would you like your work and experiences on racism and anti-racism to be included?

Taken together, over half of the participants would like (18%) or very much like (36%) the AROS to include their experiences and work on racism and anti-racism. A smaller proportion were against or strongly against this being done (16% combined). Quite a lot of participants (29%) did not mind either way.

Q4. What else should the Observatory focus on?

In the survey, this question was what we call an open-ended or free-text question. That is, community members were free to share their own thoughts on this question. The table below summarises the main themes coming out. Below that, we discuss in more detail what our participants said, in their own words

What else the AROS should focus on

- Areas listed as options in Q1.
- Current UK-wide problems.
- Understanding intersections and other types of discrimination.
- Educating non-adversely racialised people.
- Getting the most out of research
- Leading on standards, best practice and ways of reporting racism.
- Supporting the vulnerable in communities

a) Areas listed as options in Q1

These areas included certain age groups, such as teenagers and young people, children’s wellbeing and older people’s wellbeing, as well as gender inequity[33] and religion.

Others spoke about business and industry (Quote segment 34), employment opportunities (Quote segment 35):

> Quote segment 34: "Creating enabling environment for minority businesses", "Policies to improve minority businesses".
>
> Quote segment 35: "Equal employment opportunities based on merit and skills", "Inclusion of minority in real sector economy, not just for the odd (menial) jobs", "Career progression gaps, leadership opportunity gaps/hoarding away from ethnic minorities, and ethnic minority pay-gaps. Progress is being made on gender pay gaps, but not as much in race pay gaps.", "Racial and gender pay gaps", "The employment of minority groups because of their skills and expertise and not just because the minority quota has to be filled".

Others spoke of the arts and culture, media and social media, and leadership roles for adversely racialised people.

Some community members said they would like to see the AROS focusing on the Scottish Government, and the extent to which it represents adversely racialised people in particular:

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[33] Unfairness and discrimination against a group of people, in this case because of their gender.

> Quote 36: “How the minority could be part of the government. This would represent their interest more".

Participants in our listening sessions also raised the idea of more support for adversely racialised communities, including investing in businesses, mentoring for career development and funding for accessible language in public services.

> Quote 37: "Sustainable financial investment".
>
> Quote 38: "Language accessibility budgeted within all public services".

Some also spoke about wider social topics, such as immigration, health, housing, the criminal justice system and school and higher education. One thought that the AROS should look at the knock-on effects of bias on people’s life chances:

> Quote 39: "The economic barriers faced minoritised groups as a consequence of bias. This includes employment opportunities, funding for minorities and attainment gap in schools".

b) Current UK-wide problems

Another possible area of focus at the front of participants’ minds’ was COVID-19 and its impact:

> Quote 40: “Effect of Pandemics like Covid on minorities and what should be done to avoid these inequalities in future".

So too, was the cost-of-living crisis:

> Quote 41: “It’s not just the pandemic, there are other effects just as cost of living crisis and how disproportionately this affects us".

Other national topics included the environment, public places and legal representation.

c) Understanding intersections and other types of discrimination

Some participants felt that the AROS should also focus on workplace racism, ageism, disability (Quote 42), sexual orientation, caring responsibilities, poverty (Quote 43), and profiling and minority groups in diverse communities.

> Quote 42: "Discrimination and exclusion at the intersection of race and disability".
>
> Quote 42: "Impoverished communities who experience racial biases and assumptions".

Others referred to the experiences of specific communities including Black communities, Chinese communities and people seeking asylum:

> Quote segment 44: "Inclusion of black people in disadvantaged situations", "More film-making of racism faced by Chinese people"

Some also spoke of industries they felt the AROS should look at, such as the acting (18 participants) and music (32) sectors.

Participants in our Edinburgh listening session wanted to see researchers breaking down the data they collect on adversely racialised communities as far as they can, to understand the impact of intersecting oppressions. A specific example they gave was the poverty level among African women living in Scotland.

d) Educating non-adversely racialised people

Participants often mentioned education and training, and the need to improve racial literacy[34] in particular. Possible subjects included bystander training[35], colourism and internalised colourism[36], privilege and power, unlearning racism, internalised racism[37], the mechanisms of racialisation[38] (Quote 45), the effects of racism (Quote segment 46) including unintentional harm and unconscious bias[39] (Quote segment 47), people's perceptions of adversely racialised communities (Quote 48) and racial literacy in general (Quote segment 49).

> Quote 45: "Not just colour as a source of racism...accent etc".
>
> Quote segment 46: "The rippling effects of racism", "The observatory should focus on bridging hate. There's a lot of hate especially around racism. If there's awareness and show of love, a lot of people will be exposed to the negative effects of racism and it will reduce drastically", "The negative effects of racism now and in the future".

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[34] The knowledge, skills and awareness to talk thoughtfully and respectfully about race and racism.

[35] Learning how to successfully intervene in or challenge discriminatory behaviour.

[36] Discriminating against people with darker skin tones; internalised colourism being when dark-skinned people act this way towards themselves and others.

[37] When those discriminated against, agree with the discrimination

[38] When ethnic or racial identities are created by a dominant group “racialising” a dominated group.

[39] Being biased and acting in a biased way against certain groups without being aware of it

> Quote segment 47: "Explain that racism is not just done by bad people", "Having conversations on how practice racism unknowingly", "Show impacts of unintended harm".
>
> Quote 48: "How small tight knit communities are viewed in my area".
>
> Quote segment 49: "Education to the society, people who don't understand racism", "Increasing and nuancing race talk", "Teaching the communities and other audience what exactly racism means; some people are ignorant of that word, racism.", “"Clarification that racism is bad", "Letting the community know that racism is bad".

e) Getting the most out of research

As Quote 50 shows, participants were tired of being the subjects of racism and anti-racism research. They felt that enough research had already been done and that what was needed was someone to pull it all together. Two participants suggested that this job should be done from a central point (Quote 51):

> Quote 50: "People are over researched and there seems to be more and more research done but no feedback is provided meaningfully. so maybe focus on bringing all these findings together and then define a way forward".
>
> Quote 51: "Provide a central coordination point for activities happening across Scotland".

Another two felt that the AROS should focus on actions and results that everyone can see. Some also noted the need to decolonise[40] research findings; to share them openly, honestly and in a way that stays true to what those being researched are saying; and to record what change has come about as a result.

As some had done in Q3, a number of participants spoke about bringing together and sharing the knowledge gained from lived experiences of racism:

> Quote segment 52: "Audio experiences of people that have experienced racism", "Reaching out to the victims to know their experiences", “"Lived experience and case study to share knowledge to educate all communities".

In terms of the possible topics of research, some suggested analysing the policies of local and national government, as well as those of other institutions:

> Quote 53: "Focus on the policies made by the councils to ensure they encompass everyone".

Participants at our listening session in Glasgow also spoke about research. They would like the purpose and scope of any community research to be clear from the start. They also wanted the chance to talk about what benefits there would be for them in taking

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[40] Decolonise here means putting the views of non-Western people at the centre of research.

part. Because of the structural racism they face in their everyday lives, these participants have pressing concerns. As a result, the time and energy they could give to future research of this kind would depend on how and when it would meet their needs.

f) Leading on standards, best practice and ways of reporting racism

In our participants' view, another area of work for the AROS should be setting and enforcing standards for anti-racism. This should include calling out racist behaviour, sharing best practice (Quote 54), setting targets and checking progress for reducing racism and making sure institutions work to anti-racism standards.

> Quote 54: "Sharing best practices on anti-racism in different areas"

This takes us on to a related area of activity for the AROS—making it safer for people to report racism safer, particularly for older people and those who live alone; and, making sure that something is done as a result. This was raised by a large number of participants in our Glasgow, Inverness and Dundee listening sessions.

Participants talked of the failings in the reporting and redress systems[41] in place today in the public sector. For instance, they pointed out that in public institutions it is still not clear who they should report racist incidents to. Nor is it clear who they should go to next if nothing is then done. They also spoke of not being told who will deal with the incident once they have reported it or what the process for dealing with it is. One participant at the Dundee session suggested that this lack of action, openness and sense of responsibility may be because the person or institution does not know how to deal with it. On this basis, participants argued, the AROS must be given the resources to make sure that 1) people know how it works and 2) its own policies and practices are reviewed regularly to make sure they are relevant, work and have the desired effect:

> Quote 55: “There cannot just be ‘sleeping documents”

Finally, here, participants felt that the evidence captured by new ways of reporting racism could be used to form a body of anti-racism casework, i.e. work to support those experiencing racism.

g) Supporting the vulnerable in communities

A final area of work for the AROS that our survey participants centred on was the community—community building, bringing communities together, networks of support and care in the community for the vulnerable and those who experience racism:

> Quote segment 56: "Care in the community for vulnerable minorities", "Community support for racism suffered"

Listening tour participants too, spoke of barriers to community members being able to take part and the need to make sure that all community voices are heard:

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[41] Ways of putting right or compensating someone for an unfair or unjust action.

> Quote segment 57: "Hearing underrepresented people in communities of colour ", "Ensuring that communities experiencing racism are heard ", "Making sure everyone's voices and opinions are heard "

That said, it is not clear whether they would like the AROS to hear their voices or help others to hear them. A few community members said how important safe spaces for adversely racialised communities (Quote segment 58), outreach to remote communities and events for communities were:

> Quote segment 58: "Allow time and space to debrief", "Making a safe space environment for the victims".

Some participants also felt that the AROS should focus on the strengths of communities. One even suggested creating a live database or map of community groups working in anti-racism.

Q5. How else do you think communities can be involved with the AROS?

From the responses to this question, it was clear that many of our participants would like to be involved with the AROS in various ways. They also felt that there was a role for the AROS in encouraging them to get involved. In this section we discuss both these points separately.

1. The ways community members felt they could be involved

As the table below shows, a lot of our participants' answers here matched the areas they said they wanted the AROS to focus on in Q5.

How communities could be involved in the AROS

a. Education and training

Q5: The AROS should focus on: Educating non-adversely racialised people.
Q6: Communities could get involved with: Educating non-adversely racialised and adversely racialised communities.

b. Research

Q5: The AROS should focus on: Getting the most out of research.

Q6: Communities could get involved with: Doing research.

c. Helping communities

Q5: The AROS should focus on: Supporting the vulnerable in communities.
Q6: Communities could get involved with: Helping the vulnerable and those who have experienced racism.

d. Standards

Q5: The AROS should focus on: Standards, best practice and reporting racism.

Q6: Communities could get involved with: Standards and good practice.

a) Educating non-adversely racialised and adversely racialised people

A number of participants said they would like to work with the AROS as educators or teachers, by speaking from their lived expertise (Quote segment 59), or pulling together case studies or a docuseries (a series of factual videos or films) (Quote segment 60).

> Quote segment 59: "Assigning them to speak and teach about issues that are peculiar to them", "By speaking the truth talking because they are the once with experience", "Hold regular meets where individuals who have experienced racisms are guest speakers and share experiences on how they managed to cope", "...holding regular awareness meetings".

> Quote segment 60: "Case studies in colleges", "Case study docuseries that can be shared in libraries and learning centres".

Others talked of specific sessions for children and young people, as well as sessions in workplaces (Quote segment 61); others still, talked of life-long learning[42] for a range of audiences (Quote segment 62):

> Quote segment 61: "By creating learning activities for younger ones in the observatory", "Workshops in high schools", "Talks at schools and universities", "Holding workshops in education and work setting".
>
> Quote segment 62: "...create informal learning opportunities as life-long learning is required to tackle systematic racism", "Develop education tools for a range of audiences".

Survey participants also saw a role for themselves in training adversely racialised communities. They felt they could help other community members who wanted to get involved with the AROS:

> Quote segment 63: "By holding events to shed light", "Information and teaching to people of colour through workshops and open days", "Road shows", "Communities should be enlightened on how to deal with racism individually"

This kind of knowledge was something our listening tour participants talked about too. They believed that community members could benefit from learning how to prioritise anti-racism work in a way that respects the range of diversity in their communities.

Finally, others talked of helping to spread the word about the AROS and its anti-racism messages among their own contacts or by delivering flyers.

b) Doing research

Survey responses showed that participants were keen to help the AROS with its research. Given their contacts, they could help to find fellow community members to take part (Quote segment 64); or they could be the sources of evidence, experience and knowledge themselves (Quote segment 65).

> Quote segment 64: “researcher group coming from marginalized communities- having link with their community and able to engage them.”, “…recruitment for research”
>
> Quote segment 65: “Telling their experience”, “Encouraging those in the community to speak up about racism”, “One to one audio recording of people that have experienced racism”, “Open forum where people are invited to present real life experiences of the personal experiences”, “Having a live platform for communities to contribute their own evidence and stories”

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[42] Learning that goes on throughout a person’s life, in personal, academic or professional places.

However, if community members are going to do this, the AROS will have to deal with the fact that communities are fed up with and do not trust the research that is done to them. As the following quotes suggest, treating communities with respect and sharing findings with them would go a long way to changing this:

> Quote segment 66: “Intentional Efforts to Rebuild Trust with Impacted Communities”, “Creating a conducive environment for interaction”, “Establish an interaction that builds an atmosphere of respect”, “Safe spaces to explore critical issues affecting us.”
>
> Quote 67: “Feedback should be provided once surveys are completed and analysed. That way the community feels engaged and respected”

Participants also shared their ideas on what safe spaces for talking to them could look like. These ranged from BBQs to focus groups:

> Quote segment 68: “By taking part in pop ups possible or weekly meetings which can be attended”, “Open days where suggestions from ethnic minorities in disadvantaged communities due to racial bias can be taken and recorded”, “…through community clubs, the observatory can reach out to people within their own settings where they feel safe to contribute”, “Consultations directly in focus groups or through minority communities leaders and organisations”, “BBQs”, “Regular get together, updates and sharing experiences.”, “In the summer months. Have community days that bring people together to share ideas and enjoy company. The more people the better.” “Regular public conversations, listening exercises, focus groups, events involving different people and around different topics involving anti-racism”

In a similar vein, participants would like the AROS to help communities talk directly to certain institutions, such as the police and the government:

> Quote 69: “The community should work along with police on how to improve racism”
>
> Quote 70: “By holding a meeting and discussing directly with the government”

They felt that local representatives and community champions could also be useful in connecting communities with these kinds of institutions.

Listening tour participants thought that being open about how things were done was vital for 1) getting communities to trust researchers and 2) creating lasting links between researchers and community groups. For example, researchers should tell people how they got their names—e.g. who did they get in touch with, and why? Who did those contacts reach out to, and why? Our participants in Glasgow also said organisations should be more open about paying community members to take part. This should include paying for things like their time, childcare and transport costs.

c) Helping the vulnerable and those who have experienced racism

A lot of community members were interested in helping people affected by racism find the right support and services (Quote segment 71). This same respondent also raised the problem of language barriers[43].

> Quote segment 71: "By being well versed in what support and information they have available to each and every member.", "By having the information readily available. Knowing who to turn to", "By passing vital information to the community members", "Helping out with the necessary information", “They can make sure that ethnic minorities know that they are supported and how to utilise find and deploy the support.", "With clear translatable information on the services and advice available to them so that many who have a language barrier can be spoken to and the information and support can be given easily."

That said, participants also recognised the power of their own communities to support each other:

> Quote 72: "Through looking after each other in the community making sure everyone is safe."

d) Setting standards

Several participants spoke of wanting to help draw up anti-racist standards and good practice (Quote segment 73). Some went even further, saying that they would be interested in helping organisations to put anti-racism practices into place (Quote 74) or develop ways of measuring how well those practices work (Quote 75).

> Quote segment 73: "Ask individuals to become part of a community of people who are committed to leading by example", "Share good practice examples for others to learn from and build on"
>
> Quote 74: "Offer advice and assistance to supporters in implementing their anti-racism activities"
>
> Quote 75: "How success will be measured based on the lived experience of communities affected"

Participants were also interested in helping to monitor racism.

2. How the AROS could encourage community members to get involved

Under “b) Doing research”, above, we explained what participants felt the AROS could do to encourage them to help with its research specifically. In their answers to Q6,

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[43] In this case, when people don’t share the same first language it can be harder for them to understand each other.

participants also spoke more generally about how the AROS could bring more community members into its work.

The four themes coming out of this question are discussed in more detail, and in participants’ own words, below.

How to encourage communities to get involved with the AROS

a) Make it easy for communities to work with it.
b) Reach out to certain people and groups within communities.
c) Support communities directly.
d) Make sure people know about it.

a) Make it easy for communities to work with the AROS

Participants talked about various ways that the AROS could do this. At one end of the scale, they said the AROS should be open with communities about its work and make it easy for them to be part of it:

> Quote 76: "Making community members have membership cards to the observatory"

Others wanted the AROS to do more to get to know them, by joining them in their daily lives and at special events:

> Quote segment 77: "At all levels from birth to death ceremonies", "Engage people when at their day to day functions"

At the other end of the scale, a number of participants wanted to be directly involved as a member of the AROS’s team, and to be paid for their input:

> Quote 78: "Giving opportunities to members of the community to be a part of the observatory team."
>
> Quote 79: "...paid employment"

In particular, they wanted to be able to raise questions and take part in decisions:

> Quote segment 80: ""By carrying the communities along in decision taking", "Steering groups and consultations with the Observatory to ensure needs of communities are centred"
>
> Quote 81: "Communities can be involved with the observatory by asking questions"

Participants in Inverness suggested that the money for this could come from the funding that community organisations already get.

Still on the subject of funding, one participant at our Edinburgh listening session thought it would be helpful to look at how the public sector and charities decide what community organisations to fund. Participants felt that community organisations led by adversely racialised people often struggle to get funding. When they do get it, it is usually small pots of money for short-term projects. Research has further shown that the low number of adversely racialised people involved in deciding what gets funded serves to exclude them even more[44]. As our Edinburgh participant said, looking more closely at what goes on behind funding decisions could help to break this cycle.

b) Reach out to certain people and groups in communities

Survey participants mentioned particular groups of people they felt the AROS should do more to involve. These included the young— students, young children and young people—and the old (although it was not always clear whether participants were referring specifically to adversely racialised young and old people):

> Quote 82: "Talking to young people. They will be able to spread the message further".
>
> Quote 83: "Involve the older generations- they still have very conservative ideas and sometimes misinformed for instance they may ask questions that can seem offensive".

Participants at our Glasgow listening session felt it was particularly important for the AROS to hear from adversely racialised young people. This group, they said, repeatedly face racism in their communities, places of education and work.

A number of participants thought that getting local representatives and community champions to act as a link between the AROS and communities would be good:

> Quote 84: "Be connected and present through local links", "A show of support from important figures".

Participants also suggested other ways that local representatives and community champions could help: by encouraging community members to share their lived experiences to train or teach others; taking part in or carrying out research with the AROS; and keeping communities up to date with the AROS's work.

As well as reaching out to certain groups of people, a lot of participants felt that the AROS should try to include more community organisations. The Chinese Association was named most often in this respect, probably because the Scottish Highlands and Islands and Moray Chinese Association hosted our Inverness listening tour. However,

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[44] Jackson, I and Wasige, J. (April 2021) Runnymede Trust Shared Futures Conference The Colour of funding: evidence of racism enacted through funding infrastructure - research with people from racialised communities, organisations and projects in Scotland.

another respondent said the AROS should look beyond Scotland's Central Belt[45], while another still suggested including more grassroots organisations:

> Quote 85: "I work with community groups especially women in Aberdeen and we feel isolated so would be happy to engage".
>
> Quote 86: "More representation from the grassroots of the society".

Other groups mentioned were multicultural groups[46], business owners, migrant workers and religious organisations.

c) Support communities directly

Nine survey participants listed various services for adversely racialised communities they thought the AROs should offer. These included support for minority-owned businesses, health services, legal services, employment, mentoring, internships for children and a confidential helpline for victims of racism. Another respondent spoke of the AROS having a role in encouraging community members to learn new skills to help them in their career:

> Quote 87: "By encouraging their members to partake in high skills that would drive them towards a greater career line."

However, it was not clear from these responses how they thought these kinds of services would fit in with the wider aims of the AROS.

d) Make sure more people know about it

Participants thought that religious groups could help in getting news about the AROS out to more community members, something they felt was needed:

> Quote segment 88: "Awareness campaign", "Using religious organisations to create awareness", "…organising an informative group sessions", "Regular campaign", "Paying attention to those who are at risk of racial discrimination and ensuring they are aware of the observatory", "Awareness raising and knowledge sessions through Interfaith Scotland". "By making sure the communities know where to find it and the information is widely spread"

Participants in the Glasgow listening tour session went a step further, suggesting that the AROS set up a dedicated communications team. Social media, radio, TV and music were all seen as possible ways of putting out information.

> Quote 89: "morning shows BBC"

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[45] The area in Scotland where the greatest concentration of people (people per land area) live. It covers the areas of Greater Glasgow, Ayrshire, Falkirk, Edinburgh, the Lothians and Fife.

[46] Groups made up of more than one cultural or ethnic group.

In Edinburgh, listening tour session participants felt that community members would like a more interactive online platform—that is, one that they could use too—where they could get updates on what the AROS was doing.

The findings of this research will help to shape the AROS and what it does next.

In this first Discussion section, we offer five recommendations for what should happen based on the rich evidence their answers have given us. In the last, we discuss the limitations of our research and how we can learn from them to improve future studies.

Discussion: Recommendations

This study represents our efforts to hear the views of adversely racialised people across Scotland on a new anti-racism body in Scotland. In all, 531 participants took our online survey, 89 of whom spoke to us in our listening tour sessions.

In response to our questions on what this new body should focus on and how they would like to be involved, the range and volume of work they proposed was large. At times, it was unclear how they would want the AROS to act on their wishes (e.g. having more adversely racialised people in government). For that reason, further conversations with community members about what the AROS is able to do legally and how its work will be funded would be useful. For now, their responses offer a rich and helpful starting point for what comes next.

Recommendation 1: Recording data

> a) Recording data on racism, racial inequality and anti-racism action in Scotland should not be left to one central organisation. Rather, it is something all institutions and organisations should do.

In a report reviewing nearly 600 recommendations (made between 1981 and 2017) on tackling racism and racial inequality in the UK, the authors called for,

> "regular, improved and standardised forms of data collection which measures and monitors the nature of racism, racial inequality and the effectiveness of policy interventions"[50].

We agree with the case for standardised data—that is, data that is defined, labelled and organised in the same, consistent way so that it can be compared with other data. However, our results suggest that collecting it should not be the job of one organisation.

For example, in Q2 of our survey, we asked participants what sectors they thought the AROS should map to see what racism and anti-racism work had been or was being done. In their answers, they pointed to more than 20 sectors, including employment, education, housing, immigration and income, as well as various health sectors. In a representative survey[47] of over 500 adversely racialised people in Scotland[51], participants here spoke of facing discrimination in a similar range of sectors (e.g. employment, education, transport services, equal pay, health services).

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[47] A representative survey is one that includes enough people (and groups of people, e.g. by race or ethnicity, gender, age, etc) to truly reflect the population it is researching, without having to speak to everyone in that population.

During our co-analysis session, AIGG members also noted the various levels at which participants faced racism—i.e. at the local scale in terms of schools, housing and access to services; and at the national scale when it comes to funding and resources for adversely racialised organisations working in anti-racism.

Participants were also clear that they wanted to be able to see this data for themselves. Therefore, another role for the AROs should be to make sure that organisations share this kind of information with communities.

> b) The AROS should “Ensure that ethnicity statistics and social research findings are effectively used to inform action”, as stated in Scotland’s Race Equality Framework for Scotland70. To do that, we must stop collecting data that simply describes what is going on and collect data that sheds light on why it goes on.

In response to Q5 (what else should the AROS focus on), participants raised the subject of COVID and its impact. Evidence given to the COVID-19 Inquiry showed that the UK’s systems for preparing for and dealing with events like it do not consider the impact of structural racism[51]. As Dr Clare Bambra told the Inquiry, collecting more data on racial inequities would only have told us more about who was most likely to be affected by COVID[52]; it would not have told us why some communities would be more affected than others. Clearly, governments should be looking at how structural racism shows up in emergency situations—something we still know too little about.

Another subject that survey participants raised was the unequal effect of the cost-of-living crisis on adversely racialised communities. Here too, to fully understand the impact on adversely racialised communities we need to consider the role of racialisation and racism in it.

As Dr Deadric Williams argues, instead of asking “What accounts for racial inequality in a given outcome”, we should ask, “What are the mechanisms via racism maintaining racial stratification in a given outcome?”[53]. In other words, what is it about the way racism works that keeps producing unfair outcomes because of someone’s “race” or ethnicity? This question recognises that racism is necessary for racialisation (and indeed “race” itself) to exist in the first place; it further recognises that inequity between racialised groups continues because racialised groups were never intended to be equal.

Recommendation 2: Valuing what communities have to offer

a) The AROS should value the lived expertise, knowledge and evidence that comes from adversely racialised communities themselves. As such, it should encourage more funding for research outside of the usual academic studies.

In the answers to Q3 (what kind of work or evidence the AROS should focus on), community members were clear that they wanted racism and anti-racism work to be informed by evidence. Although research carried out by public sector organisations was popular among participants, what they valued most was community research. They also thought highly of what communities are doing to tackle racism and of people's lived experiences. In other words, the majority of participants want the AROS to focus on evidence coming from the communities themselves.

This finding is supported by their responses to Q4. Here, over half (54%) said they would be happy for the AROS to map what they were doing on racism and anti-racism[48]. This is backed up, in turn, by their answers to Q6. In response to this question, community members said would like to be directly involved with the work of the AROS, possibly as researchers or educators. Certainly, the harm done by researchers who are "tourists" in these areas is well known[54]. There is, therefore, a strong case for more funding to go to adversely racialised academics and researchers.

Reflecting on the global health sector, Dr Seye Abimbola notes that,

> "the most important conversations about health policy, systems and delivery in many low-income or middle-income countries do not make their way into peer-reviewed journals"[55].

She goes on to argue,

> "It would be both colonial and anachronistic to expect or require that such conversations be had in global journals, which many of the participants do not read and should not be expected to read"[55].

In the same way, community participation has tended to work in one direction only. That is, community members having to go to the places where policy is made, i.e. to those holding the power. An anti-racist approach would be to "reassign value"[20] by moving these conversations to places where communities gather.

All this strengthens the case for the AROS to move away from the usual practice of valuing the knowledge and ways of traditional institutions above those of others.

b) The AROS should bring in people from adversely racialised communities to work on improving racial literacy, doing research and setting standards

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[48] It may be that the 29% of participants who did not mind whether their work was included could be persuaded – e.g. by offering them more information or support – to work with the AROS.

When asked how else communities might be involved with the Observatory (Q6), three areas stood out: teaching, research and standards.

1. Teaching racial literacy

Participants repeatedly told us how important they felt education and training to improve racial literacy in Scotland was. They even suggested the topics it should cover. Importantly, they also raised the idea of those teachers and trainers being people like them, with lived experience of racism and anti-racism.

The Nelson Mandela Foundation's Community Conversations (CCs) is one example of a method that the AROS could adapt to build racial literacy[56]. Community Conversations bring diverse groups together to critically examine a subject, explore their concerns and come up with solutions. For CCs to work in an anti-racist way, it will be important to make sure that the voices of adversely racialised communities play a leading part in these conversations[57].

2. Research

Participants also said they wanted to be involved in research carried out by the AROS. In particular, they were interested in "monitoring racism" and "expanding sources of knowledge" (e.g. "a live platform for communities to contribute their own evidence and stories"). Both are good examples of how anti-racism policy can move away from focusing on the harms inflicted on communities to one that recognises their strengths[58].

In both cases too, community members would need support from the AROS. For example, they would need the right information and tools to monitor equality indicators in the Scottish public sector[59]; and a "live" platform would need someone to manage it.

3. Setting standards

Responses here talked of helping people to "learn from and build on" good practice and of inviting community members to "become part of a community of people who are committed to leading by example".

Both examples suggest that participants are interested in joining others to reflect on possible standards, such as what good anti-racist practice means. Their answers to Q6 suggest that they also have ideas about safe spaces in which to do this—e.g. "weekly meetings, "regular get together", "community days" and "legal debates".

The AROS can learn from other bodies already working in this way. The GEM collective is one such body[60]. Set up in response to institutional and structural oppression[49], part of the work of this "research community" of Black, indigenous and brown "public scholars, involves enabling spaces for co-learning[50].

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[49] The systematic oppression of people who belong to certain groups that is enforced by society and its institutions, or by their policies and practices, simply because of their membership of those groups;

[50] When those we would normally think of as teachers and those as students, both teach and learn from each other.

c) The AROS should give adversely racialised communities the power to help each other and the AROS itself

In their answers to Q6, participants spoke of the need for support and care networks for people harmed by racism. A number of them saw support for "vulnerable minorities" as something the AROS should provide. Others pointed out that community members can support each other.

The fact that members of adversely racialised communities have the knowledge and skills to help with anti-racism activities is often overlooked. Not only is this a waste of good resources but it can also come at a cost. As Dr Jon Salsberg and colleagues argue,

> "Externally imposed knowledge systems" that overlook or replace "pre-existing strengths or cultural processes with the capacity to make positive influences" have been shown to face resistance from communities, resulting in limited—or even negative—impacts[61].

As Dr Addy Adelaine further notes, taking part in an activity can serve two purposes: it can act as a "tool for" or an "indication of" empowerment[62]. When designing our study, we saw asking community members to co-design the AROS as a tool to empower them. However, as Dr Adelaine may have predicted, our participants are now starting to "claim spaces for participation". As we discussed above, those "spaces" include acting as researchers, teachers or decision-makers.

To make the most of their desire to help, the AROS should look at what might stop or help participants to "claim [these] spaces". Being clear on what the AROS is and will do, as well as having easy access to it, could certainly help. Another "help" would be to map the particular strengths of communities and community members. As one survey respondent suggested, the AROS could build a live database or map of anti-racism community groups and other community strengths[51]. As Kretzmann and McKnight put it, such a database should hold "the gifts, skills and capacities of the community's residents"[63].

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[51] On that note, we referred to everyone working on the project as either "community members'', "academics" or "policy-makers". Without meaning to, it meant that we had no way of knowing if any of our participants were also academics or policy-makers.

Recommendation 3: Keeping everyone informed

> The AROS should develop ways of keeping communities in touch with what it is doing.

Although we used various ways to tell people about our research, most of our participants (60%) learnt about it from the community researchers. It is not surprising then, that participants felt that the AROS should be doing more to tell communities about what it is and what it will do. In their view, it should also develop ways of staying in touch with communities and keeping them up to date with what it is doing. For some, this means setting up a communications team for this purpose alone. Others talked of more direct contact, for example weekly meetings, regular get-togethers, community days and even BBQs.

Community liaison[52] people are another way to do this. They can help break down the walls (symbolic and real) between policy-makers and the communities whose knowledge and experience they need to learn from if their policies are to work. Those doing the liaising would be people from the communities themselves. They would be people communities trust and who use the same communication channels and gathering places as their fellow members. To prevent their role being seen as “tokenistic”—that is, simply appearing to be doing the right thing—they should be given training to develop their skills[64].

Interestingly, some participants wanted to take the idea of keeping in touch a step further. For example, a common theme of responses to Q5 and Q6 was participants’ wanting the AROS to be “accessible” to them. That is, they wanted to feel that it would not keep them at a distance but was there for them and to help them. One respondent even said that they would like a “membership card” to the AROS. All this suggests that community members would like the AROS to be set up in a way that lets them interacts with it as and when they wish[53].

For others, “accessibility” meant easier access to information, such as through “morning shows” on the television, social media, radio and music.

Finally, on the subject of communication, we would like to single out two further points from our participants. The first is the need to make sure those “at risk of racial discrimination” in particular are aware of and involved with the AROS. This goes back to our earlier point about putting marginalised people at the centre of this work[57]. The second goes back to the need to keep communities informed and suggests that the AROS consider a “regular” or rolling programme of communication.

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[52] People whose role it is to keep organisations and communities in touch with each other.

[53] At the time of writing, we do not yet know whether the AROS will be a physical or virtual body.

Recommendation 4: Making sure racist incidents are recorded and dealt with

> The AROS should make sure that public institutions encourage people to report racist incidents, record them when they do and then follow them up.

The responses to Q7, about the barriers participants face when dealing with racism, are a good example of how racism "saps the strength of society as a whole"[65]. The top three answers reveal a vicious cycle: adversely racialised people have little capacity (e.g. time, resources or funding) to respond to racism; often because it can be too much work for them to prove that racism has taken place; and when they do report it, nobody follows it up. Over a quarter of survey participants also said that the racism they report ends up just being denied. For our participants, Toni Morrison's comment that "the very serious function of racism is distraction"[66], is true.

These findings should prompt policy-makers to review what it takes to prove that racism has taken place. They should also look at ways for people to report racism without being met with denials or being "ganged up" against. After all, following the murder of Stephen Lawrence, Sir William Macpherson defined a racist incident as "any incident which is perceived as racist by the victim or any other person"[67].

In the meantime, as suggested by AIGG members, the AROS should tackle the lack of "follow-up" as part of its work on holding organisations to account.

Recommendation 5: Dealing with intersectionality and other discrimination

> The AROS must also tackle intersectionality and other types of discrimination that combine to further harm adversely racialised communities.

All racism results from processes of racialisation and the power imbalances that come with them. However, how these processes work, and the consequences they have, can be different for different communities and groups within communities. We did not look at whether participants of different "races" or ethnicities answered the questions differently. But we do know, for example, that Black communities experience the consequences of anti-Blackness at interpersonal (i.e. interacting with others)[68], institutional[69] and structural[70,71] levels.

Some of our participants also talked about the different experiences of young people. For that reason, a number of them said, the AROS should make a point of including them in its work. Only 15% of our survey participants were aged 25 or younger. This suggests that the AROS will need to do more, or do things differently, if it is to get young people involved. This could range from making sure that activities are held at a time young people can make, to involving the educational institutions they go to.

Participants also wanted to see more older people working with the AROS. Many have lived in Scotland for a long time and would bring different views to bear.

Community members also warned us against mixing work on anti-racism with work on immigrants. Our survey showed that our participants included new immigrants and immigrants who have been in Scotland for a while, as well as people who have lived here since birth. The AROS must be aware of these differences and the different impacts they have on people's lives.

An example of this can be seen with housing. Our governments do not allow undocumented migrants[54], asylum seekers and many foreign students and work-permit holders to get social housing. These communities can then come up against personal racism from private landlords. This is therefore another mechanism of racism operating in housing[72].

It is vital that, in all its work, the AROS looks at the processes and impact of racialisation. Not doing so will make it harder to see where and how racism is baked into our institutions and structures. It will also make it harder to see how racism intersects with other forms of minoritisation[55] (e.g. classism, cis-heterosexism, xenophobia[56]). This in turn will make us less able to find structural (including policy) solutions that work73. It is only by recognising differences that we will be able to build a "community of interests, shared beliefs and goals around which to unite"[74].

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[54] Someone who lives in a country who is not officially allowed to.

[55] When a dominant group treats another group as subordinate to it or somehow less than it, in a way that harms the subordinate group's members or is unfair.

[56] Prejudice against those of a particular social class (classism), those who are not heterosexual or straight (cis-heterosexism) and those from another country (xenophobia).

Discussion: The limitations of our study

We co-designed our study to meet three anti-racism aims: to restructure opportunities, reassign value and prevent the waste of human resources (see p.8 for a recap on what these mean). Limitations in the way we went about the research meant that we achieved these in part. The lessons we have learnt can now be used to improve future research by the AROS.

In this final section, we talk about those limitations—that is, why we chose to do what we did and how that affected what we found. We have broken these down into two separate parts: limitations in the data we collected and limitations in the way we collected it. In each case, we explain what the limitation is and our response to it.

Limitations of our data

a) Our study was not representative

That is, we cannot say that it truly represents or reflects the views of all members of adversely racialised communities in Scotland. What we have are simply the views of the people we spoke to.

Our response: We did this on purpose. As we explained in the section on What we did (p.8), we wanted to get as many people as we could to take part in our study. We did this by using the contacts that community organisations had and by asking members of communities to share the survey with other members.

b) Not everyone understood the words we used in our survey questions or interpreted them in the same way.

Our response: This happened in spite of testing our wording on our community partners before we sent out the survey. The questions that seemed to confuse people most were Q9 (about representing an organisation), Q14 (about gender identity) and Q17 (about sexual orientation).

c) Our main source of data was an online survey in English

That is, most of it was done without someone there to answer any questions the participants might have. And it was written in English. For both those reasons, participants may not have been able to get their views across truly or fully.

Our response: Because of their format (pre-set questions and response options), surveys are not good at telling us people’s thinking behind their answers. However, including some open-ended questions in the survey and running listening tour sessions helped us to overcome this to some extent.

In addition, although our survey was written in English, our video was subtitled and our flyer translated in 25 languages.

With these limitations in mind, we wanted to make sure that we reflected the views we did get as fully and truly as we could. For that reason, the quotes in this report are exactly as our participants gave them. The knowledge they reflect comes directly from our participants' lived expertise and we want our report to show that. That they made the effort to share their thoughts where they could, further shows that our participants are interested in the AROS and in working with us.

Limitations of how we went about collecting the data

That institutional racism in the Scottish public sector is widespread is well known[75]. It means that this research was carried out in a society that reinforces 1) the idea that being white is the norm, and 2) the power gap between the white researcher (insider) and the non-white, racialised "other" (outsider) being researched"[76].

Having roles in academic and public sector institutions as well as in minoritised communities, we, the co-designers of this study, have both insider and outsider positions[77]. As such, we were in a position to change the power imbalance[57] in our research to achieve our three aims:

1. restructuring opportunities,
2. reassigning value and
3. preventing the waste of human resources[20].

In this section, we reflect on how much we were able to do this, across the planning, data-collecting, analysing and sharing of the findings stages of the research.

a) Limitations in restructuring opportunities

1. We did not have enough team members to help us build the capacity of community members before they took part, particularly during the research planning stage (planning stage)

Our response: We thought that working with community leaders in Phase 1 would be a good way of getting news about the study out to more people. However, 60% of our survey participants only heard about it from the community researchers. The quote below comes from a participant in our Glasgow listening tour session. It suggests that participants themselves recognised the impact of this lack of staff.

> Quote 90: "Is there a comms team? This research process should inspire a movement needs to be active on social media e.g. social media campaigns run for LGBTQIA+ advocacy".

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[57] Andress, L., Hall, T., Davis, S. et al. Addressing power dynamics in community-engaged research partnerships. J Patient Rep Outcomes 4, 24 (2020). https://doi.org/10.1186/s41687-020-00191-z

2. We were not always clear about the purpose and scope of the research and about what some of the words we used meant (data-collecting stage)

Our response: Through our video and flyer we tried to make sure that everyone understood what the study was about. However, some of the words we used were not clear to everyone. For example, some listening tour participants had to ask us what we meant by terms such as "anti-racism" and “Observatory”.

Others were confused about the purpose of the AROS. They suggested that it should be creating spaces for “recent and live experiences of racialisation and racism to be heard and signposted to relevant services”.

The fact that not everyone answered every question further suggests some questions may have been too difficult or not relevant to participants. Some community leaders were also offended by being called “adversely racialised” when they were born in Scotland and identified as Scottish.

3. Using word-to-word translations may have confused things even more (data-collecting stage)

Our response: We translated the English versions of the video and flyer into the languages of the communities so that more people could take part. As we learnt, however, word-for-word translations—that is, translating words one by one without paying attention to the overall meaning of the sentence they are in—can create confusing content. This was the case with our African, Chinese and Arabic translations.

In future, we will “transcreate”[79] more accurate versions, a method[58] that is being used more and more in research[80].

4. Using an online survey as our main tool for collecting data had pluses and minuses (data-collecting stage)

Our response: Using an online survey was a safe and low-cost way of gathering people’s views over a short time, especially during COVID-19. Online questionnaires have also been shown to reduce “social desirability bias”[81]—that is, participants changing their answers, particularly to sensitive questions, because they think it will make them look better.

There are some drawbacks to it, though. For example, putting the survey online may have meant some participants could not take part. Also, we could only ask questions in a certain, limited way[59]. We did not have the time or resources to use other ways of collecting data, such as through story-telling or sharing circles. That said, the option to give open-ended (also called free-text) answers for some of the survey questions and in the listening tour sessions gave us a lot of other useful data.

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[58] Combining the words “creation” and “translation”, transcreation is the process of putting content into another language while keeping its original meaning, style and tone.

[59] Questions in surveys or questionnaires tend to offer a limited set of possible answers, like in a multiple-choice test. That means respondents can’t give their own answers in their own words.

Talking to community leaders in Phase I of our study we learnt about some new and different ways of collecting data from communities. One example is the Coalition for Racial Equality and Rights (CRER) Community Ambassadors Programme82. It has been described many times as an example of good practice in capturing the true voices of adversely racialised communities. The Ambassadors are trusted members of communities, so people feel safe to speak openly to them and in places and at times that suit them.

The AROS might want to think about training community members so that they can lead on future research. This could also be a good way of bringing marginalised communities into policy work.

5. We did not have enough team members or time to co-analyse the data with community members (data-analysing stage)

Our response: Triangulation in research is when three or more researchers are asked to analyse the same qualitative data—that is, what people have said in their own words rather than pre-set answers in a survey. When different researchers all think the data is telling them the same thing, their findings are thought to be reliable.

By taking in a range of views in this way, analyses can also bring a richer, deeper understanding to the data83. As Hemming and colleagues' further work suggests, involving adversely racialised people in this way can reveal themes in the data that are highly relevant to them but which might otherwise be missed. This also contrasts sharply with the idea that adversely racialised communities are not able to analyse data—an error that often leads to them being left out of the process83.

In this study, we had hoped to bring together a group of between 12 and 15 community members—in a community participatory action group (CPAG)— to help us co-analyse the data. Our plan was to do this in a series of reflection workshops60. However, we did not have time. Instead, we formed a small pilot CPAG made up of just 6 AIGG members with lived experience of racism.

Co-analysing the data in this way brought up different themes and trends to the ones we had found on our own. However, not being able to involve our adversely racialised community members meant that we failed to meet all three of our anti-racism research aims. We advise future AROS research to use a CPAG that more closely represents adversely racialised communities, along with reflection workshops (See Appendix 6 for how we suggest it does this).

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[60] Where everyone involved comes together to interpret the findings and discuss what conclusions and recommendations they lead to.

In sum: the AROS should build restructuring opportunities into any co-produced research it does in the future. This should include:

- Helping adversely racialised community members to develop their research skills.
- Getting academic researchers to be open to developing ‘community’ skills and knowledge—that is, getting them to understand the social relationships, power structures and culture of communities so that they can work with them better.
- Encouraging all partners to be aware of the impact of systemic racism (i.e. built into our institutions and society), personally mediated racism (i.e. people’s personal prejudices) and internalised racism (when those discriminated against agree with the discrimination) when working with one another.

Finally, the research itself should seek to rebalance how knowledge is produced, by valuing the expertise that communities bring to the process.

b) Limitations in reassigning value

Most of our efforts to reassign value in this study were about valuing the anti-racism expertise of adversely racialised communities. We wanted their views and expertise to inform every aspect of our research.

1. The short time we had to find and speak to community leaders increased the risk of representation bias[61] among those we spoke to (planning stage)

What this means: In our interviews in Phase 1 of our study, we had hoped to speak to community leaders from all racialised minority communities in Scotland. However, only leaders we could get in touch with and who were then able to take part did so. That means we cannot say that everyone who took part truly reflected or represented all adversely racialised communities in Scotland.

2. Some community organisations did not take part because they were fed up with being ‘researched’ (data-collecting stage)

Our response: Community leaders told us that government agencies and researchers often want to speak to them and their communities. Yet more often than not, nothing seems to happen as a result. For that reason, communities have little trust, and do not see the point, in further meetings or research.

In this study, we sent out 600 emails to diverse community-led organisations and anti-racism activists across Scotland.

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[61] Representation bias is when a sample or group of respondents does not reflect the wider population being studied. In our case, the people who took part in our research did not truly reflect all adversely racialised communities in Scotland.

We know that communities are tired of being researched. Community leaders told us that government agencies and researchers often appear to “demand” that they hold consultation meetings on their behalf. One of the reasons for making our video and flyer was to tell them that our study was different and would lead to action. We also made it clear that we were looking at racialisation and racism in policy structures rather than asking them to talk about their personal experiences.

By reassigning value, policies co-developed with people with lived experience of the problems they aim to solve lead to more relevant solutions[84]. And yet, researchers argue, funding aimed at solving a problem often ends up propping up the systems or services already in place[85]. This is because, they say, the organisations that get this money and whose services do not meet communities’ needs, do not want to change. In Scotland, the racialised groups and community organisations that have been around longer have learnt how to get round these often complex and toxic funding and support structures[86]. However, a lot of new and grassroots organisations have to rely on a third party[62] to help them.

In sum: Through the AROS, co-produced anti-racism research and the partnerships it develops should aim to become sites of advocacy[63] and activism[64], reassigning value and bringing about much-needed policy and social change.

c) Limitations in preventing the waste of human resources

In this study, our human resources were the adversely racialised communities and community leaders of Scotland and their knowledge. And preventing the waste was about not marginalising or devaluing them, but getting as many of them as we could to take part to get the best outcomes possible.

1. The political nature and limited funding of anti-racism work in Scotland affected how communities viewed this research (planning stage)

Our response: As we said above, to get the best possible outcomes we wanted to get as many members of adversely racialised communities to take part in our study as we could. To do that, we did a number of things: we used the PAR methodology; we applied the principles of community engagement; we were guided by trauma-informed practice; we made sure that everyone had equal power; and we were as flexible as we could be in terms of timescales and resources.

Despite the best efforts of our community researchers, some community leaders chose not to take part because they had not been asked to be members of the AIGG. Others simply felt there was little in it for them. Others still talked of competing interests, where funding for one set of anti-racism work meant other work going unsupported.

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[62] Someone who is not one of the main people involved in a situation but who is involved in a lesser, often neutral, way.

[63] Supporting people to express their views and stand up for their rights.

[64] Campaigning or working for an organisation to bring about political or social change.

For the AROS to work, building (better) relationships with adversely racialised communities and the organisations that support them is vital. To that end, here is what community leaders said the AROS could do to make it easier for them to be involved:

- Timing: This is critical. The AROS should look at when things like festive breaks and school holidays are. Winter break is not a good time, but late January into February is better. It should also look at how long the work will go on. Community leaders would like a period of six to 12 months at the very least in which to do the work. Anything less than that would make it hard for them to find time or the capacity.
- Accessible flyers and documents: The AROS should provide physical versions of these too, as electronic links do not always work. The information should also be in different languages, sizes, colours, and so on, or even in audio versions, depending on what members need.
- Pay people for their time. For example, researchers should pay the staff who they ask to bring community members to meetings. They should also pay the community members themselves for their lived expertise.
- Include the names of people who take part: The AROS should include the names of community members taking part in research in its final reports or case studies, etc, in the same way that other researchers and groups are.

2. We did not know enough about how communities produce knowledge themselves (data-collecting stage)

Our response: Our main way of collecting data was through our online survey. We have already described the main limitations of this method. Another, is that it stopped us from using ways of collecting data that communities themselves use, such as through oral (e.g. story-telling) traditions.

In sum: the three main themes coming out of this discussion on our study's limitations can be summed up as:

- Having little time and few resources
- The limitations of using a questionnaire or survey
- Limited and non-representative participation of communities at various stages

Finally, in Scotland today, debates on racism are narrow, focusing on topics seen as acceptable and easy to understand only[87]. Talk about systems or institutions supporting white power or whiteness is often avoided because it is complex nuanced and can be seen as divisive.

Anti-racism work is openly activist in seeking to move power away from the concentrated white centre and out to those most adversely racialised and on the margins. The AROS could think about using thought leadership[65] as a means of improving the understanding of anti-racism work. This might help to divert funding away from mainly white institutions towards those most impacted by systemic racism in racially marginalised communities, increasing their capacity for research and action.

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[65] Demonstrating through your ideas and actions that you are a knowledge leader in a particular area, someone others turn to for advice

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Appendix 1: Feedback from Intercultural Youth Scotland meetings and resultant changes

Community survey

What we heard	What we did
Question 1: Specify what an observatory is?	We added an explanation at the beginning: “Scotland is going to have a new structure - the Observatory - to hold the Scottish Government and other public sector bodies to account for their commitment to anti-racism. It will help the Scottish Government deliver sustainable anti-racism policies and practices.” In addition, we referred to the specific repository function of the Observatory when asking a question about this: “One of the functions of the Observatory is to map and direct people to previous and current work on racism and antiracism.”
Question 1: Explain where it says racialized inequality as some people might not fully understand it.	This was changed to “racism”.
Question 1: I think the phrasing of mental and physical ‘outcomes’ is strange. What is meant by outcomes? It sounds like the mental and physical health will only matters if there is outcomes.	We removed the term “outcomes” from both multiple-choice options.
Question 1: Immigration system -> potential issue of exposing people while collecting data since the Observatory will still be linked to the government. Perhaps avoid asking people sensitive questions in this option.	We kept this as an option to highlight to the Scottish Government how many people want data collected on racism within the immigration system, not specifically people's experiences of/involvement with the immigration system.
Question 2: - The question about adding data directly might need more explanation as it looks like people are asked to reply to this now. It will be something to happen when the Observatory is up and running…	We clarified that this question refers to a time when the Observatory is up and running.

- Say explicitly that you don’t need to give any ‘evidence’ in this survey it is for future reference.	
Question 3: I wouldn't ask to get photos or videos. In some cases, it might not be appropriate for people to add their experiences to the bank of data in a form of video/photos…	This option was removed.
Question 3: What is meant by evidence? Does lived experience count as evidence?	We replaced "evidence" with "data" for consistency.
Question 5: Suggest adding: ‘There are no BPoC in places of power in Scotland that I can talk to.’ ‘I’m worried that I’ll experience more racism when I talk to someone who is not a BPoC.’	To merge these suggestions along with others we received, and to keep the language accessible, we added the following options: “I can't say what I mean because of consequences I may face.” and “I face denial of racism.”
Question 6: Asking for respondents’ name does not seem necessary or appropriate, and organisation’s name should be optional because there is a risk of inequality when it comes to listen to different organisations.	The survey has been amended accordingly - we removed the question asking for individual respondents’ names, and the question about the name of the organisation was made optional.

Informational video Script

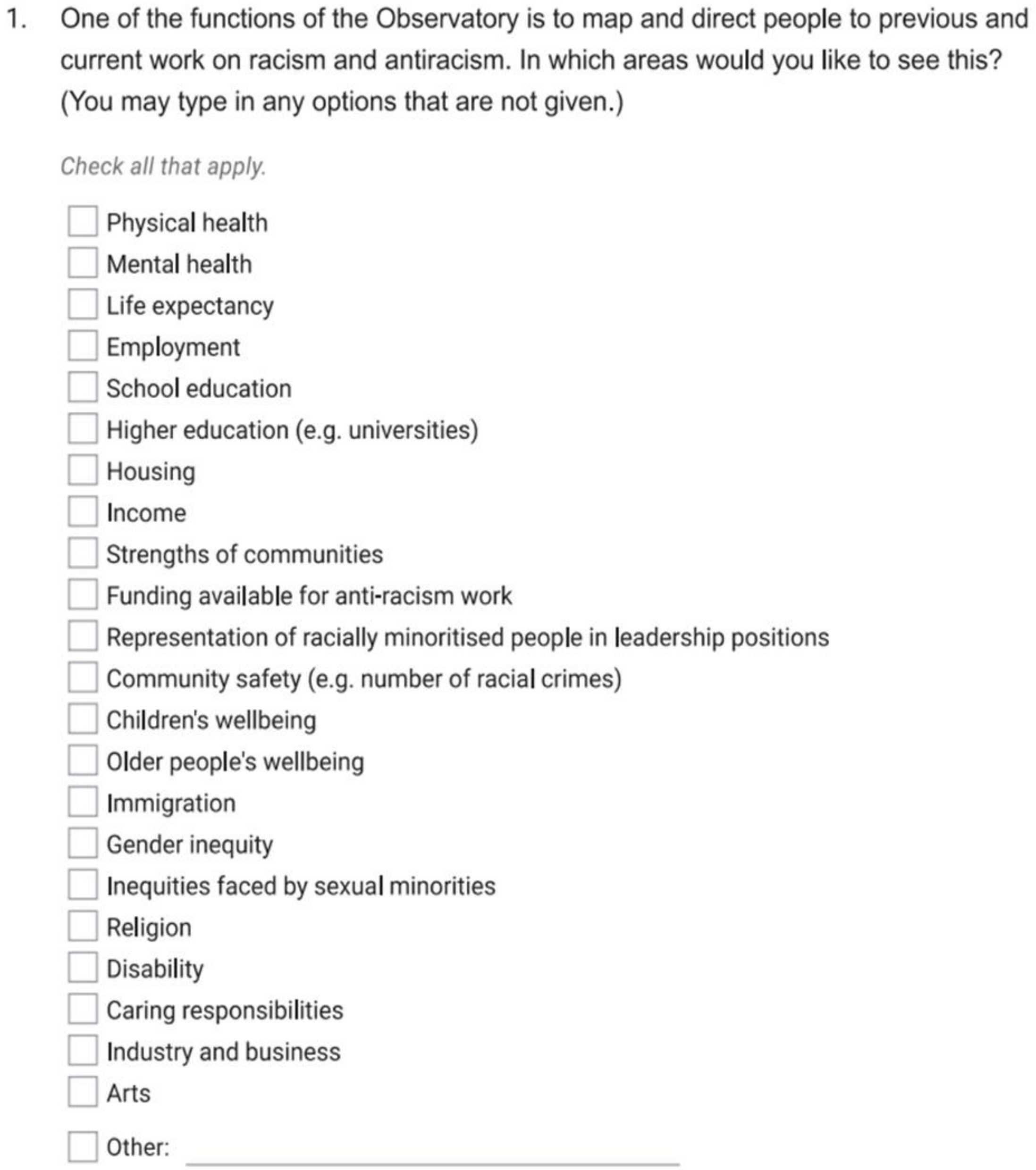
What we heard	**What we did**
Comment from Hazel on the informational video Script: “Wondering if 'embed' may not be the most accessible word to use? But I understand that it is important to convey that it is more than just 'taking' and anti-racist approach.”	Instead of referring to “embedding” an anti-racist approach, we changed the wording of the third point under the What will the Observatory do? Section: “Holding the Scottish Government accountable for anti-racism in the public sector, e.g…”
We need to make the informational video easier to follow, rather than lots of facts and figures.	We used clear headings to signpost the content of the upcoming section, e.g. “Why are we doing this now?”, “What has happened before and why hasn’t it worked?” We cut down the references to evidence, because we recognised that the adversely racialised people we were reaching out to had “lived” the evidence already and did not need convincing.

CRER policy diagram could be made more accessible.	We attempted to use accessible language and use colloquial vocabulary when talking about the cycle of institutional racism in policymaking, e.g. “...when a new “race equality” initiative is announced, it comes with a lot of hype, but little attention is paid to what has come before.”

Youth panel feedback regarding overall methodology

What we heard	**What we did**
Use a different word for “town hall” meetings.	We used the term “listening tour” throughout as this reflects the purpose of these events, and was the preferred term of the youth panel during the meeting. When referring to an individual event, we said “listening tour session”.
Think about what the options are if people don’t have access to the Internet.	We planned to conduct in-person listening tour sessions in major cities across Scotland, and engaged with a community partner about the potential for conducting a session using deaf relay.

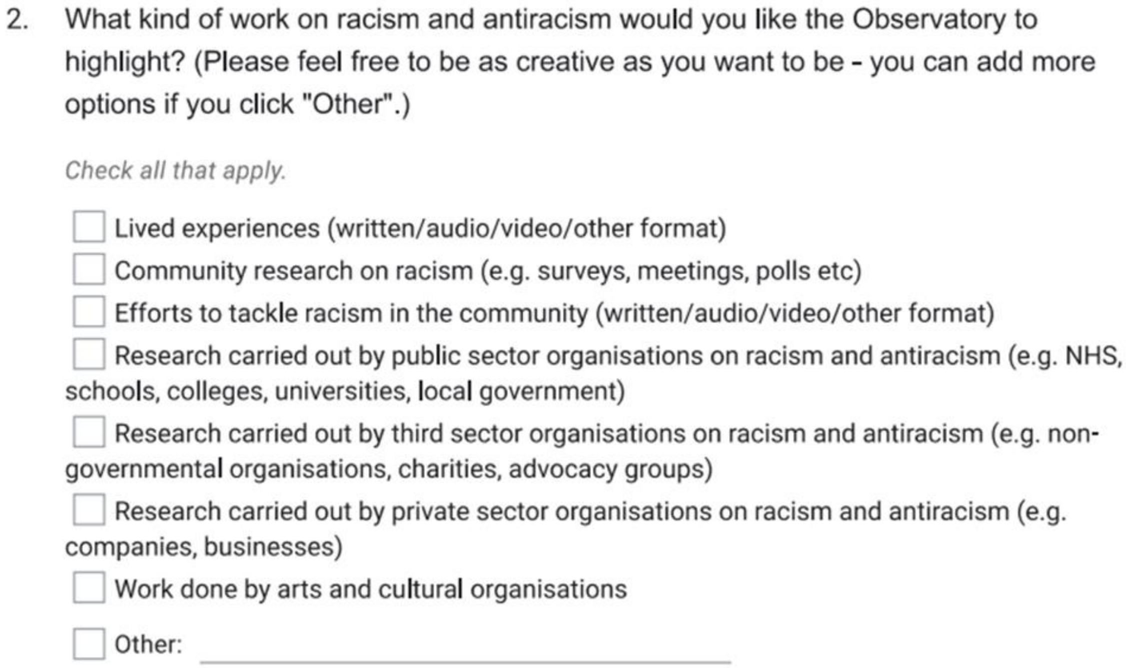
Appendix 2: Survey questions



1. One of the functions of the Observatory is to map and direct people to previous and current work on racism and antiracism. In which areas would you like to see this? (You may type in any options that are not given.)

Check all that apply.

☐ Physical health
☐ Mental health
☐ Life expectancy
☐ Employment
☐ School education
☐ Higher education (e.g. universities)
☐ Housing
☐ Income
☐ Strengths of communities
☐ Funding available for anti-racism work
☐ Representation of racially minoritised people in leadership positions
☐ Community safety (e.g. number of racial crimes)
☐ Children's wellbeing
☐ Older people's wellbeing
☐ Immigration
☐ Gender inequity
☐ Inequities faced by sexual minorities
☐ Religion
☐ Disability
☐ Caring responsibilities
☐ Industry and business
☐ Arts
☐ Other: ____________________



2. What kind of work on racism and antiracism would you like the Observatory to highlight? (Please feel free to be as creative as you want to be - you can add more options if you click "Other".)

Check all that apply.

☐ Lived experiences (written/audio/video/other format)
☐ Community research on racism (e.g. surveys, meetings, polls etc)
☐ Efforts to tackle racism in the community (written/audio/video/other format)
☐ Research carried out by public sector organisations on racism and antiracism (e.g. NHS, schools, colleges, universities, local government)
☐ Research carried out by third sector organisations on racism and antiracism (e.g. non-governmental organisations, charities, advocacy groups)
☐ Research carried out by private sector organisations on racism and antiracism (e.g. companies, businesses)
☐ Work done by arts and cultural organisations
☐ Other: ____________________

3. When the Observatory is up and running, would you like your work and experiences on racism and antiracism to be included? Please provide an answer on a scale from 1 (where you would not like this at all) to 5 (where you would like this very much).

Mark only one oval.

I would not like this at all

1 ○

2 ○

3 ○

4 ○

5 ○

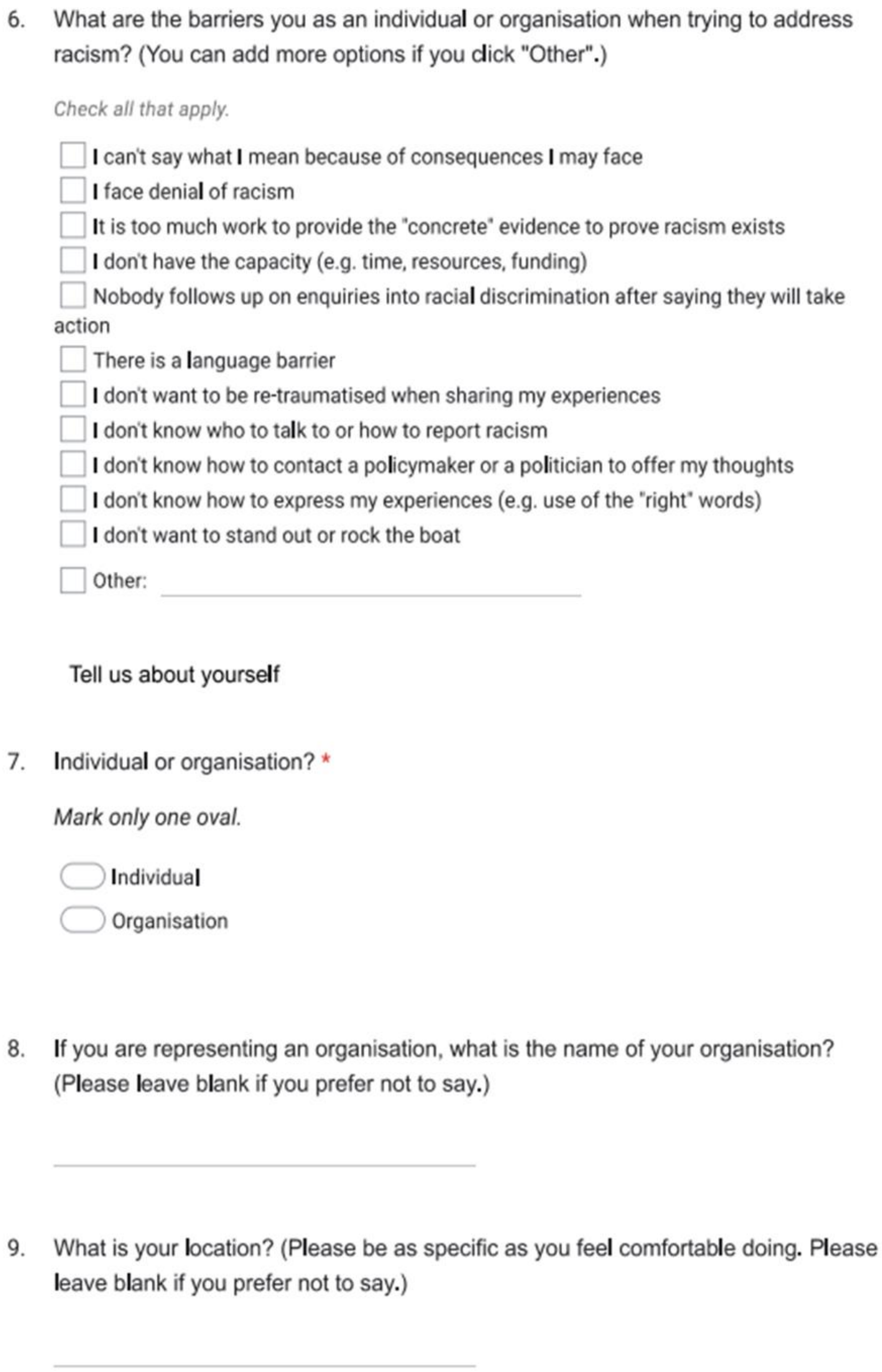
I would like this very much

4. What else should the Observatory be focusing on?

____

5. How else do you think communities can be involved with the Observatory? (Please feel free to be as creative as you want to be.)

____



6. What are the barriers you as an individual or organisation when trying to address racism? (You can add more options if you click "Other".)

Check all that apply.

☐ I can't say what I mean because of consequences I may face
☐ I face denial of racism
☐ It is too much work to provide the "concrete" evidence to prove racism exists
☐ I don't have the capacity (e.g. time, resources, funding)
☐ Nobody follows up on enquiries into racial discrimination after saying they will take action
☐ There is a language barrier
☐ I don't want to be re-traumatised when sharing my experiences
☐ I don't know who to talk to or how to report racism
☐ I don't know how to contact a policymaker or a politician to offer my thoughts
☐ I don't know how to express my experiences (e.g. use of the "right" words)
☐ I don't want to stand out or rock the boat
☐ Other: ______________________

Tell us about yourself

7. Individual or organisation? *

Mark only one oval.

○ Individual
○ Organisation

8. If you are representing an organisation, what is the name of your organisation? (Please leave blank if you prefer not to say.)

____

9. What is your location? (Please be as specific as you feel comfortable doing. Please leave blank if you prefer not to say.)

____

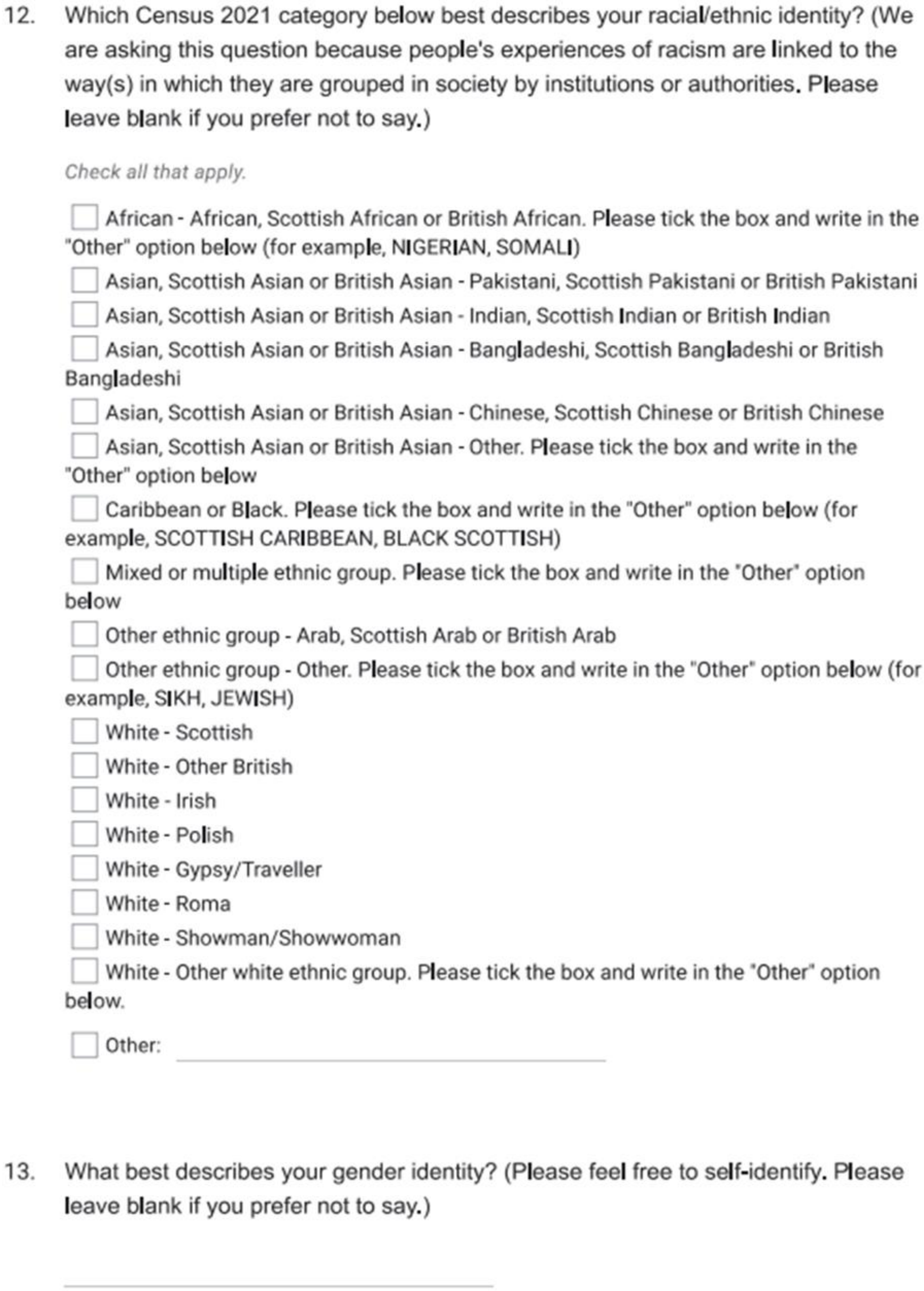
10. Age range *

Mark only one oval.

○ Less than 16
○ 16 - 18
○ 19 - 25
○ 26 - 30
○ 31 - 40
○ 41 - 50
○ 51 - 60
○ 61 - 70
○ Greater than 70
○ Prefer not to say

11. What best describes your race/ethnicity? (Please feel free to self-identify your race/ethnicity. Please leave blank if you prefer not to say.)

____



12. Which Census 2021 category below best describes your racial/ethnic identity? (We are asking this question because people's experiences of racism are linked to the way(s) in which they are grouped in society by institutions or authorities. Please leave blank if you prefer not to say.)

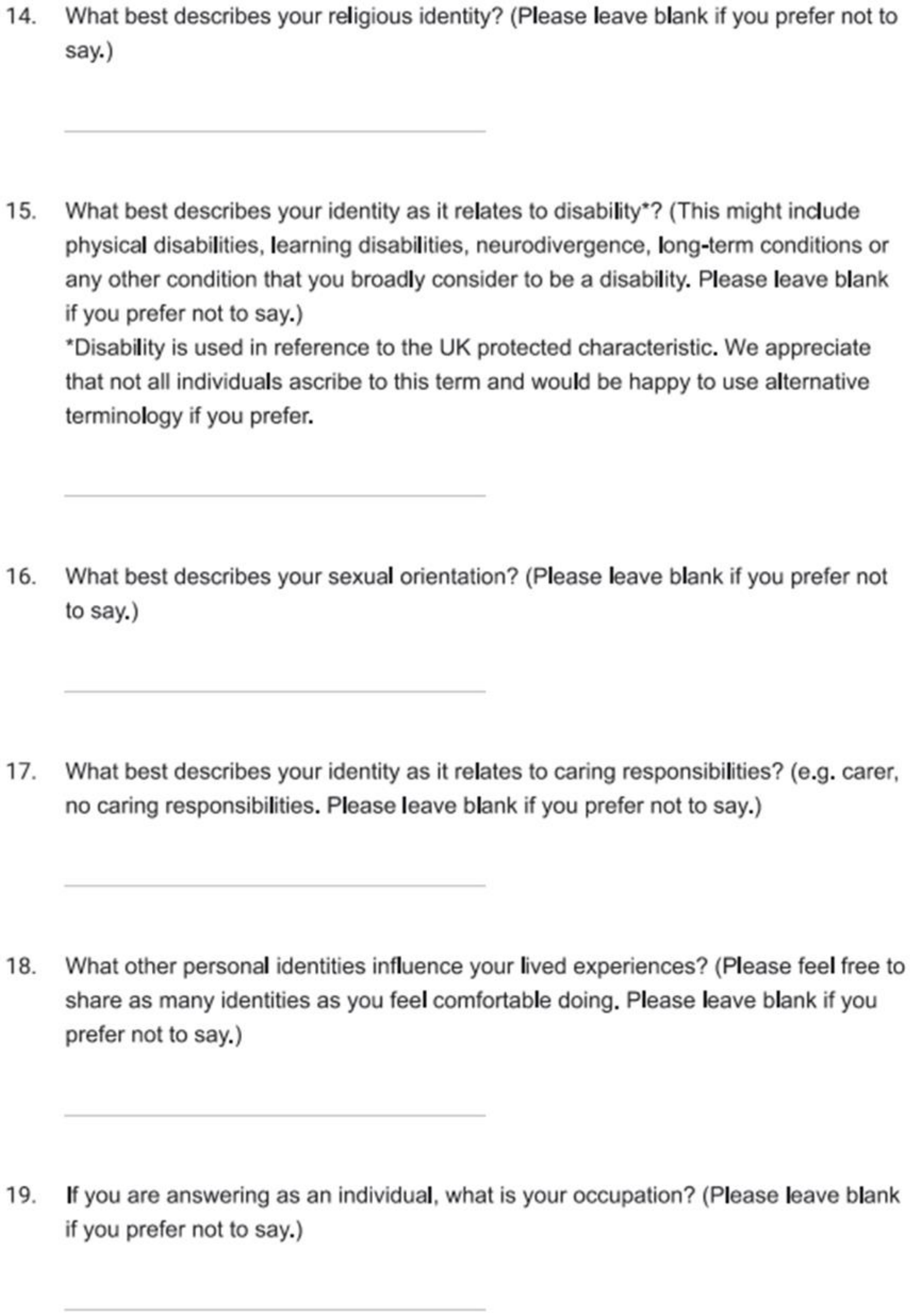
Check all that apply.

☐ African - African, Scottish African or British African. Please tick the box and write in the "Other" option below (for example, NIGERIAN, SOMALI)
☐ Asian, Scottish Asian or British Asian - Pakistani, Scottish Pakistani or British Pakistani
☐ Asian, Scottish Asian or British Asian - Indian, Scottish Indian or British Indian
☐ Asian, Scottish Asian or British Asian - Bangladeshi, Scottish Bangladeshi or British Bangladeshi
☐ Asian, Scottish Asian or British Asian - Chinese, Scottish Chinese or British Chinese
☐ Asian, Scottish Asian or British Asian - Other. Please tick the box and write in the "Other" option below
☐ Caribbean or Black. Please tick the box and write in the "Other" option below (for example, SCOTTISH CARIBBEAN, BLACK SCOTTISH)
☐ Mixed or multiple ethnic group. Please tick the box and write in the "Other" option below
☐ Other ethnic group - Arab, Scottish Arab or British Arab
☐ Other ethnic group - Other. Please tick the box and write in the "Other" option below (for example, SIKH, JEWISH)
☐ White - Scottish
☐ White - Other British
☐ White - Irish
☐ White - Polish
☐ White - Gypsy/Traveller
☐ White - Roma
☐ White - Showman/Showwoman
☐ White - Other white ethnic group. Please tick the box and write in the "Other" option below.

☐ Other: ______________________________

13. What best describes your gender identity? (Please feel free to self-identify. Please leave blank if you prefer not to say.)

____



14. What best describes your religious identity? (Please leave blank if you prefer not to say.)

____

15. What best describes your identity as it relates to disability*? (This might include physical disabilities, learning disabilities, neurodivergence, long-term conditions or any other condition that you broadly consider to be a disability. Please leave blank if you prefer not to say.)
*Disability is used in reference to the UK protected characteristic. We appreciate that not all individuals ascribe to this term and would be happy to use alternative terminology if you prefer.

____

16. What best describes your sexual orientation? (Please leave blank if you prefer not to say.)

____

17. What best describes your identity as it relates to caring responsibilities? (e.g. carer, no caring responsibilities. Please leave blank if you prefer not to say.)

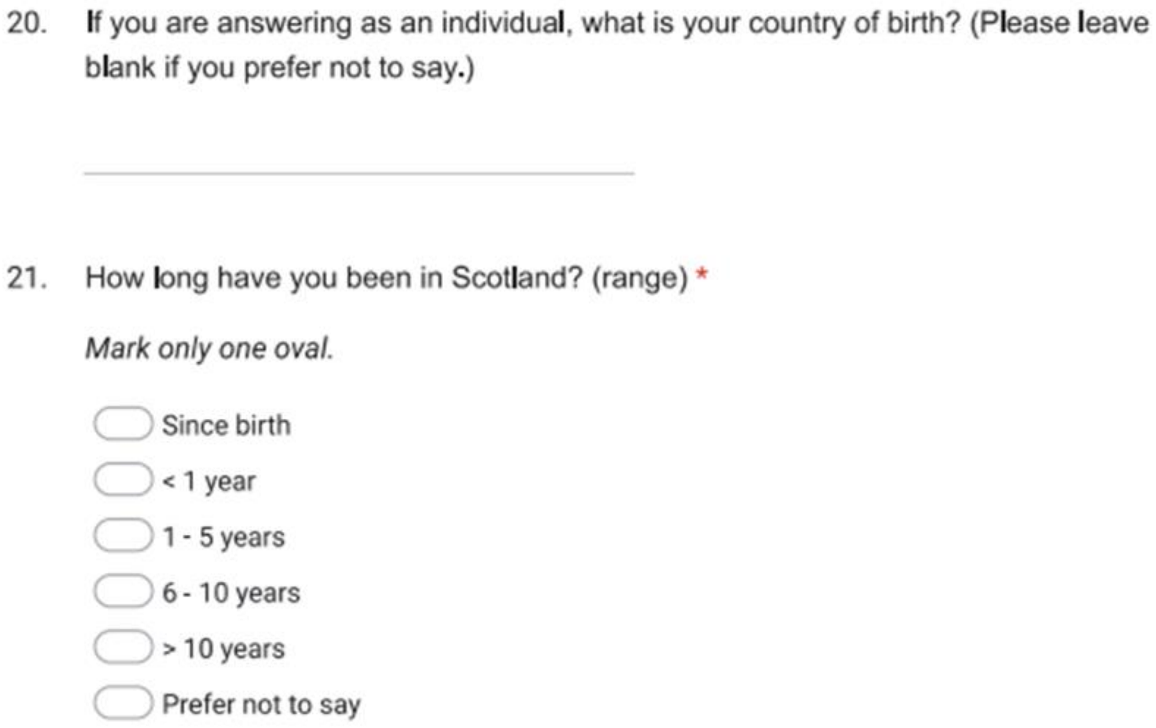
____

18. What other personal identities influence your lived experiences? (Please feel free to share as many identities as you feel comfortable doing. Please leave blank if you prefer not to say.)

____

19. If you are answering as an individual, what is your occupation? (Please leave blank if you prefer not to say.)

____



20. If you are answering as an individual, what is your country of birth? (Please leave blank if you prefer not to say.)

____

21. How long have you been in Scotland? (range) *

Mark only one oval.

○ Since birth
○ < 1 year
○ 1 - 5 years
○ 6 - 10 years
○ > 10 years
○ Prefer not to say

Appendix 3: Data governance statement, as explained to participants

Your participation in this survey is voluntary, and we take your data protection seriously.

HOW WILL THE DATA BE USED? To inform how the Observatory carries out community research, and to shape how the Observatory functions. It will be analysed mainly by researchers in collaboration with an Advisory Group of community members with policy experience.

WHO HAS ACCESS TO THE DATA? Only the community researchers will have direct access to the raw data. The Community Advisory Group will not have direct access to the raw data, but they will be involved with data analysis.

WHERE WILL THE DATA BE STORED? A secure online platform hosted by GCU. Storage of the data will not allow use of or access to the data.

FOR HOW LONG WILL THE DATA BE STORED? In line with GDPR, this data will be stored for the length of time required to achieve its purpose. This will be an initial period of 12 months, based on the proposed timeline for the establishment of the Observatory. After 12 months, the need for ongoing storage of this data and access to this data will be reviewed.

Appendix 4: Recruitment email for the online survey

Dear …

Our names are Judy Wasige and Krithi Ravi. We are community researchers working with the Interim Governance Group to Develop National Anti-Racism Policy Infrastructure.

Scotland is going to have a new structure - the Observatory - to hold the Scottish Government and other public sector bodies to account for their commitment to anti-racism. The Observatory will host local, national and international expertise about how racism functions. It will help the Scottish Government deliver sustainable anti-racism policies and practices.

To make sure anti-racism actions in Scotland are accountable to people adversely affected by racism, we want to hear from the widest group of racially minoritised people in Scotland through our survey:

We are not conducting a consultation about racism - we understand that communities have repeatedly shared their experiences of racism with little evidence of change. It is now time for policy-making processes to be directly shaped by communities.

Through use of the term "racially minoritised people", we do not wish to label people's lives or stories. We use this term to reflect the systemic oppression faced by people leading to unjust inequities in community resourcing, health, wealth, education. We recognise that this includes people with deep, multigenerational roots in Scotland and those that have arrived recently.

Participation in this survey is completely voluntary.

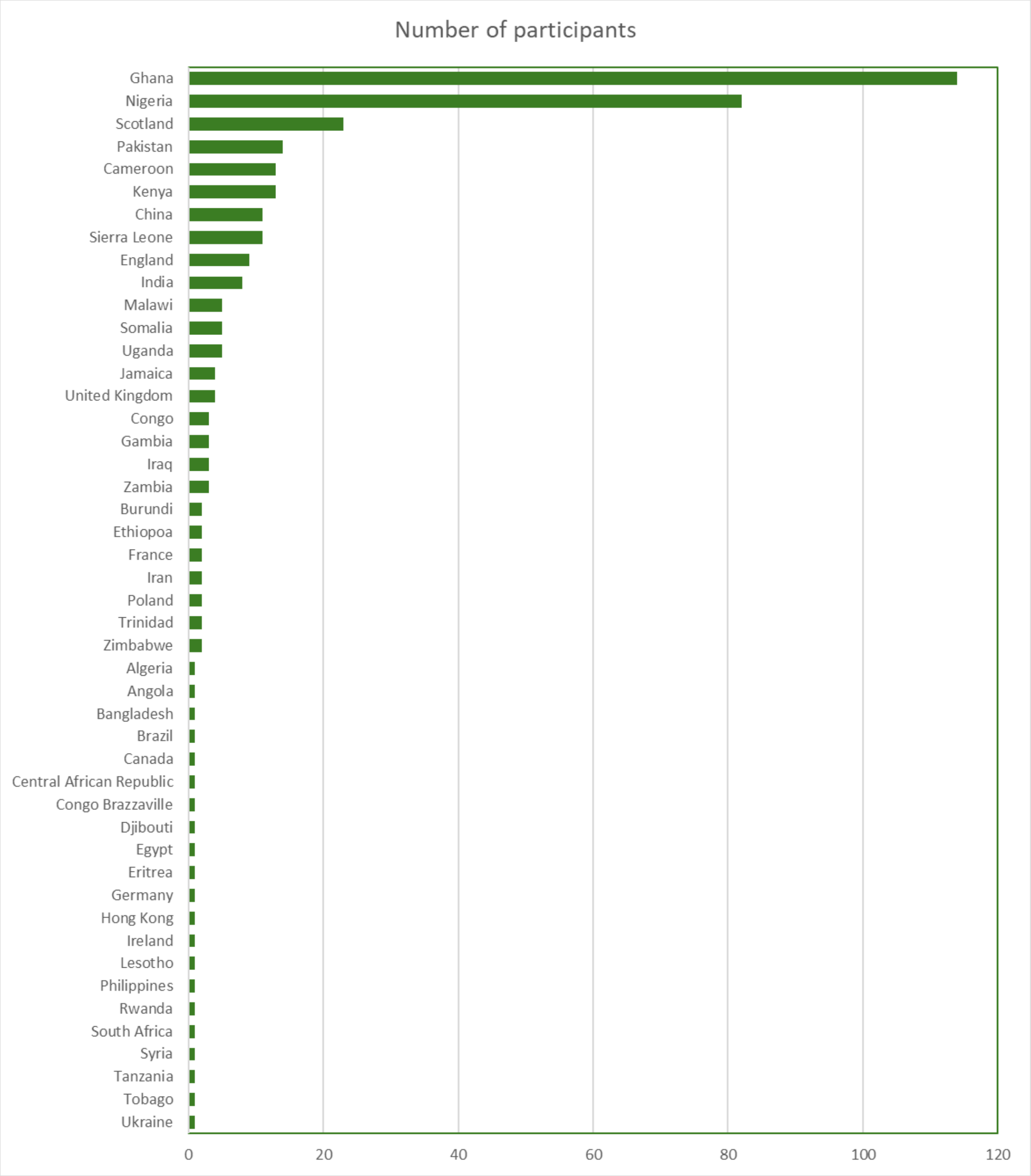
To learn more about the proposed anti-racism policy and why we are reaching out, please watch this short video:

If you have any questions, please do not hesitate to reach out to us at iggantiracism@gmail.com.

Kind regards,

Krithi and Judy

Appendix 5: Participants' country of birth



Appendix 6: Proposal for a Community Participatory Action Group for the AROS

This appendix is simply provided as an additional resource for future research. These are by no means set "gold standard" guidelines - this represents an example of the co-analysis methodology that future researchers could adapt for their use.

We had hoped to set up a Community Participatory Action Group to help us co-analyse the data in this study. Unfortunately, we did not have enough time. We believe that the AROS could set up such a group as a pilot. Its role would be the same: to delve deeper into the themes coming out of this research using lived expertise. And as before, it would do this by holding reflection workshops focusing on each theme and co-analysing what comes out of them.

Membership

Given the nature of the CPAG's work and the research budget, it may be appropriate to aim for between 12 and 15 members. As far as possible, members should reflect Scotland's diverse marginalised groups. The AROS could recruit members in two main ways. In the first, it could ask community researchers to work with AIGG members and community organisations to identify community leaders who are experts in working with diverse racially minoritised communities in Scotland[88]. In the second, it could ask those we recruit to suggest other possible members.

The reflection workshops could each consist of approximately 10 members. Participants may be chosen based on their knowledge and experience of the theme being discussed (this is known as purposive or selective sampling)[89]. For example, for a workshop on a theme affecting older people, the AROS would look for older people with lived experience of that theme.

Table 1 lists the reflection workshops that we had planned for May–June 2023.

Table 1: Planned reflection workshops

Intercultural Youth Scotland:	Virtual - Monday evening session for reflection
Scottish academics of colour:	Virtual
Scottish Ethnic Minority Deaf Charity (SEMDC):	In person - Saturday session for reflection
Older people:	Virtual
Women:	Virtual
Community leaders:	Virtual

Format

The reflection workshops could last between 1½ and 2 hours. The community researchers can then clean and anonymise the data so that it is ready for the CPAG to co-analyse it.

The CPAG could then hold a series of action-learning meetings, each lasting about half a day, to co-analyse the data. The best time for these meetings would be agreed with participants once they are in place. However, we expect them to take place outside normal office hours, ideally on Saturdays between 10am and 1pm. The meetings could be recorded, with members' consent, and transcribed[66] automatically by the meeting software.

To help them co-analyse the data, all CPAG members could have a standardised workbook. The workbook will help to structure collective reflection and analysis, and to draw out key themes.

Payment

CPAG members and reflection workshop participants will need to be paid for their time and expertise. Any costs incurred by the study, for example printing costs, will also need to be covered.

Next steps

This pilot group could help to shape the future AROS CPAG.

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[66] The contents put in written or typed form.

Appendix 7: Recruitment Email for CPAG

Dear [insert name],

Our names are Krithi Ravi and Judy Wasige.

We have been commissioned by the Scottish Government's Interim Anti-Racism

Governance Group (IGG) to carry out community engaged research with communities that experience racism and discrimination. This research is a mechanism to building an Observatory and related infrastructure that involves communities in its development and implementation. The purpose of the IGG is to develop the structures and content of what will essentially become a National Observatory. The Observatory would exist to monitor policy processes and create deeper cultural knowledge about systemic racial inequity You can read more about the IGG on the Scottish Government website.

We are approaching you because we seek your expertise of anti-racism activism and policy engagement and want to make sure your ideas are included in what the IGG recommends to the Scottish Government on what this Observatory does. We are inviting you to join the IGGs Community Participatory Action Group to help us make sense of the data collected through this research.

An information sheet about the research is attached and you are welcome to ask any questions you might have about the study. Please get in touch if you would like to learn more about the study and/or would like to take part. Taking part is your decision and you are free to change your mind at any time, without giving a reason, and without any negative consequences.

The study has been given ethical approval by Glasgow Caledonian University's Nursing and Community Health Ethics Committee and is being led by Professor Ima Jackson of the School of Health and Life Sciences at Glasgow Caledonian University. The community research lead can be contacted via i.jackson@gcu.ac.uk.

Please email us if you would like to know more: iggantiracism@gmail.com

We look forward to hearing from you.

Kind regards,

Krithi Ravi and Judy Wasige

Appendix 8

Here is the guidance that we sent to our CPAG members regarding positionality statements.

Positionality statements:

If you attended the meeting on Tuesday 16 May or would like to contribute your thoughts to the collective data analysis via email or Jamboard, we would really appreciate it if you could send us a short statement about the identities which shape the way that you look at the community data. The statement can be as short as a sentence. We have attached a document here with a brief explanation of what a positionality statement is, and examples of positionality statements that others have published.

Attached document:

Positionality statements describe the researcher's position in relation to the research topic and acknowledge the researcher's identity, background, and potential biases that may affect the research. Positionality describes an individual's world view and the position they adopt about a research task and its social and political context. A researcher's beliefs about the nature of social reality and knowledge, and their assumptions about human nature and agency have been acknowledged to influence research processes and the outcomes. (Holmes, 2020).

Clark et al. (2021) suggest that self-consciousness and self-assessment about the views and positions we bring to the research help inform how these might directly or indirectly influence the design, implementation, and interpretation of the research data findings. This requires sensitivity to our cultural, political, and social context because our ethics, personal integrity, and social values, as well as competency influence the research process.

Positionality statements typically include acknowledging one's privilege and access to resources, recognizing one's cultural heritage and professional development, and being aware of one's biases and how they may shape the research.

Examples

> *'This research is grounded in Indigenous perspectives, specifically Navajo perspectives, and the researchers are mindful of their role and influence in the research process' (Jordan et al., 2019, p. 357).*
>
> *'We approach this topic as a biracial Black cisgender woman in social work and a Black transgender woman in medicine and epidemiology, writing through our shared lens of Black womanhood and our distinct experiences as both researchers and practitioners.' (Suslovic et al., 2023, online ahead of print).*

‘Both authors are middle- to upper-middleclass white women—one is a mother, the other is not. A commitment to antiracist, intersectional, and feminist principles guides our research efforts, and we conducted this work with an awareness of the politics, dangers, and limitations of affluent white academics writing about the lives of low-income Black Americans’ (Elliott & Reid, 2019, p. 204).

‘I identify as a White, cisgender, heterosexual, continuing-generation (CG) man with a color vision deficiency. I was raised in a pair of lower-income households but I now earn an upper-middle class income . . . my experiences working with marginalized students, particularly those whom I have had the honor to mentor as researchers, have motivated my attempts to use my position and privilege to dismantle oppressive power structures. As someone who seeks to be an ally it is easy to overlook my own privileges. I try to broaden my perspective through feedback from those with more diverse lived experiences than my own’ (Van Dusen & Nissen, 2020, p. 010117-5).

‘My positionality is informed by both privileges and marginalization that grant me insight into the impacts of the dominant narratives institutionalized in systems of power. I am influenced by both my present and my past. I am a queer, Turkish-American woman in engineering education. My positionality is not only shaped by the present, but it is also shaped by certain privileges (such as Whiteness, able-bodiedness, and perceived heteronormativity) that I was afforded. As Chen, Mejia, and Breslin describe, researchers often unwittingly reproduce norms and inequities under science’s hegemony without careful and ongoing reflection on one’s own social, political, and economic positions (2019). My Whiteness, ability, and perceived heteronormativity led me to inherit meritocratic and technocratic narratives. I adopted these dominant narratives allotted by my privilege as “Truth”. However, as I embraced my own positions, and learned more from other people, I learned and am still learning to recognize how various cultural, political, social, and economic factors create marginalization. Taking cues from other scholars’ work, I continue to broaden my understanding of my economic, social, and political position as well as that of my research. My reflection into my position in society is ongoing as I engage in education research of faculty and students with whom I share similarities and differences’ (Hampton, C., et al., 2021, p. 135 – 6).

Appendix 9: Word Bank

These are not definitions. This word bank is designed to help readers understand our use of terminology in this report. We paid attention to the guidance from the “Approach to language” in the NHS Race and Health Observatory’s Rapid Evidence Review.

Ableism

Discrimination in favour of able-bodied people.

Academic

A teacher or a researcher in a university or other higher education organisation. Academia is the part of society connected with studying and research.

Accountability (or hold to account)

To make sure that a person or organisation does what they say they will do.

Activism

Campaigning or working for an organisation to bring about political or social change.

Adversely racialised

Individuals or groups who suffer adverse consequence due to racialisation (see below) because of the domination over their assigned group by (an)other group(s).

Advocacy (being an advocate)

Giving a person or group of people support to help them express their views or stand up for their rights.

Anti-racism

The process of breaking up systems, structures, policies, practices and attitudes so that resources and power are shared fairly across all racial groups.

Anti-semitism

Prejudice against Jewish people.

Authentic

Being true to who you are.

Bystander training

Learning how to successfully intervene in or challenge discriminatory behaviour.

Cis-heterosexism

Prejudice against people who are not heterosexual or straight.

Casework

When organisations work with people who need their help.

Citizenship

At its most basic, the legal right to live in a state or country.

Classism

Prejudice against people of a particular social class.

Co-creation, co-design, co-production

When people come together as equal partners to create, design or produce something.

Co-learning

When those we would normally think of as teachers and as students, both teach and learn from each other.

Colourism

Discriminating against people with darker skin tones (see also, Internalised colourism)

Community-engaged research

Research where the people who will be affected by its outcomes are not just involved but are treated as equal partners throughout the process.

Community liaison

People who keep organisations and communities in touch with each other.

Company limited by guarantee

Like not-for-profit or social enterprises and charities, these companies have no shares or stakeholders. They are owned by guarantors who agree to pay a set amount of money towards company debts.

Emergency preparedness

The steps organisations should take to make sure people are safe before, during and after an emergency.

Epistemic oppression

When people are excluded from creating or adding to knowledge, because others do not consider their knowledge to be legitimate or valid. (See also, Institutional oppression and Structural oppression.)

Equality Impact Assessment (EQIA)

Assessments meant to make sure that policies are fair and do not discriminate against certain groups. In 2012 Scottish Ministers put specific duties on Scottish public bodies to help them meet the Public Sector Equality Duty (2010). These included carrying out EQIAs.

Feminism

The belief in the social, economic and political equality of the sexes.

Focus group

Where a group of people (normally 6-12) come together to discuss agreed topics.

Gender identity

Whether someone personally feels they are male, female, both, neither, and so on.

Governance

The process of overseeing the control and direction of an organisation.

Health inequalities

Unfair and needless differences in health between different groups in society.

Homophobia
Prejudice against gay people.

Inclusive
Making everyone feel welcome and valued.

Inequity (racial, gender, and so on)
Unfairness and discrimination against a group of people because of their “race”, ethnicity, gender, and so on.

Institutional oppression
The systematic oppression of people who belong to certain groups by society or its institutions. (See also, Epistemic oppression and Structural oppression.)

Intergenerational learning
When people of all ages learn together and from each other.

Internalised colourism
When dark-skinned people discriminate against themselves and others with dark skin tones (see also, Colourism)

Internalised racism
When those discriminated against, agree with the discrimination. (See also, Racism.)

Intersectionality (and intersecting oppressions)
When different forms of inequality or discrimination (e.g. because of age, gender, religion, gender, sexual orientation, etc.) come together to create further discrimination and oppression.

Islamophobia
Prejudice against Islam or Muslim people.

Iterative process
Creating, testing and revising something until it is right.

Language barrier
In this context, when people don’t share the same first language, making it harder for them to understand each other.

Life-long learning
Learning that goes on throughout a person’s life, in personal, academic or professional places.

Lived experience
The personal life experiences people have had.

Lived expertise
Expertise gained from people’s own experiences and learning that can be used to bring about change.

Marginalisation

When a group of people is made to feel less or not important, making it harder for them to get basic services or the same life chances as other people.

Minoritisation

When a dominant group treats another group as subordinate to it or somehow less than it, in a way that harms the subordinate group’s members or is unfair.

Multicultural

Made up of more than one cultural or ethnic group.

Neurodiversity

Differences in the way people’s brains work.

Non-binary

A term people use to describe genders that do not fall into one of the two categories of male or female.

Participants (in research)

People who take part in a study in a way that goes beyond filling in a questionnaire. (See also, Respondents.)

Personally mediated racism

Racism that is shaped by people’s personal prejudices. (See also, Racism.)

Pilot (group)

A small group of people brought together to test a way of working before committing to it fully.

Policy and policy-making

A set of ideas or ways of doing things, e.g. a law, rule or process, put in place by a government or organisation.

Positionality

A person’s social position and power because of their various social identities (e.g. age, race, gender, occupation, etc.)

Power dynamics

The balance of power (including privilege, influence, etc) between different people, groups or institutions.

Power structures

The people, groups or institutions in control.

Protected characteristics

The Equality Act 2010 protects people from discrimination based on nine characteristics: age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex and sexual orientation.

Public or public-sector institutions or bodies

Organisations that are run by the government and funded by the taxes we pay, e.g. the NHS, the police and the courts, public education, public transport.

“Race”

A social and political system that classifies people into a hierarchy based on interpretations of factors like physical appearance, social factors and cultural backgrounds[67,68].

“Race” or racial equality

Similarity in opportunities or support for people grouped into different races[69].

“Race” or racial equity

The absence of unfair, unjust, avoidable or remediable differences between people grouped by race[70].

“Race science”

The false belief that people can be divided up into "races" and that some “races” are superior or inferior to others.

Racialisation

The process through which social meaning is assigned to individuals or groups based on shared characteristics such as phenotype, culture, language, nationality, religion, and class for the purpose of generating or maintaining a hierarchy where some groups have dominance over others[71].

Racial literacy

The knowledge, skills and awareness to talk thoughtfully about race and racism.

Racism

A system of structuring opportunity and assigning value based on the social interpretation of how one looks, that unfairly disadvantages some individuals and communities, unfairly advantages other individuals and communities, and saps the strength of the whole society through the waste of human resources[34]. (See also, Internalised racism, Personally mediated racism, Structural racism and Systematic racism.)

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[67] From the Talk Glossary of Genomic and Genetic Terms by the National Human Genome Research Institute. Available from: https://www.genome.gov/genetics-glossary/Race

[68] Jones CP. Toward the Science and Practice of Anti-Racism: Launching a National Campaign Against Racism. Ethn Dis. 2018 Aug 9;28(Suppl 1):231-234.

[69] Schmelkes S. Recognizing and Overcoming Inequity in Education. UN Chronicle. 2020 Jan. Available from: https://www.un.org/en/un-chronicle/recognizing-and-overcoming-inequity-education#:~:text=Equality%20means%20providing%20the%20same,to%20those%20most%20in%20need

[70] Overview on Health Equity from the World Health Organization. Available from: https://www.who.int/health-topics/health-equity#tab=tab_1

[71] Adapted from Omi M, Winant H. *Racial Formation in the United States*. Routledge; 2014.

Redress
Putting right or compensating someone for an unfair or unjust action.

Reflective practice
Reviewing our actions in a process of continuing learning.

Reflection workshops
In this context, when people come together to interpret data or evidence and discuss what conclusions they can draw from it.

Reflexive practice
Testing and reviewing our own beliefs, experiences and judgments and their impact on us and others.

Relative poverty
When a household has an income of less than half the average (median) income.

Representative (survey)
A survey whose respondents reflect the population it is studying, without speaking to everyone in that population. (See also, Representation bias.)

Representation bias
When the sample or group of people taking part in the research does not truly reflect the wider population being studied (See also, Representative.)

Respondents (in research)
The term usually given to people who take part in a study that involves answering questions in a survey or questionnaire. (See also, Participants.)

Sexism
Usually prejudice against women.

Sexual orientation
Who people are sexually attracted to and want to have a sexual relationship with. Click here for Stonewall’s list of sexual orientation terms and their definitions.

Short-life working group
A group that brings people together to work on a specific task for a limited time only.

Socio-economic
To do with a person’s social class and how much money they have.

Social desirability bias
When respondents change their answers, particularly to sensitive questions, because they think it will make them look better.

Standardised data
Data that has been defined, labelled and organised in the same consistent way so that it can be compared with other data.

Structural oppression

The systematic oppression of certain groups through society’s or an organisation’s policies and practices (See also, Epistemic oppression and Institutional oppression.)

Structural racism

When a society’s laws, rules and policies result in and support the unfair treatment of others because of their “race” or ethnicity.

Systematic racism

Racism that is built into our systems and our society. (See also, Racism.)

Third party

An organisation that is not one of the main organisations in a situation but which has a lesser, often neutral, interest in it.

Thought leadership

Showing, through your ideas and actions, that you are an expert in a certain area, someone people turn to for advice.

Transcreation

Combining “translation” and “creation”, transcreation is putting content in another language while keeping its original meaning, style and tone.

Transphobia

Prejudice against transgender people.

Trauma-informed

Something is trauma-informed if it is based on an understanding of, and is responsiveness to, the impact of trauma on people.

Unconscious bias

Acting against certain groups in a biased way without being aware of it.

Unstructured interviews

Unlike in a questionnaire (where there are mainly set questions and set replies to choose from), unstructured interviews are more of a free-flowing conversation.

Xenophobia

Prejudice against people who are from another country.