Co-designing Effective Anti-Racism Policy Infrastructure

Using participatory action research methods to engage with racially minoritised communities about the proposed Anti-Racism Observatory for Scotland.

September 2023

Research commissioned by the Anti-racism Interim Governance Group (A-IGG).

Authors Dr Krithi Ravi and Dr Judy Wasige

Executive Summary

Co-designing Effective Anti-Racism Policy Infrastructure

Using participatory action research methods to engage with racially minoritised communities about the proposed Anti-Racism Observatory for Scotland

September 2023

Contents

Using participatory action research methods to engage with racially minoritised communities about the proposed Anti-Racism Observatory for Scotland

This summary reflects on the key approaches, tasks and findings of this community research. The overall aim was to build awareness that new anti racism infrastructure was being developed, hear from people about how the infrastructure could best work for them and, in doing so, support the ambitions for co-design of Scotland's new anti-racism policy infrastructure – the Anti Racism Observatory for Scotland (AROS).

The research focused mainly on structural racism and the resultant racialised inequity in outcomes, not on people's lived experiences of racism. The full report provides detailed documentation of our approach and reflects on our learning.

Why did we do this work?

— Anti-racism policy infrastructure needs to be co-designed with racially minoritised communities in Scotland to engender genuine, long-term change for communities affected by racism.

— The Anti-racism Interim Governance Group (AIGG) commissioned this research to engage with racially minoritised people across Scotland and hear their perspectives about the proposed AROS.

— We used participatory action research (PAR) because it centres diverse voices, challenges structural racism and catalyses policy change. We wanted to co-create actionable evidence for policy change with communities to increase accountability and uphold the belief that those impacted by racial inequity have significant goodwill and relevant expertise to inform solutions.

How did we do this work?

This research aimed to embody key principles of safety, trustworthiness, collaboration and empowerment when working with minoritised communities. We invested substantial effort and time to ensure research materials were both relevant and accessible to diverse racially minoritised people to promote a shared understanding about the research. We tried our best to be transparent about the scope and potential outcomes of the research to maintain trust. Given the high risk of inequitable power dynamics, we also invited feedback from community members in real time at each stage of the research. This feedback was invaluable in helping us amend our approach to minimise harm and encourage optimal engagement.

There were three phases, which followed the principles of community engagement and PAR:

— **Phase 1: The aim of this phase was to co-design the study with communities, and identify optimal mechanisms of engagement. We wanted to build trust, boost community ownership of the research and avoid retraumatising participants.**

  We co-designed a study questionnaire and capacity-building materials with community leaders, young people, and members of the AIGG over a number of cycles. Based on the feedback we received, we created a video and a flyer explaining why we were carrying out the research, how it was different from previous initiatives and what difference it would make. It took more than four months to ensure clarity in the wording for these materials. We translated the capacity building materials into various community languages to ensure our materials were accessible.

  We used online unstructured interviews with community leaders to establish how best to engage with people in their communities. We held focus group meetings with young people with experience of anti-racism practice. We regularly reviewed our study design at meetings with a subgroup of the AIGG with community engagement expertise.

— **Phase 2: The aim of this phase was to encourage racially minoritised people across Scotland to participate in our research by using an intersectional approach and limiting gatekeeping,**

Multiple community and third sector organisations, including national and local "race" equality focused organisations, were approached to engage in this research and share participation opportunities through their networks. Participation opportunities were shared publicly (online) for individuals and organisation to take part. The full engagement process is detailed below.

We distributed the co-designed online survey across Scotland through email communication with community organisations and community researchers. 531 people from across Scotland participated in the survey. Most of the responses were from individuals, and some respondents stated they were answering on behalf of organisations.

We also facilitated listening sessions in partnership with community organisations in five cities (Aberdeen, Dundee, Edinburgh, Glasgow and Inverness). These sessions allowed community members to provide input verbally and through discussion with their peers. We took care to assess and address potential limitations to participation at these sessions, such as the selection of an appropriate venue, and the provision of refreshments and childcare. We had upfront discussions with community partners about resourcing for these sessions, including payment for their time and expertise.

— **Phase 3: The aim of this phase was to accurately represent participants and increase transparency in how themes are identified during analysis by providing impactful evidence to influence policymakers.**

We conducted collaborative data analysis with AIGG members with lived expertise on racism. We encouraged those involved to reflect on how their experiences shaped their interpretation of the data. By making sense of the data collaboratively, we aimed to validate lived experiences and counter dominant narratives of "objectivity" that perpetuate racism. We used direct quotations from participants when analysing the data to capture emotions and meaning often lost in paraphrasing, especially around sensitive topics like racism.

When using the data to inform recommendations, we spoke directly about what our research participants wanted. We wanted to counter deficit framings by positioning adversely racialised community members as experts on addressing racism.

Challenges: The main challenges we encountered during the research included the lack of human resources for community capacity-building about the upcoming anti-racism policy infrastructure and the terminology used. There was limited time for conducting participatory data analysis. Given the lack of institutional memory, we also encountered significant research fatigue within minoritised communities.

Outcome

531 people participated in the survey. Responses were from a wide range of areas in Scotland. Listening tours in 5 different cities were run. 78% of survey responses were from individuals, and 22% of respondents stated they were answering on behalf of organisations. People's wellbeing, community safety, community strengths, religion, disability and caring responsibilities, and inequities faced by sexual minorities were highlighted. This suggests community members would like to see work on racism and anti-racism conducted across all these sectors, with the AROS acting as a central, accessible platform for sharing information.

1. Standardised data collection

Standardised data collection on racism and anti-racism should be embedded within institutions and organisations instead of being entrusted to a single entity. This information should be easily accessible to community members through the AROS.

Research participants reported that the AROS should map work on racism and anti-racism across the whole range of listed areas, from employment, school education, higher education, housing and immigration to business, health, children's and older people's wellbeing, community safety, community strengths, religion, disability and caring responsibilities, and inequities faced by sexual minorities. This suggests community members would like to see work on racism and anti-racism conducted across all these sectors, with the AROS acting as a central, accessible platform for sharing information.

2. An integrated approach

The impact of structural racism should be incorporated into impact assessments and emergency preparedness in the public sector. When asked about areas of focus respondents stated that AROS should map work on racism and antiracism across the whole range of listed areas. 47% of respondents requested consideration on employment, 44% school education, 41% higher education, 40% housing and 39 immigration. Additional areas highlighted for the AROS' consideration included COVID and its impact, the cost of living crisis and its impact, poverty, the justice system, popular culture, language, media narratives, sports, the environment, public places and legal representation.

3. Valuing lived experience

There is a clear demand from community members for the AROS to value research, lived experiences and anti-racism efforts happening within communities, outside institutional walls. Most respondents wanted the AROS to highlight community research on racism and anti-racism, and for their work on racism and anti-racism to be included by the AROS.

Participants also stated that the AROS should bring communities together, and engage with community members through the creation of safe spaces for dialogue.

4. Acknowledging and valuing community expertise

The skills and expertise within communities should be acknowledged and valued. Respondents highlighted the utility of a live database of community groups in the anti-racism space. Participants also mentioned the importance of monitoring the allocation of public sector and philanthropic funding (e.g. grants) to community organisations led by racially minoritised people. During our research, we recognised the importance of uplifting community members with specific skills (e.g. academics of colour) in anti-racism policymaking spaces.

5. Focus on accountability

In the study a lack of accountability, limitations of current data availability and limited capacity for addressing racialised issues emerged as key themes. The community research highlighted that barrier to addressing racism included the lack of follow-up after the initiation of an inquiry into racism, the amount of work required to provide "concrete" evidence of racism, and the lack of capacity (e.g. time, resources and funding) to address racism.

6. Building better understanding

Community members wanted the AROS to focus on building racial literacy.

A number of topics were mentioned, including bystander training, colourism, privilege and power, unlearning racism, internalised racism, internalised colourism, mechanisms of racialisation, the effects of racism including unintentional harm and perceptions of racially minoritised communities. There is also a need for work to consolidate existing research on racism and anti-racism in a clear way, and to facilitate further research (e.g. data disaggregation, collecting lived experiences of racism), signposting anti-racism activities, and setting and enforcing standards of anti-racism practice.

7. A repository

Community members expressed the need for a public accessible interactive repository of research and public policy concerning racism and anti-racism to maintain institutional memory and avoid wasting resources. Respondents expressed fatigue in relation to being extensively researched and a desire for existing findings on racism and anti-racism to be brought together for decisive action.

Respondents mentioned the collation and sharing of a variety of research, including research on lived experiences of racism, and policy-oriented research. Participants felt that the evidence arising from new reporting mechanisms to address racism could generate a body of live anti-racism casework.

8. Quality standards on anti-racism

Community members wanted the AROS to be involved in setting and enforcing standards of anti-racism practice. A number of mechanisms were proposed, including calling out racist behaviour, sharing best practices, setting targets, monitoring the achievement of targets, and helping to embed anti-racism practices in institutions.

9. Direct involvement and equitable inclusion

Community members indicated a desire to be directly involved with the work of the AROS. Respondents suggested community members could be involved as educators, researchers, recruiters for research, and as community liaisons spreading awareness about the AROS. The need for transparency around payment for the work done by community members was emphasised.

Respondents also stated that the AROS should bring communities together and engage with community members through the creation of safe spaces for dialogue.

10. Clear and sustained communication

The AROS should maintain a sustainable programme of communication with communities about its purpose and work. Participants highlighted the importance of raising awareness specifically among those "at risk of racial discrimination".

Although we used multiple avenues to publicise our capacity-building materials and survey, most participants had heard of our survey through on-the-ground community researchers. As such, the AROS should consider multiple channels of communication, including the use of community liaisons in places where people gather.

This summary outlines our approach to engaging with adversely racialised communities in Scotland about the AROS. It highlights challenges and key recommendations for the AROS which have emerged directly from the lived expertise of community members. The research offers a starting point for ongoing reflection with communities when designing, implementing and evaluating anti-racism policy and practice. For a more detailed account of our methods and learning, please access the full report linked here.

Table of contents

Figures

Tables

INTRODUCTION

BACKGROUND

It has been over 50 years since the Race Relations Act 1976 was introduced in the UK, deeming discrimination on the grounds of race, colour, nationality (including citizenship), national or ethnic origin unlawful. Since devolution, there have been 39 policies related to "race equality" implemented in Scotland, with 817 commitments and actions, including the live Race Equality Framework for Scotland 2016 to 2030[1]. Yet, racism in Scotland continues persists within education[2], employment[3] [4], health[5], housing[6], poverty[7] - including child poverty[8] - and policing[9], among other areas.

Worldwide, the COVID-19 pandemic, the murder of George Floyd in May 2020 and the resultant Black Lives Matter movement increased awareness of the impact of racism on people's lives, building momentum for action to address racism. In Scotland, the Expert Reference Group [ERG] on COVID-19 and Ethnicity was established to inform Scottish Government actions addressing the ramifications of COVID-19 experienced by racially minoritised communities[10]. As part of their immediate recommendations, the ERG highlighted three key areas. The need for investment in community organisations to build on existing work to improve physical and mental health within communities. The need to co-produce public health messaging alongside those communities. Lastly, and importantly, the ERG also recommended the development of a new anti-racism infrastructure, with community-led co-production as one of its four key elements.

Following from these recommendations, the Anti-racism Interim Governance Group (AIGG), which consisted of people with expertise and lived experience of racism, was

---

1 https://www.gov.scot/publications/crer-ant-racist-policy-making-scotland-review/

2 https://static1.squarespace.com/static/615c1bee105b4f55a98326d0/t/638601471d0e3c4bebfc3f8b/1669726556305/CRER+Racially+Motivated+Bullying+e-use.pdf

3 https://www.closethegap.org.uk/content/resources/1557499847_Still-Not-Visible.pdf

4 https://static1.squarespace.com/static/615c1bee105b4f55a98326d0/t/61716192595caa615a0405f7/1634820499395/32_Removing_Barrers_Race_Ethnicity_and_Employment.pdf

5 https://publichealthscotland.scot/media/11979/pra_annual-monitoring-report-on-ethnic-health-inequalities.pdf

6 https://researchportal.hw.ac.uk/en/publications/racism-and-housing-in-scotland

7 https://b0353f24-0d04-4fc5-9c7d-2716ba8ba44f.usrfiles.com/ugd/b0353f_0db6596cc9ee46ab9aa13b97699aae79.pdf

8 https://www.jrf.org.uk/report/ethnicity-poverty-and-data-scotland

9 https://www.scotland.police.uk/what-s-happening/news/2023/may/chief-constable-statement-on-institutional-discrimination/

10 https://www.webarchive.org.uk/wayback/archive/20230114172803/http://www.gov.scot/groups/expert-reference-group-on-covid-19-and-ethnicity/

set up to oversee the development of a permanent external oversight and governance body, the Observatory[11]. In September 2022, the AIGG commissioned two Community Researchers to engage with racially minoritised people and communities in Scotland. Our task was to build awareness in communities that new anti-racism infrastructure was being developed in Scotland, and to consult them on how the infrastructure could best work for them.

OUR APPROACH

Our approach to this research was informed by the recognition that minoritised communities often possess significant goodwill, crucial knowledge, and relevant expertise to inform sustainable policy solutions which seek to address their marginalisation[12] [13]. The need to foster social justice for racially minoritised communities in Scotland inspired the incorporation of Freire's participatory research framework[14] in study design. Freire's key question in developing the PAR methodology was: how can the oppressed, as divided, minoritised groups, develop a pedagogy or other instruments for their emancipation? Building on this, PAR researchers and diverse marginalised communities often join in solidarity in taking collective action for social change.

Participatory Action Research (PAR) recognises the epistemic oppression experienced by racially minoritised and indigenous communities and seeks to uplift their knowledges and epistemic traditions[15] [16] [17]. Although several terms have been used to represent the PAR paradigm, the underlying principles emphasise the role of the community in determining the research agenda, and sharing in the planning, data collection, analysis and dissemination of the research[18] [19]. This study recognised that the prevalent policy infrastructure addressing racism in Scotland is largely informed by the experiences and outcomes of racially minoritised communities. But, as indicated above, little change has been achieved. Drawing on Audre Lourde's assertion that "the masters tools will not

[11] https://www.gov.scot/groups/interim-governance-group-to-develop-national-anti-racism-infrastructure/

[12] https://www.elgaronline.com/edcollchap/book/9781800378964/book-part-9781800378964-23.xml

[13] Takagi, D., 2015. First Precepts for Democracy and Research Practices in Ethnic Studies: Iteration, Collaboration, and Reflection. critical methodologies. [Online] 15 (2), x. *Cultural studies,,* 15(2), pp. 100 - 111.

[14] Freire P. *Pedagogy of the oppressed.* New York: Continuum; 2000. (Original work published 1970)

[15] https://pubmed.ncbi.nlm.nih.gov/36516389/

[16] Tuhiwai, S. L., 1999. *Decolonising methodologies: research and indigenous peoples. London:.* London: Zed Books.

[17] Fricker, M., 2007. *Epistemic injustice: Power and ethics of knowing. Hermeneutical injustice..* Oxford: Oxford University Press.

[18] Hacker, K., 2013. *Community-based participatory research.* s.l.:Sage publications.

[19] Ivankova, N. V., 2015. *Mixed methods research in action research: from methods to community action.* London: Sage.

dismantle the master's house"[20], the study used racialised minority people's lived experiences of racialisation to investigate existing policy structures. The significance of lived experience in shaping sustainable systemic structures is well documented[21] [22] [23]. In Scotland, the Poverty Truth Commission[24] and the Independent Care Review for Looked After Children Scotland[25], are examples of progressive policy infrastructure whose success has been linked to centring the views of people with lived experience in decision making. The anti-racist Wales Action Plan, launched in 2022, also emphasises the value of community members who acted as "experts through lived experience"[26]. PAR goes further by motivating people from marginalised communities to collaborate on common needs and problems, foregrounding critical reflection on their lived experiences in resolving the challenges[27].

WHAT IS ANTI-RACISM RESEARCH?

Defining anti-racism begins with considering the question - what is racism? Debates on racism have taken wide ranging dimensions and diverse definitions have been advanced by scholars, but they tend to build from the term 'race'. While the biological relevance of the term "race" has been challenged and discredited[28], political use of the biological concept is still widespread. Bi's 2021 review of the UK's Equality 2010, which informs 'race equality' initiatives in Scotland, demonstrates the embedded protected characteristics are largely rooted in biology[29]. When differences between groups and problems resulting from oppressive hierarchies are defined in terms of "race", that is, if they are understood in terms of differences in appearance (e.g. skin colour) or other

[20] https://edisciplinas.usp.br/pluginfile.php/4123062/mod_resource/content/1/Audre%20Lorde%20-%20Sister%20Outsider.%20Essays%20and%20Speeches%201984.pdf
[21] https://pubmed.ncbi.nlm.nih.gov/34269926/
[22] https://www.icos.umich.edu/sites/default/files/lecturereadinglists/McCluney%20et%20al.%2C%202020_Antiracism%20Resources.pdf
[23] https://www.bht.org.uk/wp-content/uploads/2021/03/The-role-of-lived-experience-in-creating-systems-change-2020-1.pdf
[24] https://povertytruthnetwork.org/the-network/the-story-of-poverty-truth/#:~:text=In%202009%2C%20the%20first%20Poverty,in%20making%20decisions%20about%20poverty
[25] http://www.svru.co.uk/about-us/
[26] https://gov.wales/anti-racist-wales-action-plan
[27] https://www.elgaronline.com/edcollchap/book/9781800378964/book-part-9781800378964-23.xml
[28] https://nap.nationalacademies.org/catalog/26902/using-population-descriptors-in-genetics-and-genomics-research-a-new
[29] https://www.equalityactreview.co.uk/equality-act-10-years-on-report

biological features, they are said to be racialised[30] [31] [32] [33]. This suggests there are diverse mechanisms of racialisation leading to diverse racisms. Nonetheless, whilst all groups in society are racialised, racially minoritised groups are often racialised with the intent of marginalising them. Hence, in this study, they are referred as adversely racialised or racially minoritised people, communities/groups.

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"[34].

Accordingly, scholars have suggested that anti-racism research is research that aims to *restructure opportunities*, *reassign value*, and *prevent the waste of human resources*[35] [emphasis added]. In 2022, Lorraine Dean and Roland Thorpe Jr built on pre-existing definitions to emphasise that structural racism involves the interaction of racisms across multiple systems and institutions to "assert racist policies, practices and beliefs about people in a racialized group"[36]. Sanjiv Lingayah articulates that systemic racism often leads to racially minoritised people being over-scrutinised, over-sanctioned, under-served and under-valued across a range of policy and societal settings[37].

Following these contributions, we confer with Kendi's (2019) definition, that anti-racism is an intentional process of identifying and challenging racism by dismantling systems, structures, policies, practices, and attitudes to ensure that resources and power are equitably distributed. We offer that anti-racism research should avoid oversimplifying people's experiences of racism. It should instead recognise the multiple levels, and the multiple interactive mechanisms through which racisms manifest in people's lives. It should aim to draw attention to, and disrupt, systemic mechanisms of racialisation and performative aspects of racisms. A counteracting and critical awareness of the racist practices embedded in all aspects of the research process is required.

---

30 https://canvas.uw.edu/courses/1482002/files/79570784/download?download_frd=1&verifier=zmzWzv5weVG0ROJl6128jDteDhXrJjBOWIaDLLHa

31 https://research.gold.ac.uk/id/eprint/2002/

32 https://www.scirp.org/(S(lz5mgp453edsnp55rrgjct55))/reference/referencespapers.aspx?referenceid=3208843

33 https://www.tandfonline.com/doi/full/10.1080/01419870.2016.1161808

34 https://www.ethndis.org/edonline/index.php/ethndis/article/view/998/0

35 https://pubmed.ncbi.nlm.nih.gov/36516389/

36 https://academic.oup.com/aje/article/191/9/1521/6631584

37 https://www.rota.org.uk/sites/default/files/researchpublications/It%20takes%20a%20system%20FINAL%20-%20January%202021.pdf

PARTICIPATORY ACTION RESEARCH AS ANTI-RACISM RESEARCH

In addition to the emancipatory principles of PAR, we chose to base our approach on this methodology due to the parallels between PAR and anti-racism research[38]. PAR underscores the importance of addressing oppressive power dynamics in academia by empowering community members with the opportunities and infrastructure for knowledge creation and dissemination. Furthermore, it values the expertise that lies within communities and opposes the invalidation of knowledge created outside of traditional academic frameworks[39]. PAR veers away from emphasising the deficit thinking which often characterises research on marginalised communities[40] and instead highlights the strengths of communities.

In addition, the involvement of community members as participants - as opposed to objects - in the research process explicitly challenges the epistemic notion of "objectivity", which necessitates that knowledge creators remain detached from the topic of inquiry. As Freire explains, knowledge "includes the ways in which the people involved with facts perceive them", such that the "concrete reality is the connection between subjectivity and objectivity, never objectivity isolated from subjectivity"[41]. As such, PAR allows for the emergence of knowledge which accommodates the complexity of people's lived experiences of racism. It prevents the waste of human resources by recognising the power of community members' lived expertise in making sense of this complexity. This aspect of PAR aligns with the concept of intersectionality developed by Black feminist scholars including Kimberlé Crenshaw in response to intersectional marginalisations (e.g. the racism, cis-heterosexism, ableism) faced by Black women[42].

PAR FOR ANTI-RACISM POLICYMAKING

The commissioning of this research was motivated by the need for anti-racism policy infrastructure co-designed with racially minoritised communities in Scotland, engendering genuine, long-term change for individuals and communities affected by racism.

Given our positionalities as both academics and as community members affected by racism (**Box 1**), we undertook this research using Freire's reflection-action-reflection cyclical praxis (**Figure 1**). This cycle was informed by the critical consciousness that was developed through our conversations with community members, and when

[38] https://pubmed.ncbi.nlm.nih.gov/36516389/
[39] https://pubmed.ncbi.nlm.nih.gov/19451365/
[40] https://www.tandfonline.com/doi/abs/10.1080/1361332052000341006
[41] Freire, P. (1982). Creating alternative research methods: Learning to do it by doing it. In B. L. Hall, A. Gillette, & R.Tandon (Eds.), Creating knowledge: A monopoly? Participatory research in development (pp. 29–37). Toronto: Participatory Research Network.
[42] https://www.jstor.org/stable/1229039

meeting challenges during the research process. This report represents the first iteration of this cycle, where we offer our learning from both the research and its limitations, to facilitate further iterations in a programme of sustainable, anti-racism PAR. We hope that the use of this cyclical praxis, which necessarily involves acting on the learning from previous cycles, helps to combat the lack of institutional memory, and helps to address the research fatigue in over-researched, marginalised communities.

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 participate 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, experiences, 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, inspired by my lived experiences as an African woman, mother and wife, and the wisdom of those I call mother, father, sister, 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' (1935) "[white] blind spot"; Franz Fanon's (1961) "the violence of colonisation can only be solved by violence". 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, 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.

METHODOLOGY

AIMS AND OBJECTIVES

As indicated in our Introduction, over the last twenty years, a wide range of policy initiatives have been implemented to tackle racism in Scotland. Despite this, racialised inequity remains. The main objective of this research was to support the co-design of Scotland's new anti-racism policy infrastructure – the Anti Racism Observatory for Scotland (AROS) – in conjunction with racially minoritised communities. This study acknowledged that the process of co-learning and co-producing alongside those affected by a policy issue, had great potential to engender significant institutional change[43] [44].

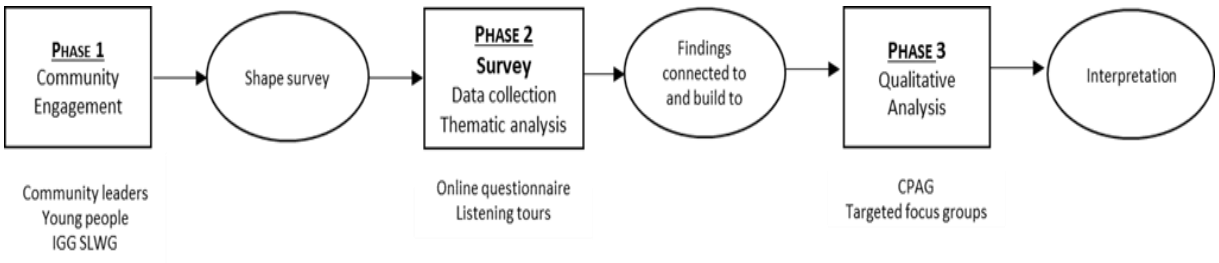
Accordingly, the aims of the research were to explore:

- the views and perspectives of people with lived experiences of racism, with regards to how the AROS should be structured, function and governed.
- the diversities within, and the intersectional marginalisations experienced by, racially minoritised people in Scotland.

STUDY DESIGN

Figure 1 outlines the three phases of the sequential multi-modal cross-sectional study conducted in the tradition of participatory action research (PAR) with racially minoritised people across Scotland. PAR's flexible framework provided opportunities for the incorporation of a variety of data collection methods and enabled the research to draw on the complementary strengths of both qualitative and qualitative techniques[45].

Figure 1: three phases multi-modal study



[43] Norström, A.V., Cvitanovic, C., Löf, M.F. *et al.* 2020. Principles for knowledge co-production in sustainability research. *Nat Sustain* **3**, 182–190 https://doi.org/10.1038/s41893-019-0448-2

[44] Brandsen, T., Trui, S. Bram, V. (eds) (2018) *Co-production and Co-Creation Engaging Citizens* in Public Services Taylor & Francis http://library.oapen.org/handle/20.500.12657/25001 [Accessed 14/12/2022]

[45] Clark, T., Foster, L., Sloan, L. Bryman, A, 2021. *Bryman's Social Research Methods*. Oxford University Press.

In line with PAR values, this study attempted to incorporate the seven principles of community engagement - inclusion, collaboration, support, openness and transparency, communication and impact[46]. Community perspectives shaped decision-making in all aspects of the study; from design, to implementation, to analysis. The research questions, data collection and analysis methods were informed by racially minoritised community members. They, in turn, were informed by their understanding of both the nature of racialisation and racism in Scotland.

For example, the study acknowledged that community organisations supporting racially minoritised communities are often overburdened and under-resourced. Thus, opportunities were provided for engagement meetings with community leaders to be organised at a time of their convenience. This included meeting outside of office hours, as agreed with the hosting community organisations. Additionally, as explained in the *Risks and mitigation section below,* we sought to avoid the risk of retraumatising those who participated in this research. Thus, this study focused mainly on systemic processes and outcomes, not on gathering accounts of people's lived experiences of racism.

In recognition of the diversity within and across adversely racialised communities in Scotland, attempts were made to ensure inclusive participation and engagement. In addition to co-designing the study with community partners, the questionnaire and research capacity building material were shared with a wide range of equality organisations. Support was sought from intermediary organisations to help with dissemination, and research focus groups were organised in collaboration with community partners and publicised for anyone to join.

Additionally, the design of the study was informed by Black feminist thought, in particular intersectional analysis[47]. Given that the AROS is invested in young people's futures, we also attempted to embed intergenerational learning where possible[48]. Our implementation was also guided by Jackson and Wasige's Intersectional Anti- Racist Academic Activism for Policymaking through community engagement (INTARAAP) paradigm[49]. This exemplifies the key issues and challenges in community engaged research.

PHASE 1 - DESIGNING THE STUDY WAS AN ITERATIVE PROCESS

The purpose of Phase 1, illustrated above in Figure 1, was to co-design the study questionnaire with community partners. This stage of the research aimed to build trust in the study from those participants. In line with the INTARAAP paradigm's emphasis

[46] Scottish Community Development Centre, 2005. *National Standards for Community Engagement.* [Online] Available at: https://www.voicescotland.org.uk/national-standards

[47] Hill Collins, P. & Bilge, S., 2020. *Intersectionality.* Second ed. Cambridge, Medford: Polity Press.

[48] Hill Collins, P., 2009. *Black feminist thought.* Routledge Classics ed. New York: Routledge.

[49] Jackson, I. and Wasige, J., 2022. Intersectional Anti-Racist Academic Activism for Policy-making (INTARAAP) through community engagement. In How to Engage Policy Makers with Your Research (pp. 164-174). Edward Elgar Publishing.

on disrupting dominant knowledge structures, it highlighted potential methodological issues, unseen by dominant epistemological approaches. Building on the principles of community engagement, and in particular co-production, designing the study was an iterative process. At this stage, the purpose of community engagement was to ensure that the content, format and distribution methods were relevant and accessible to diverse racially minoritised communities.

Engagement with the following groups was undertaken.

Community leaders:

Unstructured interviews lasting around an hour were conducted online with community leaders. This was to hear their thoughts on the process, including why they were reluctant to engage with (yet another) community research project. We asked how we could make community members feel valued, and what they thought we should avoid doing with our research. We used open questions to explore how best to engage with people in their communities. The community leaders were encouraged to discuss any aspects they thought important in ensuring inclusive engagement. The need to manage the expectations of community members - who are often carrying unaddressed racial trauma - by being explicit that we were conducting research was repeatedly highlighted.

Compiling a list of community organisations working in the anti-racism and Equalities spaces:

Key Equalities organisations in Scotland, including the Coalition for Racial Equality and Rights (CRER), CEMVO Scotland and BEMIS Scotland, were emailed to:

1. Inform them of the purpose of our community research - namely to share with communities the AIGG's proposal for anti-racism infrastructure and to hear their thoughts on how it could best work for them.
2. Request a list of contacts in community organisations they were aware of whom we could contact to reach out to communities more effectively.

Intercultural Youth Scotland:

In line with the study's ambition to embed intergenerational learning, regular focus group meetings were held in consultation with Intercultural Youth Scotland's (IYS) network of Youth Ambassadors. IYS is a Scotland-based youth-led charity with expertise on issues affecting racially minoritised young people. Their Youth Ambassadors programme nurtures the talents of those racially minoritised young people, and supports their efforts to create change in their communities. A list of the changes made to our approach following the feedback from young people can be found in **Appendix 1**.

A- IGG Short Life Working Group (SLWG):

Regular review meetings were held with a subgroup of the A-IGG members who held expertise in community engagement. This was to ensure that the interpretation of the feedback received from community leaders and young people was in line with anti-racism principles.

This iterative process of engagement with community leaders, young people and A-IGG members highlighted the need to include a capacity-building video and flyer to facilitate informed responses to the survey. The video (available at https://bit.ly/3JBCx4W) explains why community input is important and the proposed functions of the anti-racism policy infrastructure. It was recognised that a shared understanding was critical in enhancing quality conversation. Additionally, it was recognised that a shared understanding of the survey was critical in creating mutual understanding. Developing the script for the informational capacity building video was a reflexive process. It involved multiple rounds of feedback from A-IGG SLWG meetings between October 2022 and March 2023. It also involved discussions with all A-IGG members at key meetings. We endeavoured to enable the provision of feedback by providing several routes, including direct emails, comments on live online documents, and live feedback during meetings. Our aim was to ensure accessibility and clarity of language, and to ensure that the messages aligned with the work of the A-IGG.

In policy making, information provision is often used as an initial stage of community engagement[50]. In some cases, this may be the only stage of policy making where the community is engaged. But we aimed to build capacity among community members about our participatory, anti-racism approach. To differentiate between information provision and capacity building, we drew from the existing capacity building work of community organisations. Those organisations, such as IYS, gather feedback from racially minoritised community members. They use this feedback to uplift those members in policymaking spaces.

In our script we:

1. Explicitly acknowledged uncertainty in the development of the new anti-racism infrastructure. For instance, we stated that the proposed functions of the AROS could be modified following co-design processes with community members.
2. Recognised the inequities in power which characterised previous research with racially minoritised communities. Based on the questions we received in our unstructured interviews, we included two sections in our script, entitled with the questions “What happened before and why hasn’t it worked?” and “How will the AROS be different?”.

As the anti-racism infrastructure has been proposed to serve racially minoritised communities across Scotland, we wanted to hear from the widest group of adversely racialised people in this group. Acknowledging the disruptive success of the Five X More Campaign’s Black Maternity Experiences Survey, we also selected an online survey as our instrument of data collection. The Five X survey gathered the birthing experiences of over 1300 Black and Black mixed birthing people in the UK[51]. This was within a research landscape where Black people are often deemed “hard to reach”[52], Furthermore, racially minoritised people have previously used surveys to

[50] https://www.tandfonline.com/doi/abs/10.1080/17448680903162710

[51] https://www.fivexmore.com/blackmereport

[52] https://www.england.nhs.uk/blog/not-hard-to-reach-increasing-diversity-in-research-participation/

communicate their experiences of racism, generally across the UK[53] and more specifically in Scotland[54].

Similar to the development of the video script, creating the online survey was also an iterative process, with numerous reflection-action-reflection cycles informed by conversations with and feedback from the aforementioned groups. Keeping in mind our desire to incorporate an intersectional lens, questions about respondents' multiple identities were included in the questionnaire. The questions encouraged respondents to describe their own identities in terms of "race"/ethnicity, gender, religion, disability, sexual orientation, ethnicity and caring responsibilities. Opportunities were provided for respondents to identify any further personal identities they felt influenced their lived experiences. The aim was to let respondents' complex identities inform their answers around what the AROS should focus on, and how help to establish how communities could be involved with the AROS. **Appendix 2** outlines the survey questions.

PHASE 2 – ONLINE SURVEY AND CAPACITY-BUILDING MATERIALS DISTRIBUTED IN PARTNERSHIP WITH COMMUNITY PARTNERS

In Phase 2 of the research, the co-designed online questionnaire and capacity-building materials (flyer and video) developed in Phase 1 were distributed to the widest possible group of racially minoritised people in Scotland. Hence, we did not implement an upper limit when it came to sample size. Convenience sampling was implemented, with community members and organisations helping to disseminate the survey. Additionally, we incorporated snowball sampling, where those with an awareness of the survey were encouraged to share it with others potentially interested respondents. The survey was open for 7 weeks, from 18 March 2023 to 6 May 2023.

A shared understanding about the research was promoted:

Engagement with community leaders in Phase 1 indicated the lack of trust in further research on racism in their communities. Consequently, a video and flyer were created explaining why previous initiatives had achieved little progress and the significance of the potential impact of the AROS. By promoting a shared understanding of the research, the video and flyer aimed to ensure better informed responses were submitted.

[53] https://eprints.gla.ac.uk/102610/

[54] Meer N. What do we know about BAME Self-reported Racial Discrimination in Scotland? In: Davidson N., Liinpää M., McBride M, Virdee S, eds. No Problem Here. Understanding Racism in Scotland. Luath Press; 2018.

These resources were translated into 25 languages and were uploaded onto a website for easy access by respondents. For the translations, we worked with a commercial organisation with experience of translating for the Scottish Government. Additionally, we utilised networks in racially minoritised communities in Scotland, meaning community translators were recruited for languages not offered by the commercial company. The same translation processes were implemented for both community translators and commercial translators, and transparency about payment was maintained. The community translators were paid the same as the commercial translators.

The survey was circulated in collaboration with community organisations:
An email was distributed to 600 community organisations and anti-racism activists in Scotland from our contacts list which we built through conversations with AIGG members and community partners. Contacts from the Scottish Government Equalities Stakeholders list were also included. The email explained the purpose of the survey, provided links to the resources mentioned above, and asked the recipients to circulate the survey to their networks (a copy of the email is available in **Appendix 3**). The survey was openly accessible via an email link to anyone who wished to complete it. We did not directly contact potential respondents.

Community researchers took the survey and capacity-building materials physically into communities, to places where racially minoritised people gather:
Jezreel Consultancy LTD was commissioned to promote engagement with the survey using 15 community researchers located in diverse locations across Scotland. The researchers were active members of minoritised community groups. Some of these individuals volunteer or work with organisations across Scotland, typically in the third sector. 15 community researchers in diverse locations across Scotland reached out to engage community members in their normal gathering places. This included community organisation events, barber shops, hairdressers, churches, and specialist food shops. The researchers came from several communities and cities across Scotland including Glasgow, Aberdeen, Edinburgh, Dundee, Stirling, Greenock, Fife, Falkirk, East Kilbride, West Lothian, Ayr and Motherwell.

Following a briefing session with the community researchers, during which they watched the short video clip and read the accompanying information sheet, one-to-one meetings were held with each researcher. This provided a more in-depth understanding of the research, and the researchers had the opportunity to ask questions on any area of the research. It is worthy of mention that the brief was quite clear. Generally, questions from the researchers bordered on how the repository will work in practice, and how to avoid duplication of efforts by government agencies and researchers.

The community researchers shared the survey link across platforms, groups and during community events. The researchers in Glasgow reported visiting local Asian and African shops to recruit participants and/or administer the survey. Leaders of community groups across Scotland also helped to promote the survey across their WhatsApp groups.

Data collection by community researchers commenced on the 12th of April 2023 and ended on the 7th of May 2023, during which time they gathered a significant number of survey responses.

Data security was safeguarded:

The survey circulated to community organisations and activists outlined the data governance procedures in place for this research (**Appendix 4**). As part of the survey, respondents were informed their personal data would be collected and what data security processes were in place. MS Forms was used for its GDPR compliance, versatility, and cost-effectiveness. Using Glasgow Caledonian University password protected and encrypted devices provided additional security for the data collected.

Listening tours were organised in collaboration with partner community organisations:

A listening tour was organised between April and May 2023 in collaboration with partner community organisations, who invited community members and facilitated discussions. The sessions lasted 1.5 to 2 hours and were conducted in-person and/or virtually at the usual meeting locations of our community partners. These sessions allowed community members to collaboratively provide responses through discussions with their peers.

The aim of the listening tour was to promote engagement with the survey, and to respond to any questions that arose from the material shared about the research, particularly the video. Emphasis was given in the discussion to two of the questions in the survey, namely:

- What else should the Observatory be focusing on?
- How else do you think community members can be involved with the Observatory?

An important secondary aim of the listening tour was to build relationships with community members, given the history of community research and policy development around “race equality” with very little to no follow-up. One of these relationships resulted in an invitation to discuss the research on a radio show, which generated an additional opportunity to promote the survey, and distribute the information from the capacity-building materials.

The locations of our listening tour sessions were guided by:

1. A crude spatial analysis of where racially minoritised people live and work in Scotland was conducted using data from the Annual Population Survey (APS). The APS has the greatest coverage of any household survey and provides data on the percentage of "ethnic minority" residents in small geographical areas in

the UK[55]. The data from the latest release of the survey on 11 Oct 2022 were used. The chosen geographical scale for mapping was Travel to Work Areas (TTWAs), which represent areas in which most people both live and work[56]. Official UK government digital vector boundaries for TTWAs were used for mapping[57]. Mapping was conducted using R Studio (Version 4.0.3)[58], with the tidyverse, sp, sf, rgdal, maptools and broom packages. The final map is shown in Figure 2.

2. Cross-checking potential sites with our community partners to identify any additional, or neglected, areas for listening tour sessions.

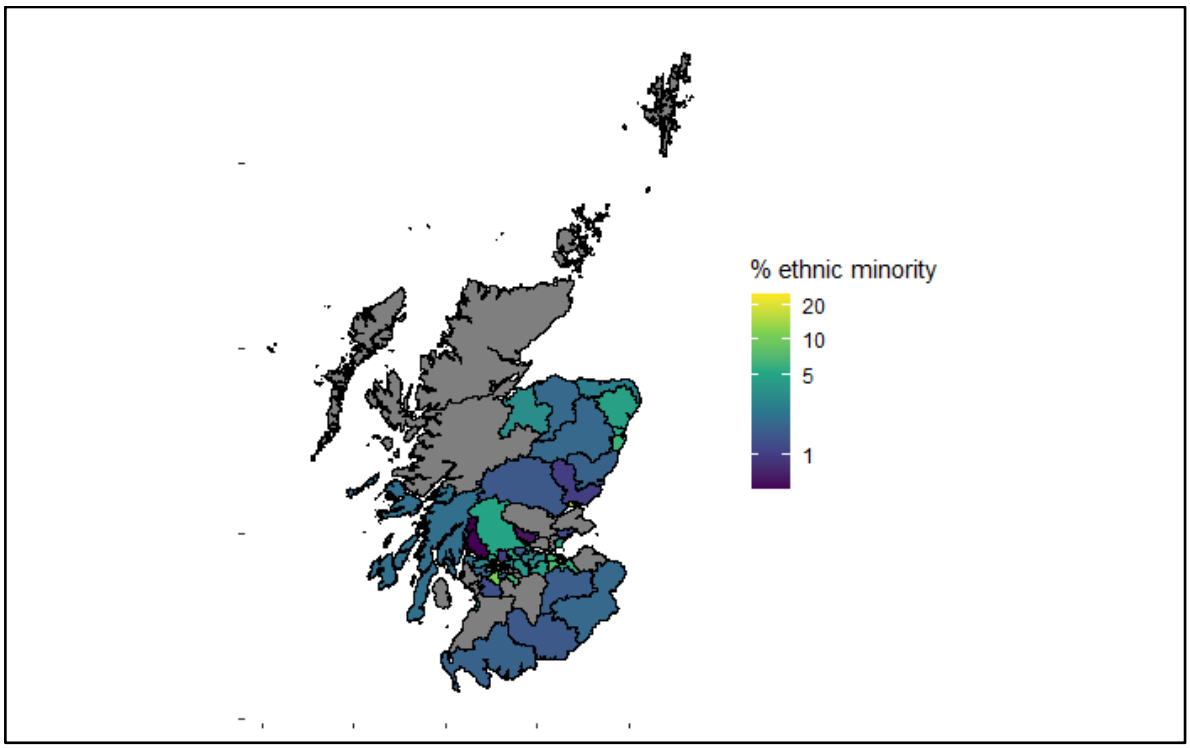
55 https://www.ons.gov.uk/employmentandlabourmarket/peopleinwork/employmentandemployeetypes/methodologies/annualpopulationsurveyapsqmi

56 https://www.ons.gov.uk/employmentandlabourmarket/peopleinwork/employmentandemployeetypes/articles/traveltoworkareaanalysisingreatbritain/2016

57 https://www.data.gov.uk/dataset/7a8db0b1-40bd-4c07-8136-25c5a372428b/travel-to-work-areas-december-2011-full-clipped-boundaries-in-united-kingdom

58 R Core Team (2021). R: A language and environment for statistical computing. R Foundation for Statistical Computing, Vienna, Austria. https://www.R-project.org

Figure 2: Map of the percentage of "ethnic minority" residents in Travel to Work Areas across Scotland (data from Annual Population Survey 2022)



An intersectional lens informed the design of the listening tour to ensure that those with minoritised identities would be able to participate. We liaised with service-delivery community organisations about the most suitable times to hold events, to ensure maximum participation, and convenience for both participants and the community organisation. To encourage attendance by parents with childcare responsibilities, childcare costs for listening tour sessions were included in the community research budget **(Appendix 5)**. For example, a bouncy castle was hired for the Aberdeen event.

Eventbrite pages accessible to the public were created for each of our listening tour sessions, to advertise the meeting times and places, and to introduce the purpose of our research. The Eventbrite pages were also promoted by our community partners through mechanisms such as emails to our partners' mailing lists, communication through Whatsapp groups, and promotion via our partners' social media accounts.

As indicated in **Table 1** below, attendance at listening tour meetings was relatively low. Community partners acknowledged that various factors contributed to this low turnout. This included an aversion on the part of racialised minority people in Scotland to participate in further research on racism. Additionally, we were subject to short timescales during a busy period for community organisations. For example, many community partners declined our request to organise a listening tour because they had plans for International Women's Day celebrations in March. Additionally, Easter coincided with school closures in Scotland, and several community members were on holiday.

Table 1: Community listening tours – partners, attendance and venue

Date	Location	Community partner	Venue	Attendees
18 March 2023	Glasgow	Radiant and Brighter and Heart of Africa	Glasgow Caledonian University	16
20 March 2023	Inverness	The Scottish Highlands & Islands and Moray Chinese Association (SHIMCA) and Highland Multicultural Friends	SHIMCA Community Cafe	25
15 April 2023	Aberdeen	FACEYOUTH	FACEYOUTH Community Centre	12
17 April 2023	Dundee	Aspiring Women	V & A Museum	20
7 May 2023	Edinburgh	KWISA	Virtual	16

Safe spaces were created for community-engaged research:

Given the harm inflicted previously by research efforts within racially minoritised communities, there was an emphasis on creating safe spaces for engagement. As such, we aimed to be intentional about the choice of location for our listening tour sessions. For example, the V&A Museum in Dundee, the site of our Dundee listening tour, recently recognised Scotland's role in the enslavement and colonisation of racially minoritised people across the world[59]. The session in Inverness was held at a familiar gathering place for attendees - a community cafe frequented by members of SHIMCA. Our Glasgow session attempted to make institutional walls more porous by inviting community members into an academic space. The provision of refreshments from our community partner contributed to attendees' sense of comfort during the tour.

Flexibility in working with different community partners was critical:

The requirements for working with different community partners varied significantly in this study, necessitating flexibility in budgetary and time allocations. Following the unstructured interviews with community leaders, significant consideration was given to budget items required for successful implementation of the research **(Appendix 5).**

For example the Glasgow and Inverness listening tours, on 18 and 20 March 2023 respectively, were organised in partnership with community partners represented on the A-IGG. Due to existing awareness of the nature of the community research, and the tasks involved in organising and running the listening tours among these

[59] V & A Dundee, 2023 Decolonising our galleries: An introduction https://www.vam.ac.uk/dundee/articles/decolonising-our-galleries-an-introduction

community partners, the projected costs were maintained. The Aberdeen event on 15 April 2023 took advantage of recruiting participants from a clientele involved in week-long activities for children during the Easter holidays. However, the Dundee event on 17 April 2023 and the Edinburgh event on 7 May 2023 were organised at very short notice because the initial community partners identified were unable to continue with the events. As such, dedicated recruitment by community consultants was necessary, resulting in increased spending to compensate them for their time.

Additionally, there was uncertainty about the costs of certain items because there was little evidence to show they had been implemented within a community research project in Scotland previously. For example, the initial budget for the translation of flyers had to be reconsidered. Additionally, the translators reported that the task took much longer than outlined in their contract. Financial commitments needed to be fulfilled to maintain trust.

PHASE 3: CO - ANALYSING DATA

Once the data had been collected using the above activities in Phase 2, the survey closed, cleaned, and anonymised. Preliminary coding was then undertaken.

A pilot Community Participatory Action Group (CPAG) analysed the data:

Following a preliminary thematic analysis, we intended to co-analyse the data with a Community Participatory Action Group (CPAG) consisting of 12 - 15 community members. However, it was recognised that setting up the CPAG within a short timescale was likely to cause harm and confusion due to the lack of time available to build capacity around the purpose and process of the community research. It was agreed a "pilot" version of the CPAG would be implemented, with the membership comprising AIGG members, who have lived and learned expertise on racism and its impact on communities. Additionally, AIGG members already had a shared understanding of the community research through the meetings at which the methodology, survey and video were discussed.

An email was sent to the A-IGG prior to the meeting informing them about our planned collaborative approach to data analysis, with a link to the summarised data**.** Google Jamboard was used to collaboratively draw out the key themes from the data.

At the beginning of the co-analysis meeting, A-IGG members present were asked to reflect on their positionality with regard to how their contribution might influence the outcomes of the research. A short paper was shared with the pilot CPAG explaining what a positionality statement is, and examples of positionality statements that others have published. The positionality statements received from members of the pilot CPAG have been collated 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 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.'

POTENTIAL HARMS AND MITIGATING STEPS

Considerations were made regarding the risk of retraumatising study participants through this study. The Australian Human Rights Commission's (AHRC) Guidelines for Working with a Trauma-informed Approach[60] reiterate the trauma caused by racism and racial discrimination has lasting and adverse effects on an individual's functioning and mental, physical, social, emotional, and spiritual well-being.

The harm caused to people from racialised communities by consistent and overwhelming numbers of studies exploring people's lived experiences of racism were recognised. The significant "consultation fatigue" expressed by racially minoritised people from participating in multiple consultations, often led by public sector bodies, have inspired minimal tangible change[61]. This highlights the central role played by policy processes in maintaining and perpetuating racialised trauma.

In light of the above, this study focused mainly on structural racism and the resultant racialised inequity in outcomes, not on people's lived experiences of racism. To maintain this focus, the video and flyer outlined the structural actions taken for "race equality" in the past (e.g. governmental policies) and why they had not worked. The capacity-building materials also emphasised that community members' perspectives were important to embed accountability into the upcoming anti-racism infrastructure.

This study incorporated the AHRC[62] trauma informed guidelines, embedding the five foundational trauma-informed principles, namely: safety, trustworthiness, choice, collaboration, and empowerment. It recognised the widespread impact of trauma and the way that trauma impacts people from diverse backgrounds differently. The study respected trauma-informed responses refracted through various, sometimes

[60] https://humanrights.gov.au/sites/default/files/ahrc_sr_2021_8_trauma-informed_approach_a4_r2_0.pdf

[61] Coalition for Racial Equality and Rights, 2020. Anti-racist policy making: Learning from the first 20 years of Scottish devolution." The Scottish Government, 14 September 2021, https://www.gov.scot/publications/crer-ant-racist-policy-making-scotland-review/. [Accessed 12 December 2022]

[62] https://humanrights.gov.au/sites/default/files/ahrc_sr_2021_8_trauma-informed_approach_a4_r2_0.pdf

overlapping identities. These identities were informed by culture, ethnicity, gender, age, sexual orientation, ability, and the socioeconomic status of participants.

Additionally, partnering with community organisations to conduct our study raised the potential for the study to draw resources away from their work. This risk was strongly communicated by some of the community leaders with whom we engaged. Even with community-engaged research, there is a risk that vulnerable communities are exploited by the research process, particularly in consideration of the power differential between academic institutions and community organisations[63]. As such, any initial planning meetings held with community partners involved an explicit discussion of the time commitment required, and the compensation expected for the use of their time and skills.

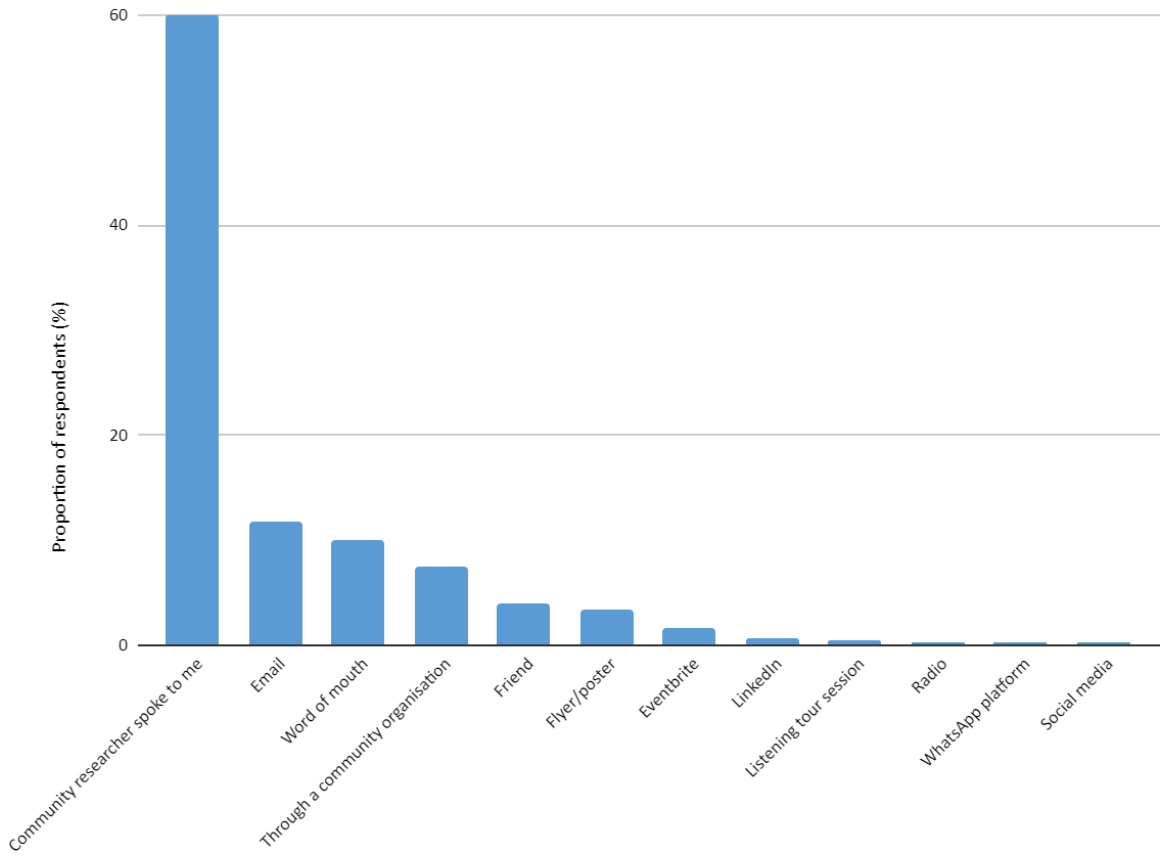
Participants were informed that they were free to withdraw from the research process and cease to participate at any point, if they felt an activity was harmful. We clarified that withdrawing from the research process was permitted, and thus would carry no penalty.

[63] Cargo, M. and Mercer, S., 2008) SL. The value and challenges of participatory research: strengthening its practice. Annu Rev Public Health. 2008; 29:325-50. doi: 10.1146/annurev.publhealth.29.091307.083824.

FINDINGS

1. How did you hear about this survey?

Figure 3: How respondents heard about this survey



The majority (60%) of survey respondents heard of the survey through community researchers. These researchers included both the report authors and the researchers commissioned by the authors through Jezreel Consultancy. Around 10% of survey respondents had come across the survey via an email or word of mouth, 7% through a community organisation, and a few community members had encountered the survey via a number of online and media platforms (e.g. social media, Eventbrite, LinkedIn, radio, and WhatsApp). Although the proportion of respondents who answered “Listening tour session” (0.4%) is low, the respondents who completed the survey during listening tour sessions provided a number of different answers to this question, such as “Community researcher spoke to me”, “Through a community organisation”, “Eventbrite” and “Word of mouth”.

2. In what areas should the Observatory map previous and current work on racism and antiracism?

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

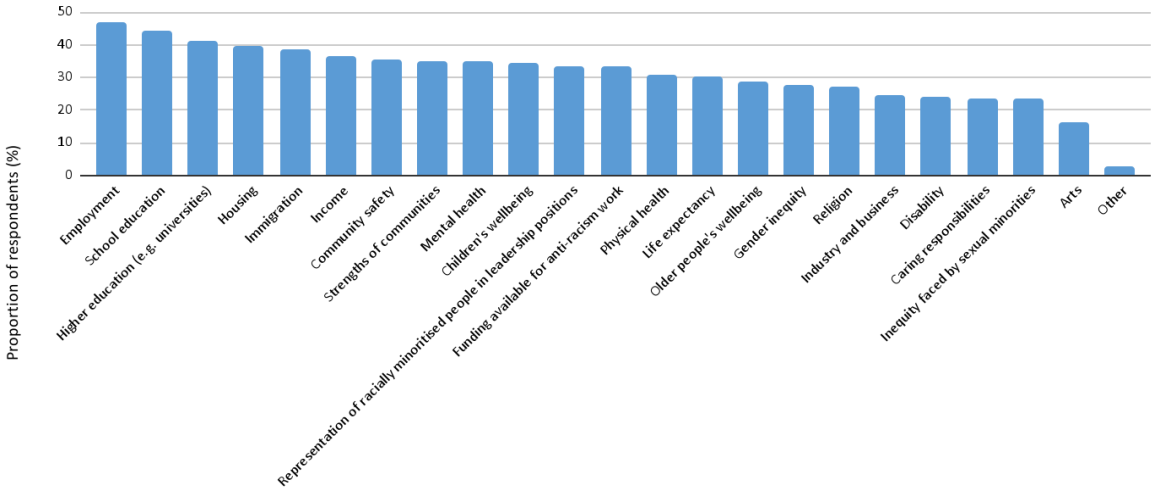
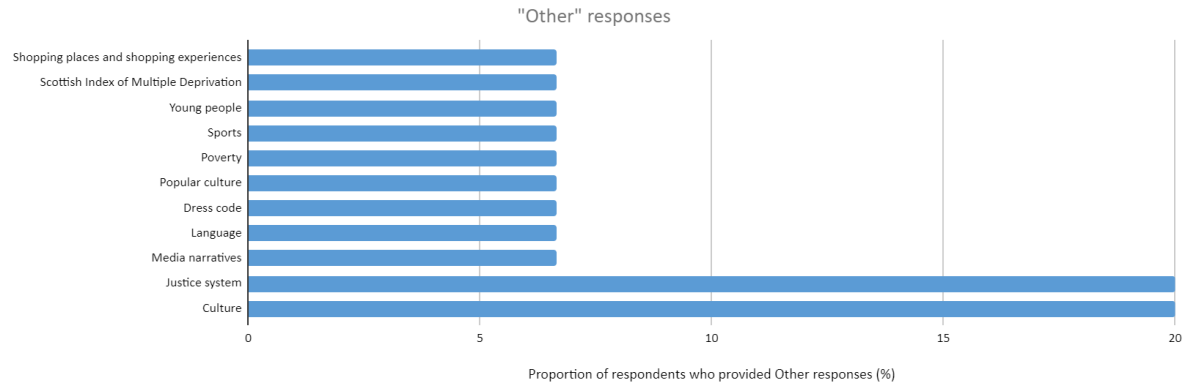


Figure 5: Other areas for mapping previous and current work on racism and antiracism



A notable proportion of survey respondents felt the AROS should map work on racism and antiracism across the whole range of areas detailed, from business, employment and education to health, housing, immigration, children's and older people's wellbeing, community safety, community strengths, disability and caring responsibilities, inequities faced by sexual minorities and religion. The most popular responses to this question were employment (47%), followed by school education (44%), higher education (41%), housing (40%) and immigration (39%). **Figure 4A** does not indicate any particular outliers in the responses. A few respondents (n = 15) provided certain options which were not listed in the question (**Figure 4B**), including poverty and the Scottish Index of Multiple Deprivation, the justice system, culture, popular culture, dress code, language, media narratives, sports and young people. We note that

"young people" was mentioned as a response distinct from "children's wellbeing", which was provided as one of the options.

3. What kind of work on racism and antiracism would you like the Observatory to highlight?

Table 2: Work on racism and antiracism the Observatory should highlight

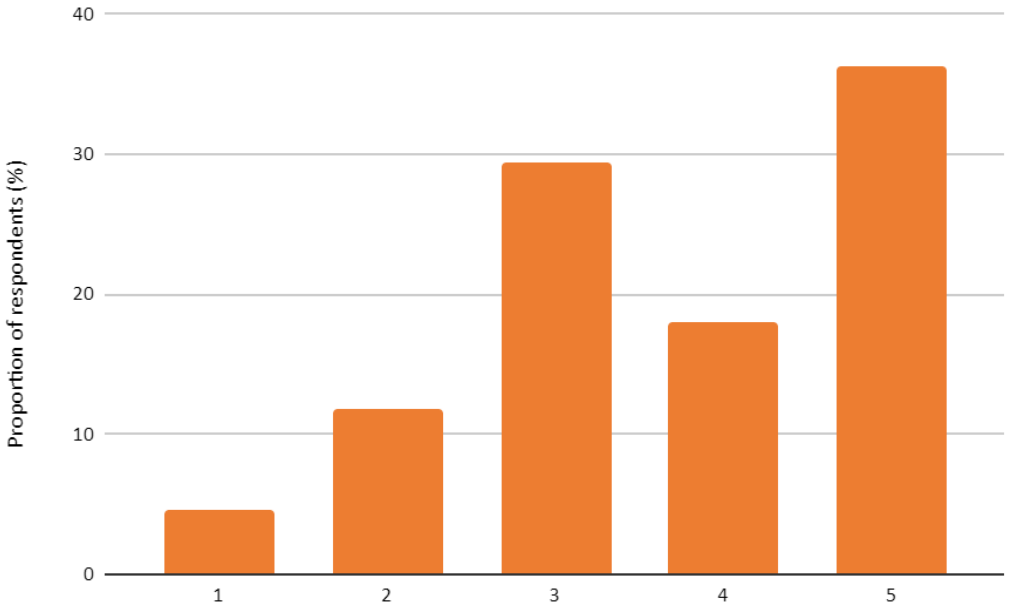
Type of work	Number of responses	Proportion of responses
Community research on racism (e.g. surveys, meetings, polls etc)	316	59.96%
Research carried out by public sector organisations on racism and antiracism (e.g. NHS, schools, colleges, universities, local government)	294	55.79%
Efforts to tackle racism in the community (written/audio/video/other format)	293	55.60%
Lived experiences (written/audio/video/other format)	274	51.99%
Research carried out by third sector organisations on racism and antiracism (e.g. non-governmental organisations, charities, advocacy groups)	256	48.58%
Research carried out by private sector organisations on racism and antiracism (e.g. companies, businesses)	235	44.59%
Work done by arts and cultural organisations	153	29.03%
Individual stories and testimonies	5	0.95%
Songs, theatre, school plays, moves, poetry	2	0.38%
Institutional policies, governmental policy documents	2	0.38%
Legal caselaw	2	0.38%
Role models	1	0.19%
Student projects and initiatives	1	0.19%
Complaints reports analysis	1	0.19%
TV	1	0.19%
Social media	1	0.19%
Work done in educating the general public	1	0.19%
Community groups	1	0.19%
Work done to educate/create awareness in schools and colleges	2	0.38%
Efforts to tackle racism within organisations	1	0.19%

Nearly two thirds of respondents (60%) wanted the AROS to highlight community research on racism and antiracism, and over half of the respondents wanted the AROS to map efforts to tackle racism in the community (56%) and lived experiences of community members (52%). Respondents also recognised the importance of research conducted by public sector organisations such as the NHS and schools (56%), third-sector organisations (49%) and private sector organisations (45%). Nearly a third of respondents indicated that the AROS should map work done by arts and cultural organisations (29%). The other responses provided to this question are also

noteworthy, including legal caselaw - mentioned independently by two respondents - and analysis of institutional policies, including governmental policy documents.

4. 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).

Figure 6: Should community work and experiences on racism and antiracism to be included in the Observatory?



Over half of the respondents indicated either a desire (option 4: 18%) or a strong desire (option 5: 36%) for their work on racism and antiracism to be included by the AROS. Only a minority indicated that they would not like their work to be mapped by the AROS (options 1 and 2: 16%). 29% of respondents chose the neutral option 3.

5. What else should the Observatory focus on?

In the survey, questions 5 and 6 were open-ended free text questions where community members provided their thoughts on what else they felt the AROS should focus on, and how else they felt communities could be involved with the AROS. We have provided illustrative excerpts from this qualitative dataset with the exact words that respondents used below.

In response to question 5, community members highlighted specific intersections and types of discrimination not previously mentioned in the survey that they felt the AROS should focus on. These included workplace racism, ageism, disability and accommodations for disability (**Quote 1**), sexual orientation, caring responsibilities, poverty (**Quote 2**), profiling and minority groups within diverse communities. Certain respondents referred to the experiences of specific communities (**Quote segment 3**), including Black communities, Chinese communities and people seeking asylum. A number of respondents mentioned particular industries that they felt the AROS should pay attention to, such as the acting sector (n = 18 respondents) and the music sector (n = 32 respondents).

Quote 1: "Discrimination and exclusion at the intersection of race and disability."

Quote 2: "Impoverished communities who experience racial biases and assumptions."

Quote segment 3: "Inclusion of black people in disadvantaged situations.", "More film-making of racism faced by Chinese people."

Several respondents reinforced the importance of areas which were mentioned earlier in question 2 as areas of focus for the AROS, including teenagers and young people, children's wellbeing, older people's wellbeing, religion, businesses and industry (**Quote segment 4**), employment opportunities (**Quote segment 5**), arts and culture, media and social media, leadership roles for racially minoritised people, immigration, housing, the criminal justice system, gender inequity, school and higher education. A respondent articulated that the AROS should pay attention to the compounded effects of the economic barriers faced by racially minoritised people through their life course, including the attainment gap in schools, funding (unspecified), and employment opportunities (**Quote 6**). Furthermore, particular health-related areas were highlighted for consideration, including hospitals, dentists, drug use and mental health.

A number of new areas were reported in response to question 5 which were not present in the responses to question 2, namely the environment, public places, legal representation, COVID and its impact (**Quote 7**), and the cost-of-living crisis (**Quote 8**).

Quote segment 4: **"Creating enabling environment for minority businesses ", "Policies to improve minority businesses"**

Quote segment 5: **"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."**

Quote 6: **"The economic barriers faced minoritised groups as a consequence of bias. This includes employment opportunities, funding for minorities and attainment gap in schools"**

Quote 7: **"Effect of Pandemics like Covid on minorities and what should be done to avoid these inequalities in future."**

Quote 8: **"It's not just the pandemic, there are other effects just as cost of living crisis and how disproportionately this affects us."**

Education and training, specifically around building racial literacy, were repeatedly emphasised as areas of significance for the AROS. For example, respondents mentioned a number of topics on which they felt AROS should facilitate education, including bystander training, colourism, privilege and power, unlearning racism, internalised racism, internalised colourism, mechanisms of racialisation (**Quote 9**), the effects of racism (**Quote segment 10**) including unintentional harm and unconscious bias (**Quote segment 11**), perceptions of racially minoritised communities (**Quote 12**) and racial literacy in general (**Quote segment 13**).

Quote 9: **"Not just colour as a source of racism...accent etc"**

Quote segment 10: **"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"**

Quote segment 11: **"Explain that racism is not just done by bad people", "Having conversations on how practice racism unknowingly ", "Show impacts of unintended harm"**

Quote 12: **"How small tight knit communities are viewed in my area "**

Quote segment 13: **, "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"**

Certain responses underscored the importance of the proposed repository function of the AROS. As **Quote 14** demonstrates, community members expressed fatigue in

relation to being extensively researched and a desire for existing findings on racism and antiracism to be brought together for decisive action. Two respondents commented on signposting and coordinating antiracism activities (**Quote 15**), and another two respondents indicated that the Observatory should focus on tangible actions and results.

Quote 14: **"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 15: **"Provide a central coordination point for activities happening across Scotland"**

The above aligns with what was expressed by attendees of our listening session in Glasgow. Attendees reported that community members would appreciate clarity about the purpose and scope of any ongoing community-engaged research at the very beginning, and an explicit discussion regarding the benefits that community members will experience by engaging in the research process. Attendees expressed that members of racially minoritised communities have immediate and pressing needs due to structural oppression, and that the energy and labour required to engage with policy infrastructure will need to be justified in terms of how and when it will (ultimately) meet their needs.

Research was another key theme that emerged from the responses to question 5. The Edinburgh listening session participants highlighted the need for data disaggregation to fully appreciate the impact of intersecting oppressions - a specific example given was the poverty level among African women living in Scotland. Survey respondents commented on the importance of decolonising research findings, disseminating research in an ethical and honest manner, and documenting the change resulting from research. In alignment with the responses to question 3, a number of respondents mentioned collating and sharing the knowledge from lived experiences of racism (**Quote segment 16**), and policy analysis of institutional, local government and national government policies (**Quote 17**).

Quote segment 16: **"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"**

Quote 17: **"Focus on the policies made by the councils to ensure they encompass everyone."**

Community members articulated requests for the AROS to be involved in setting and enforcing standards of anti-racism practice. The proposed functions included calling out racist behaviour, sharing best practices (**Quote 18**), proposing targets, monitoring the achievement of targets, and embedding anti-racism practices in institutions.

Quote 18: **"Sharing best practices on anti-racism in different areas"**

A significant number of participants in the Glasgow, Inverness and Dundee listening sessions spoke about the need to make reporting of racism safer and to ensure that it had an impact. Attendees mentioned the importance of considering how to increase safety for particular groups of people reporting racism, e.g. older people who live alone. The shortcomings of current reporting and redress mechanisms for addressing racism in several sectors, such as the education sector, were used as examples to discuss where systemic anti-racism efforts were required. For instance, attendees pointed out that, within public sector institutions, it is still not clear to whom incidents of racism should be reported, and to whom incidents can be escalated if there is inaction. Furthermore, they discussed the lack of feedback around who is informed of the incident once it is reported, and what procedures are initiated as a result. An attendee at the Dundee session developed this further by explaining how the lack of action, accountability and transparency may be related to a lack of knowledge about how to implement existing mechanisms of redress. Accordingly, as the new anti-racism infrastructure is being developed, attendees emphasised the need for adequate resourcing to ensure that 1) people know how the infrastructure works and 2) policies and practices are regularly reviewed for relevance, usability and impact **(Quote 19).**

Quote 19: "There cannot just be 'sleeping documents"

Listening tour participants felt that the evidence arising from any new reporting mechanisms which are put in place could be used to generate a body of anti-racism casework.

Community members reported their desire for the AROS to focus on the Scottish Government, and particularly, the representation of racially minoritised people in the Government (**Quote 20**).

Quote 20: **"How the minority could be part of the government. This would represent their interest more."**

Notably, community emerged as a key theme across a significant number of responses. Respondents articulated their requests for the AROS to focus on community building, bringing communities together and networks of support and care in the community for those who are vulnerable and those who experience racism (**Quote segment 21**). A number of requests were seen for the AROS to engage with communities, which will be further explored in the answers to question 6. Participants specifically mentioned barriers to participation for community members and ensuring that community voices are heard (**Quote segment 22**), although it is not clear from the responses whether the AROS itself should hear community voices and/or facilitate the hearing of community voices by other parties. A few responses centred around the importance of safe spaces for racially minoritised communities (**Quote segment 23**),

outreach to remote communities, and events for communities. Some respondents also highlighted that the AROS should focus on the strengths of communities; interestingly, a respondent suggested creating a live database or map of community groups in the anti-racism space.

Quote segment 21: **"Care in the community for vulnerable minorities", "Community support for racism suffered"**

Quote segment 22: **"Hearing underrepresented people in communities of colour ", "Ensuring that communities experiencing racism are heard ", "Making sure everyone's voices and opinions are heard "**

Quote segment 23: **"Allow time and space to debrief", "Making a safe space environment for the victims "**

Relatedly, a number of responses also focused on resourcing for racially minoritised communities (**Quote 24**), including resources for businesses, mentoring for career development and adequate funding for language accessibility in public services (**Quote 25**).

Quote 24: **"Sustainable financial investment"**

Quote 25: **"Language accessibility budgeted within all public services "**

6. How else do you think communities can be involved with the Observatory?

In the qualitative data gathered from the responses to question 6, community members clearly articulated a desire to be involved in a number of the areas highlighted for the Observatory's consideration in the previous question. These areas included:

1. Education and racial literacy training: Respondents reported that they wanted to be involved with the AROS's work as educators, speaking from their lived expertise on racism to raise awareness of racism and anti-racism strategies (**Quote segment 26**), and developing case studies for education (**Quote segment 27**). Respondents also stated that community members could be involved in disseminating important information through various routes (e.g. dissemination via mobile contact networks, distributing flyers) and locations (e.g. libraries, learning centres, colleges; see **Quote segment 27**). Respondents mentioned several other educational activities in which community members could be involved, including promoting awareness of the AROS, promoting anti-racism messages and developing multimedia educational resources (e.g. a documentary series).

Quote segment 26: **"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 27: **"Case studies in colleges", "Case study docuseries that can be shared in libraries and learning centres"**

Some respondents commented on the need for specific sessions for children and young people, as well as sessions in workplaces (**Quote segment 28**). However, other respondents also uplifted the need for education for a range of audiences, and throughout the life course (**Quote segment 29**).

Quote segment 28: **"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 29: **"...create informal learning opportunities as life-long learning is required to tackle systematic racism", "Develop education tools for a range of audiences"**

Additionally, education and training initiatives for racially minoritised communities were highlighted as important mechanisms through which community members could be involved with the AROS (**Quote segment 30**). Listening tour participants commented on the need for community members to build capacity around the identification of community priorities, while, importantly, recognising the diversity and heterogeneity within communities.

Quote segment 30: **"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"**

2. Research and data collection: Survey responses indicated that community members were keen to be involved with the AROS both as researchers, and as sources of evidence and experiential knowledge (**Quote segment 31**). Respondents articulated the benefits of having researchers from marginalised communities, including the ability to engage or recruit other members of their communities via their links (**Quote segment 32**). Respondents also expressed an interest in being involved in monitoring racism.

Quote segment 31: **"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"**

Quote segment 32: **"researcher group coming from marginalised communities-having link with their community and able to engage them.", "…recruitment for research"**

3. Signposting: A significant number of responses emphasised community members' interest in signposting people who had been adversely affected by racism to appropriate support and services (**Quote segment 33**). This need for signposting, and the coordination of anti-racism activities were highlighted in the responses to question 5 as areas worthy of the AROS' attention. A respondent specifically commented on community members' potential to be involved in the provision of information to those facing a language barrier.

   Quote segment 33: **"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."**

4. Setting standards: Several responses highlighted community members' desire to be involved in developing anti-racist standards and good practices which could then be promoted by the AROS (**Quote segment 34**). In addition to developing good practice, respondents stated that they wanted to be engaged in supporting the implementation of anti-racism practices (**Quote 35**), and the developing measures of success for such practices (**Quote 36**).

   Quote segment 34: **"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 35: **"Offer advice and assistance to supporters in implementing their anti-racism activities"**

   Quote 36: **"How success will be measured based on the lived experience of communities affected"**

5. Support and care networks for vulnerable people, and people who have experienced racism: Respondents recognised the power of community members to support each other in relation to experiences of racism and the practice of anti-racism to promote community safety (**Quote 37**).

   Quote 37: **"Through looking after each other in the community making sure everyone is safe."**

A number of key themes emerged with regard to general comments about how the Observatory should engage with communities. Several responses mentioned the need for transparency, and the principle of co-creation. Respondents shared that the Observatory should be accessible to communities, (**Quote 38**) and should seek active engagement with community members both during their day-to-day activities, and during activities that are of significance to communities (**Quote segment 39**). A significant proportion of participants also commented on the need to create further awareness of the AROS among community members, and the potential to engage with existing organisations to do so (e.g. religious organisations, Interfaith Scotland) (**Quote segment 40**).

Quote 38: **"Making community members have membership cards to the observatory"**

Quote segment 39: **"At all levels from birth to death ceremonies", "Engage people when at their day to day functions"**

Quote segment 40: **"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"**

Additionally, during the Glasgow listening tour, attendees brought up the need for a dedicated communications team to promote awareness of the AROS, including on social media. Edinburgh listening tour participants mentioned that community members would appreciate an online interactive platform where they could be updated about the activities of the AROS.

Respondents outlined several communication routes through which community members could be kept up to date with the AROS' work, including social media, radio, TV (**Quote 41**) and music.

Quote 41: **"morning shows BBC"**

Next, respondents stated clearly that they wished for community members to be given opportunities to be directly involved as a member of the AROS' Team (**Quote 42**) and to be paid for their work (**Quote 43**). In particular, certain participants mentioned community members should be involved in the Observatory's decision-making, (**Quote segment 44**) and should be offered opportunities to ask questions regarding the Observatory (**Quote 45**).

Quote 42: **"Giving opportunities to members of the community to be a part of the observatory team."**

Quote 43: **"...paid employment"**

Quote segment 44: **""By carrying the communities along in decision taking", "Steering groups and consultations with the Observatory to ensure needs of communities are centred"**

Quote 45: **"Communities can be involved with the observatory by asking questions"**

At our Glasgow listening session, attendees emphasised the importance of transparency regarding payment for work done by community members, including appropriate payment for time, childcare, transport etc. At the session in Inverness, participants stated that funding work already being done by community organisations which deliver services to racially minoritised people, should be a key mechanism by which communities are involved in the AROS. An attendee at the Edinburgh session mentioned that it would be helpful to monitor the allocation of public sector and philanthropic funding (e.g. grants) to community organisations led by racially minoritised people, with a view to generating process change and not just as a tick-box exercise for reporting purposes. They emphasised that the process of tracking resource distribution needed to be ongoing.

Certain responses demonstrated an awareness of research fatigue and distrust among community members, stating that the AROS should engage in specific efforts to build trust and establish respectful communication with communities (**Quote segment 46**). Provision of feedback following the gathering of community perspectives was noted to be conducive to a respectful relationship with communities (**Quote 47**). Listening tour attendees mentioned transparency as a key feature of building sustainable connections with community groups. They felt that community members would want to know about the processes and practices being used to bring them in (e.g. Who was contacted, and why? Whom did their contacts reach out to, and why?).

Quote segment 46: **"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 47: **"Feedback should be provided once surveys are completed and analysed. That way the community feels engaged and respected"**

Respondents also shared their thoughts on what safe spaces for dialogue could look like (**Quote segment 48**) These thoughts ranged from events such as open days and barbeques, to focus groups and reaching out through established community clubs. In addition, some respondents wished for the AROS to facilitate direct communication and/or collaboration between communities and specific institutions, such as the police (**Quote 49**) and the government (**Quote 50**).

Quote segment 48: **"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"

Quote 49: "The community should work along with police on how to improve racism"

Quote 50: "By holding a meeting and discussing directly with the government"

A notable number of responses emphasised the importance of local representatives and community champions for the establishment of links with communities (**Quote segment 51**). As highlighted above, community champions could also be involved in encouraging other community members to contribute their lived experiences for educational initiatives (**Quote segment 26**), participate in or conduct research with the AROS (**Quote segment 32**), and provide feedback about the AROS' work to community members (**Quote 47**).

Quote 51: "Be connected and present through local links", "A show of support from important figures"

Survey respondents brought up particular groups of people that they felt the AROS should engage with. A few responses mentioned engaging with students, young children and young people **(Quote 52)**. Others stated that the AROS should involve older people **(Quote 53)**. However, it was not clear from the survey responses whether participants were referring to racially minoritised young and older people. Attendees at our Glasgow listening session articulated that it is important to hear from racially minoritised young people as they are having to repeatedly face racism in their communities, places of education and work.

Quote 52: "Talking to young people. They will be able to spread the message further"

Quote 53: "Involve the older generations- they still have very conservative ideas and sometimes misinformed for instance they may ask questions that can seem offensive"

Some survey responses mentioned that the AROS should engage with community groups in general, but interestingly, a respondent highlighted the need for engagement with community groups in areas outside of the Central Belt **(Quote 54)** and another, the need to work with grassroots organisations **(Quote 55)**. Certain community organisations were named by survey participants, the most popular of which was the Chinese Association; this is likely a reflection of the fact that we partnered with SHIMCA for our Inverness listening tour. In line with a response from **Quote segment 40**, a few more respondents stated the AROS should engage with religious

organisations. Other groups mentioned in the responses were multicultural groups, business owners, and migrant workers in Scotland.

Quote 54: "I work with community groups especially women in Aberdeen and we feel isolated so would be happy to engage"

Quote 55: "More representation from the grassroots of the society"

In response to question 6, a small number of survey participants (n = 9) mentioned specific services: support for minority-owned businesses, health services, legal services, employment, mentoring, internships for children, a confidential help line for victims of racism, and further opportunities in general. However, it was generally unclear from the survey responses how the participants felt the AROS should engage with communities in relation to these services. One respondent referred to encouraging community members to participate in skills development for career progression **(Quote 56).**

Quote 56: "By encouraging their members to partake in high skills that would drive them towards a greater career line."

7. What are the barriers you as an individual or organisation face when trying to address racism?

Figure 7: Barriers individuals and organisations face when trying to address racism

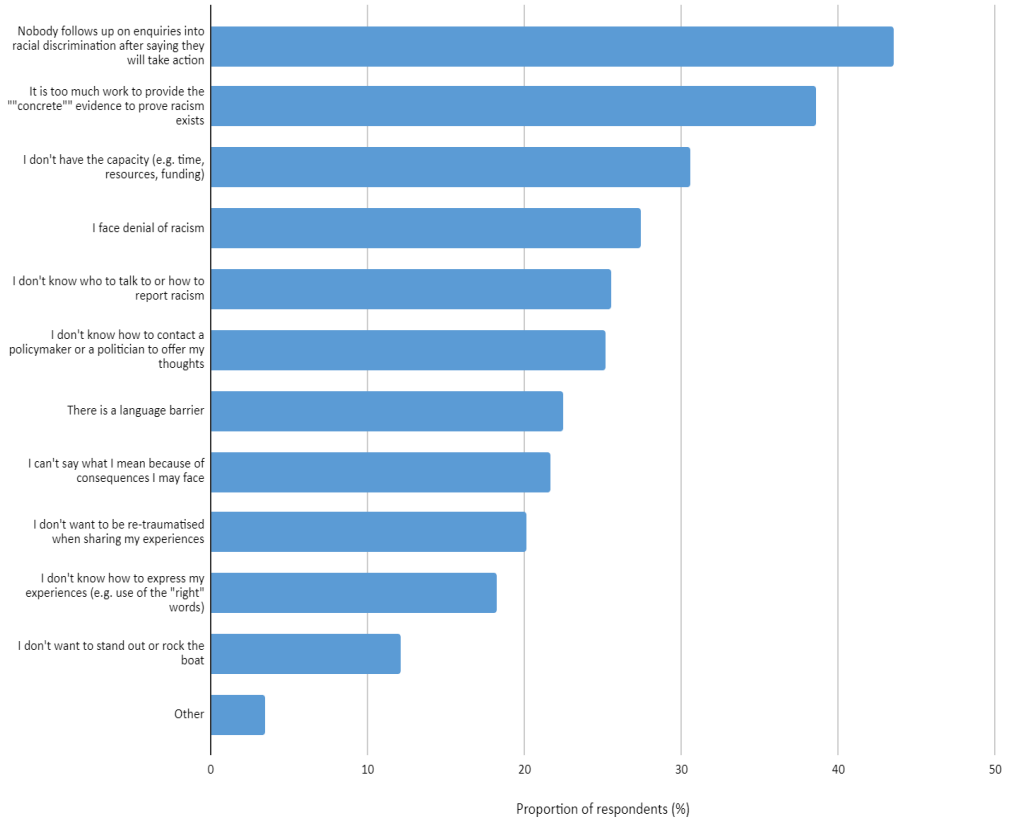
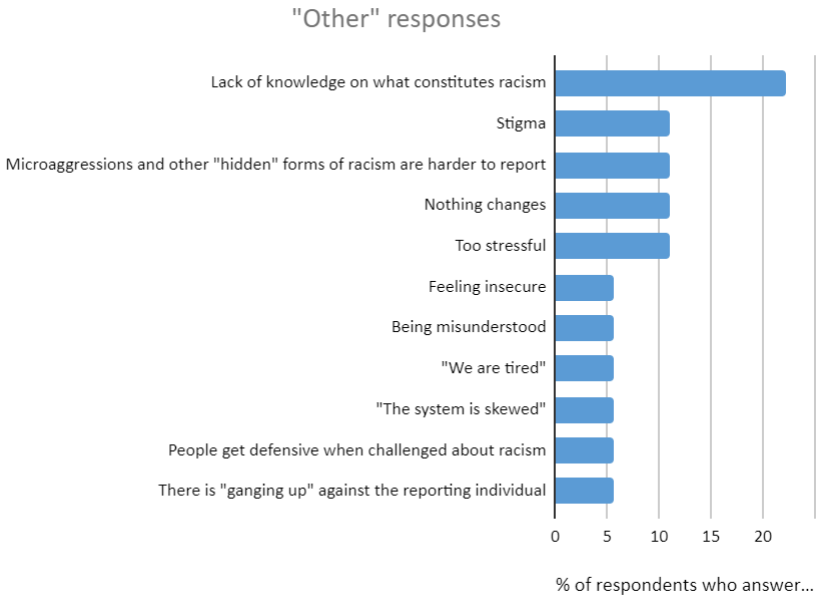


Figure 8: Other barriers individuals and organisations face when trying to address racism



The most common barriers to addressing racism identified by survey participants were:

1. Lack of follow-up after the initiation of an inquiry into racism,

2. The amount of work required to provide “concrete” evidence that racism exists, and
3. Lack of capacity (e.g. time, resources and funding) to address racism.

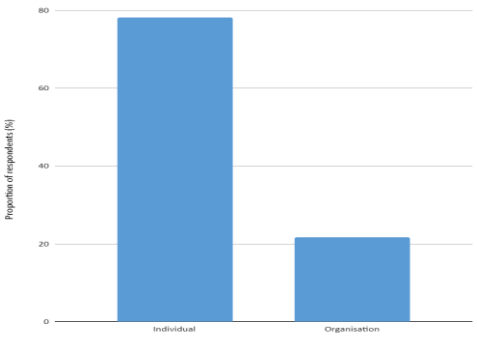
However, a significant proportion of respondents identified with each of the barriers provided as options in this multiple-choice question, as even the least common option was chosen by over 10% (i.e. over 50) survey participants. A quarter of participants did not know how to report racism, or how to contact a policymaker or politician to offer their thoughts on addressing racism. Over 20% of respondents felt there was a language barrier preventing them from addressing racism, and 18% felt they were unable to express their experiences using the “right” words. 20% of respondents expressed that they did not want to be traumatised when sharing their experiences to address racism.

A number of respondents (n = 18) reported other barriers which were not mentioned in the multiple choices **(Figure 8)**, including: a lack of knowledge on what constitutes racism among racially minoritised people; a lack of change; stigma **(Quote 57)**; the difficulty in reporting microaggressions and “hidden” forms of racism; and the physical and psychological impacts of addressing racism, such as stress, insecurity and exhaustion. A respondent expressed feeling threatened when reporting racism **(Quote 58)**, and another mentioned facing defensiveness when challenging people about racism. A participant felt that the “system” itself was not conducive to addressing racism **(Quote 59)**.

Quote 57: “People think I am playing the R card”
Quote 58: “...sometimes there is gang up against the individual”
Quote 59: “The system is skewed”

8. Individual or organisation?

Figure 9: Proportion of respondents responding as an individual and as an organisation



78% of the survey responses were obtained from individuals, and 22% of respondents stated they were responding as organisations.

9. If representing an organisation, what is the name of your organisation?

Question 8 of the survey asked respondents to indicate whether they were responding as individuals or on behalf of an organisation and Question 9 to name of the organisation they were representing. Most respondents (78%) responded as individuals, whilst 22% (115) stated they were representing the organisations outlined in **Figure 10**.

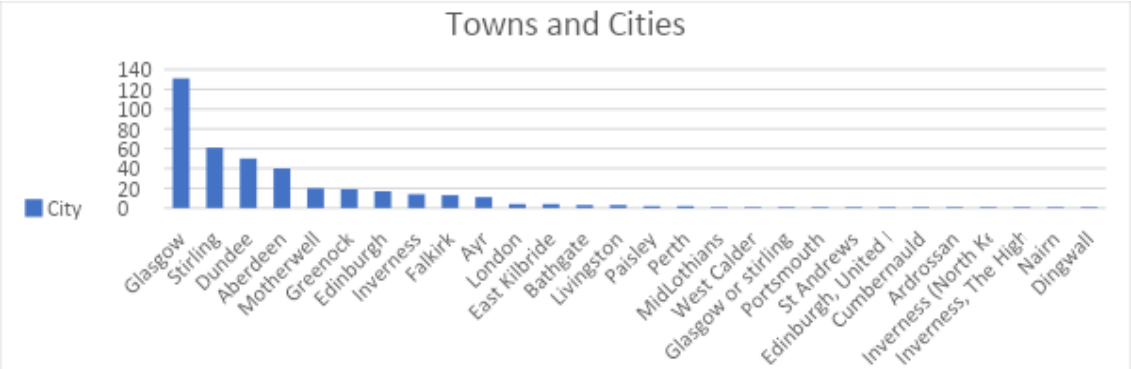
Most of the organisations identified by respondents were large corporate entities, raising questions as to whether the respondents were answering the question as set out. For example, 16 respondents said they were responding on behalf of Tesco Bank, but their responses did not reflect that their responses resulted from a coordinated effort. 8 of the 16 respondents said they were located in Glasgow, 5 in Stirling and one each in Motherwell and Dundee and Ayr, and the respondents in Glasgow were of different age groups and ethnicity. It was therefore difficult to confirm that they were responding on behalf of the same organisation.

Figure 10: Organisations represented in the survey

EM-led Orgs	Service providers	Children/ Young People	Creatives	Education	Public/Private Sector
Knowledge-Bridge	Glasgow Disability Alliance	Children and Young People's Commissioner	The Comedy Unit	Al Maktoum College of Higher Education	Skills Development
Scottish Highlands & Islands and Moray Chinese Association (SHIMCA)	Visioncall	Children's hearings	Creative Dundee	Abertay University*	Business Gateway
Heart of Africa	Falkirk Health and Social Care	Care Inspectorate		African and Caribbean Society	Community Justice
Highland	Health and Social Care	Children Learning		African Student Association	Code The City
Scottish Ahlul Bayt Society	Lickety mums				Business stream
Shields EM Group					Cairn energy
Isaro community initiative					Department for work and pension
The Hope Project					Diversity Scotland
African women's Group Scotland					Farm foods
African Health Project in Fortvalley					Maritime Asset
Nigeria society					Raspikidd
					Royal bank
					Tesco Bank
					Department for business energy
					Salon business owner
					Legal firm owner

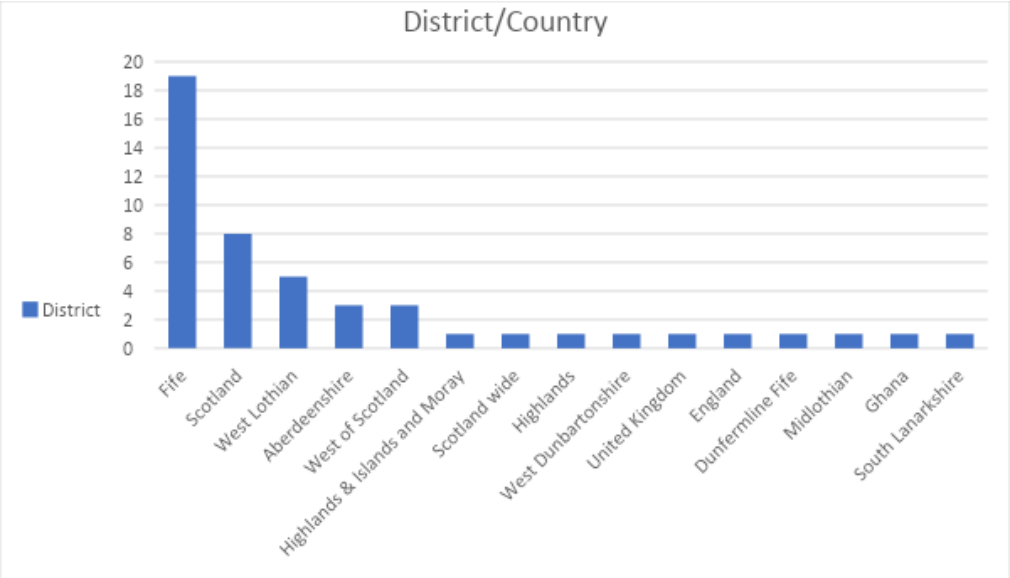
10. What is your location?

Figure 11: location of respondents – towns and cities



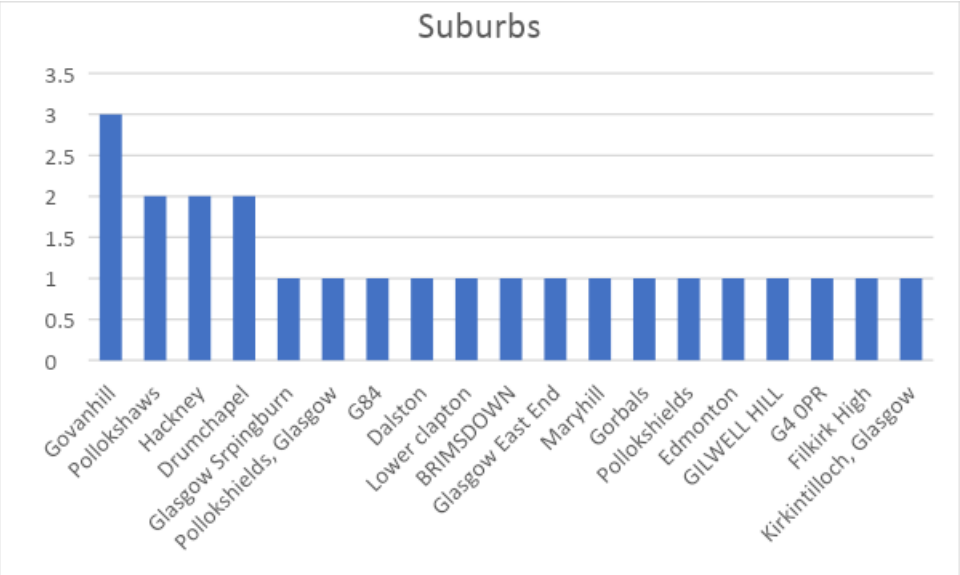
The question on location attracted a response rate of 92%, which indicated the question was accessible and of interest to most respondents. The respondents were dispersed across Scotland, the majority being in Glasgow and the central belt. Whilst some responses named a town or city as outlined in **Figure 11**, others stated a region or country for example North Lanarkshire, and others a country like Scotland and Ghana (**Figure 12**).

Figure 12: location of respondents – regions



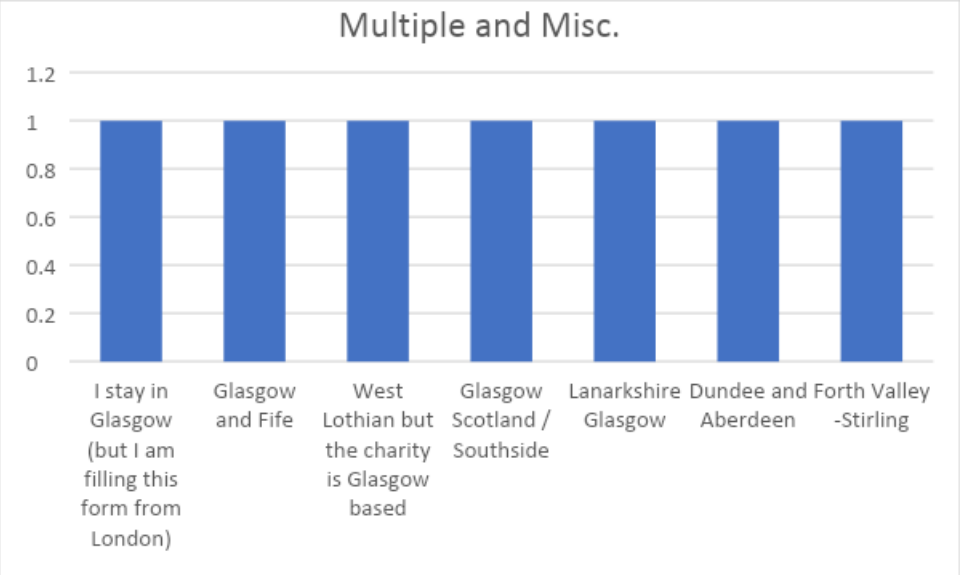
Some respondents chose to identify their location as a district or country. It would be expected that most of these respondents might be responding on behalf of an organisation, but the contrary was true. For example, 9 respondents said their location was Scotland/Scotland wide, but only 2 of them said they were responding on behalf of an organisation. All the respondents who indicated their location as Fife were responding as individuals.

Figure 13: Location of respondents – suburbs



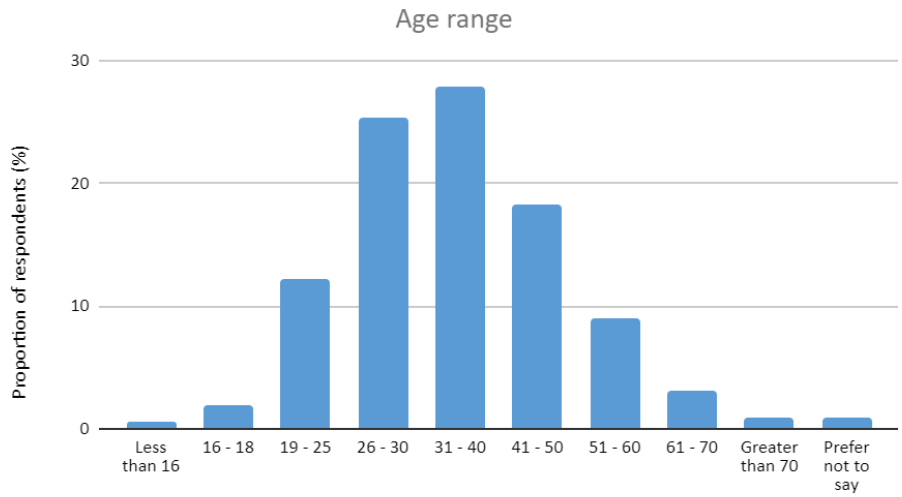
Further still, as displayed in **Figure 13**, some respondents identified the suburb or postcode area in which they were located, whilst others identified with multiple locations as shown in **Figure 14** below.

Figure 14: Location of respondents – postcode



11. Age range

Figure 15: Age range of participants



Two thirds of respondents were aged between 19 and 40 years, with the age range 31 - 40 years being the most popular (28%). The proportion of responses from teenagers (2.5%) was low, as was the proportion of responses from those aged 60 and above (4%).

12. What best describes your race/ethnicity? (Please feel free to self-identify your race/ethnicity.

As expected, a large variety of responses (61 different answers) were received for this question, including 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.

13. Which Census 2021 category below best describes your racial/ethnic identity?

We asked 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. The most common census race/ethnicity reported in our survey was African, Scottish African or British African (36%); followed by Pakistani, Scottish Pakistani or British Pakistani (10%); and then Indian, Scottish Indian or British Indian (6%). A significant proportion of respondents (16%) chose to write in the “Other” option for census categories, with answers which included certain countries (e.g. Togo, Uganda, Angola, Ethiopia, Somalia, Cameroon, Ghana, Nigeria, South Africa, Tanzania) and nationalities (e.g.

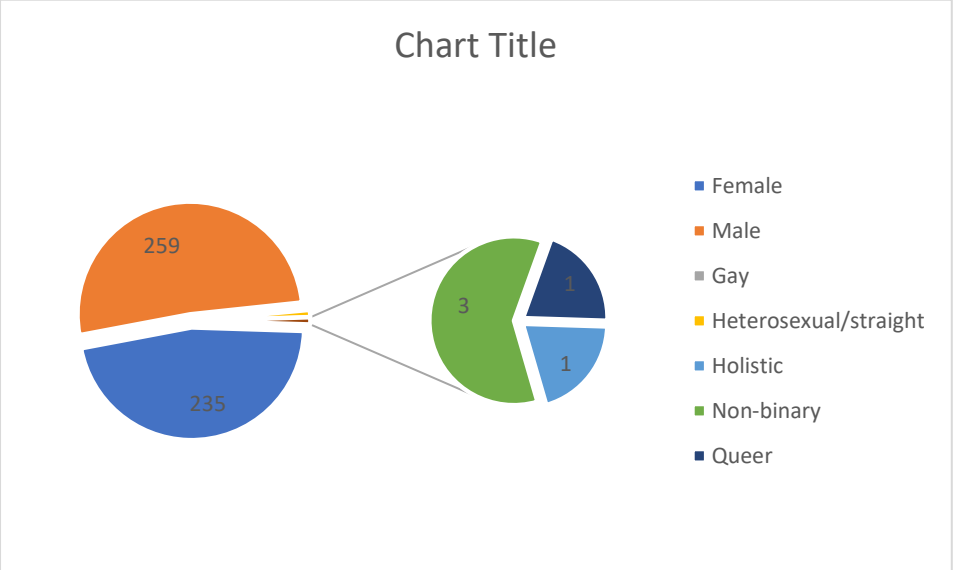
Kenyan, Iranian, English and Iranian), as well as other identities (e.g. Sikh, Kurdish, White Amazigh, “A lot of ethnic mixtures, Irish, Black, Indian”).

14. What best describes your gender identity?

Regarding the question on gender identity, there was a response rate of over 96%. 51% of the respondents self-identified as male and 46% as female. A few people (3) self-identified as non-binary.

However, as displayed in **Figure 16** below, some of the responses given indicated there was some confusion in respondents’ understanding regarding the difference between gender identity and sexual orientation.

Figure 16: Respondents self-identified gender identity



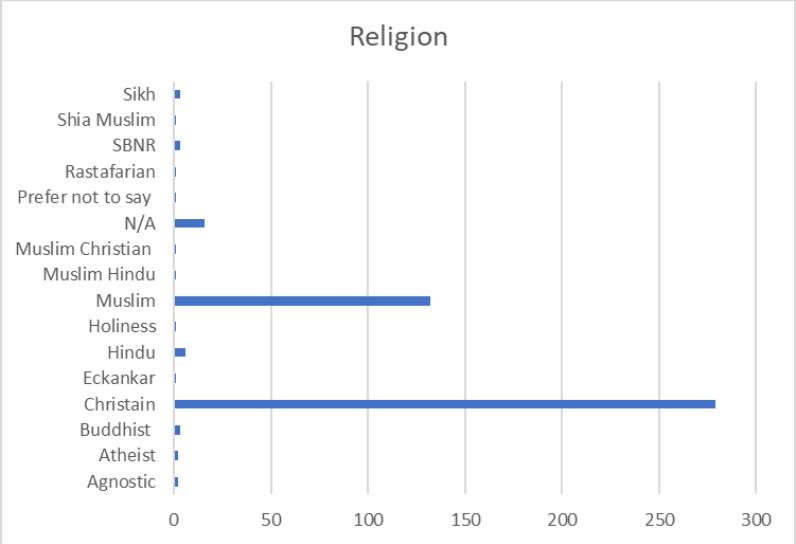
5 respondents identified as heterosexual or straight, 1 person said they were gay, another noted they were holistic while a further one said the question was not applicable to them. It was therefore difficult to gauge whether these 9 respondents identified as a woman, or a man, a blend of the two, or neither.

15. What best describes your religious identity?

Figure 17 displays the self-identified religious identities submitted by 82% respondents. 64% of the respondents indicated they were Christian, while a little over 30% said they were Muslim. 10% of those who said they were Christian identified as Catholic/Roman Catholic, with one saying they were a non-practicing Christian. Similarly, about half of the respondents categorised as Muslim, identified their religion as Islam, with one respondent indicating they were a non-practicing Muslim. Two respondents identified with more than one religion - one was Muslim Hindu and the other Muslim Christian.

Other religions named include Buddhism, Hindu, Shia Muslim, Sikh and Rastafari.

Figure 17: Respondents' self-identified religion



Further still, some respondents did not identify with a religion. Some said they were spiritual but not religious (SBNR), one noted their religion was Eckankar and another identified with holiness. Atheism and agnosticism were identified by 2 respondents each respectively.

16. What best describes your identity as it relates to disability?

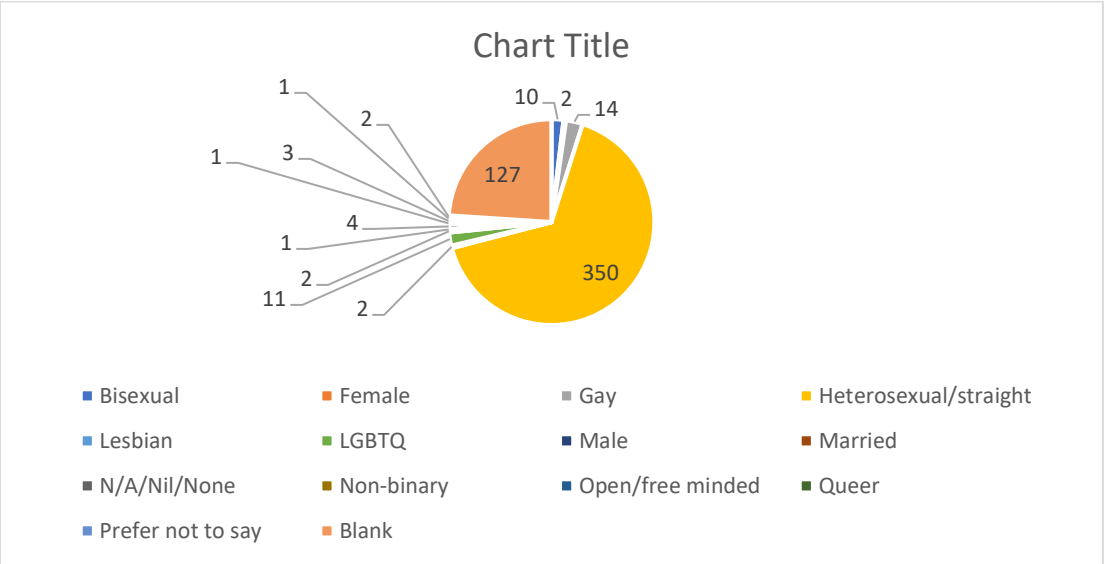
A 33% response rate for the question asking respondents to self-identify their disability was very low. Of the 178 responses received more than 60% indicated they did not have any disabilities. Nonetheless, respondents identified with a wide range of disabilities. The most cited disabilities were physical disabilities (28%), with one respondent specifying they had a metal in their leg that was hardly noticeable. The next most mentioned category of disabilities was learning disabilities (20%), including dyslexia, neurodivergence (17%), and unspecified long-term disabilities (8.6%). Other disabilities identified included speech impairments, including stammering, mental health disabilities, and sensory impairments.

17. What best describes your sexual orientation?

Question 17 allowed respondents to identify their sexual orientation, but the response rate, at 76%, was relatively low compared to the question on gender identity. Whilst most of those who responded indicated they were heterosexual or straight (86%), less than 1% of the respondents indicated they were either lesbian (2), gay (14), bisexual (10) or queer (1). 11 respondents did not identify with a specific sexual orientation - one of them chose to identify with the LGBTQ category and10 others said they were attracted to the same sex or gender.

As illustrated in **Figure 18**, and highlighted in **Question 14** above, there still appeared to be some uncertainty about the terminology regarding gender identity and sexual orientation, with some respondents indicating they were open minded or free minded (3) and one person chose to say they were heterosexual/bisexual. Others said they were male (2), female (2) or (married (1) and non-binary (1).

Figure 18: Respondents' self-identified sexual orientation



Further, as indicated by the **Quote 60** below, there seemed to be some hostility towards asking people about their sexual orientation. Almost a quarter of the 531 respondents (127) left the question blank and about 1% decided the question was not applicable to them or said they preferred not to give a response.

Quote 60: "Don't like this question, why do you want to know, what is the benefit?"

18. What best describes your identity as it relates to caring responsibilities?

Table 3 summarises the caring responsibilities influencing respondents' identities. Family caring responsibilities, often under specific relationship categories, were cited the most, with caring responsibilities for children and parents being most frequently identified. Notably, **Quotes 61 - 64** below indicate, size of family, work, sickness and being mixed race significantly influenced respondents' lives.

Quote 61: "I have three mixed boys"

Quote 62: "I live in a large household with caring responsibilities"

Quote 63: "I have 3 children and my wife has cancer"

Quote 64: "I care for my mum who has cerebral palsy but I still go to work"

In addition to family caring responsibilities, other caring responsibilities self- identified by respondents were work and community related. For example, some respondents were care workers and others indicated specific caring responsibilities like cooking and shopping. Regarding community caring responsibilities respondents suggested

'caring' was a collective responsibility across the community as indicated by **Quote 65**.

Quote 65: "I come from a culture where we are all carers"

Table 3: Self-identified caring responsibilities

Who is cared for?			
Children Parent for under 16 Carer/guardian I have children One young child I have a daughter 13 yrs I have three mixed boys One child > 16 I have three children I have three children at home with me		**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 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
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		**Cultural/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
Siblings I care for my half siblings		**Work related** Care worker Cook House work and shopping	Personal care Physical care I care for a client in their home
Spouse Care for husband		**None** No caring responsibilities	Non-carer None

19. What other personal identities influence your lived experiences?

Figure 19 below outlines the key themes emerging from the data with regard to the other self-identified personal identities influencing respondents 'lived experiences. Quite a range of identities had already been discussed, therefore 164 people out of 531 total respondents offering additional information indicates there was relatively good engagement with the identity questions.

Personal characteristics and capacities

(Inter)personal traits and capabilities were the most cited characteristics influencing respondents' lives. As exemplified by the **Quotes 66 - 68** below, some of these traits included the lack of confidence, being unsociable and non-conformable. Other respondents indicated being introverts and lacking political agency, as well as living in Scotland as racially minoritised people, impacted their lives.

Quote 66: "I have very little confidence in myself so this affects taking opportunities"

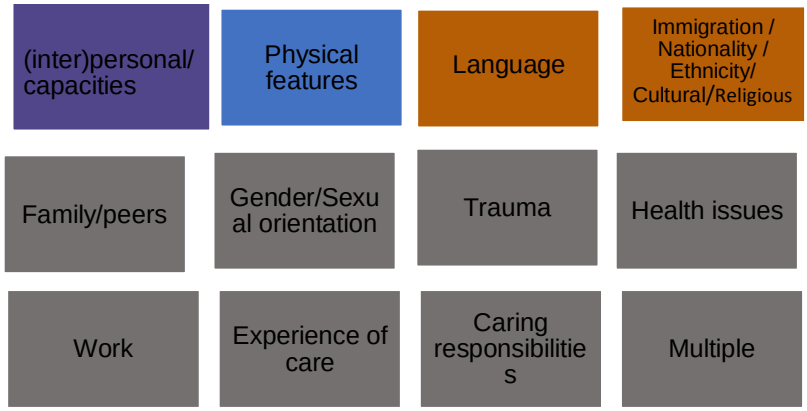
Quote 67: "Unsure how to express all my experiences at one time. However, my life and time in Scotland has shaped my identity today"

Quote 68: "I have always felt I didn't fit anywhere, and I didn't see a reflection of myself in others"

Interpersonal relationships also influenced respondents' lives. 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. Additionally, feeling respected was important, as poor interactions affected their day to day lives.

With regard to capabilities, accountability for failure, overcoming bad habits and biases, competition, leadership, establishing a routine were said to influence respondents' lived experiences.

Figure 19: Other identities influencing respondents' lived experiences



Physical features

Respondents indicated their physical features influenced how they experienced their daily lives. For example, **Quotes 69 - 72** below illustrate some of the physical characteristics identified to impact respondents' lives.

Quote 69: "I have an afro"

Quote 70: "My skin colour"

Quote 71 "I have been victimised because of how I look"

Quote 72: "My physical disability and skin"

Trauma

Regarding trauma, of attributes mentioned as impacting respondents' lives, racism was the most cited challenge, for example the quotes below.

Quote 73: "I have suffered racism first hand- I got beat by the police who broke my tooth"

Quote 74: "I have suffered racism and I don't trust the authorities"

Quote 75: "Have worked in anti-racism, equality with the education sector. Brought up in Glasgow, subjected to personal and institutional racism"

Quote 76: "I have been a victim of racial abuse and didn't know who to report it to"

Other trauma related issues stated by respondents included pain and injuries.

Language

Quotes 77 - 79 indicate that language issues influenced respondents' lives. In particular, accents were highlighted as a major barrier to securing work, including running businesses.

Quote 77: "I have a strong Nigerian accent and I feel this differentiates me immediately I start talking"

Quote 78: "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 79: "My way of speaking has affected me"

Gender identity /Sexual orientation

Intersecting identities of race/ethnicity, gender and sexual orientation negatively impacted on respondents' lived experiences as suggested by **Quotes 80 - 81**. For example, some respondents indicated being black and open minded about people's sexual orientation led to them being looked down upon.

Quote 80: "As a gay black man, it's hard enough so I face prejudices everywhere, which can be very frustrating and hurtful"

Quote 81: "Living as an ethnic minority / LGBTQIA supporter"

Work environment

Work related capacities and challenges were identified to influence respondents' lives. In particular, the ability to achieve their goals, learn from failure and career changes were suggested to impact on their lives. For example

Quote 82: "Where I work, sometimes the more difficult physical tasks are given to people of colour. We don't find that encouraging"

Quote 83: "It's very difficult breaking into the tech sector especially with little or no experience"

Office politics, including menial tasks being mainly assigned to adversely racialised people as indicated by **Quotes 82 - 83** were noted to impact respondents' lives.

Family and friends

Family and friends were noted to contribute to how respondents experienced their daily lives. **Quotes 84 - 86** below indicate growing up in Scotland and becoming a father influenced some respondents' identities. Marriage breakdown as well as being part of a mixed-race family were said to impact respondents' lives.

Quote 84: "As a father and having grown up In Scotland. This has shaped my identity"

Quote 85: "Part of Nigerian/Scots family"

Quote 86: "Divorce and separation"

Intersecting identities

As indicated by **Quotes 87 - 89**, respondents recognised that intersecting identities shaped their lived experiences. Some respondents suggested that living in Scotland attracted multiple characteristics that influenced their lives. For example, skin colour and language challenge, immigration status, nationality, gender and single parenthood, as well as disabilities and skin colour were mentioned together.

Quote 87: "So many. Been in Scotland for over 20 years. So many"

Quote 88: "Have worked on anti-racism, equality with the education sector. Brought up in Glasgow, subjected to personal and institutional racism"

Quote 89: "Immigrant/Chinese/Female/Mom of 2 / Asian/Chinese/immigrant/single parent"

Other personal identities considered by respondents to influence their lived experience include experiences of foster care which included multiple experiences of rough-sleeping and homelessness. As indicated by the **Quote 90** below, socio economic factors also played a role in shaping respondents lived experiences.

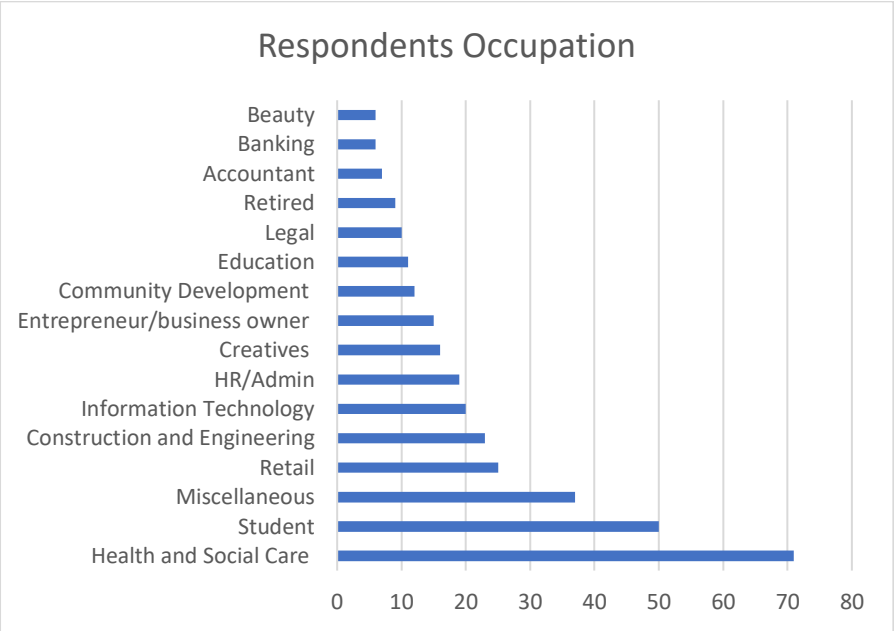
Quote 90: "Lack of opportunities especially as my family isn't educated. We live in a poor area in Govan hill"

20. If you are answering as an individual, what is your occupation?

Due to the wide-ranging self-identified occupations, the data was organised according to occupation sectors and **Figure 20** outlines the sectors respondents were engaged in. Occupation in the Health and Social Care sector were the most cited and included mainly nurses (44%), healthcare assistants and workers (29%), doctors (19%). Other health and social care professions respondents were involved in were dentistry, social work, occupational therapy, pharmaceuticals, radiography.

50 respondents said they were students, with 4 specifying they were postgraduate students.

Figure 20: Respondents' occupations by sector



The other sectors had relatively fewer respondents, including:

- **Retail** (25) – Shop/Store Assistant/Sell in a shop (6), Sales Person/Rep (7), Supermarket Worker (4), Till Manager (1), Warehouse Worker /Supervisor/Operator (5), Supply Chain Manager (1), Retail Worker (1).
- **Construction / Engineering** (23) –Engineer (16), Electrician (1), Petroleum Engineer (1), Construction Professional (1), Construction Engineering (2), Quantity Surveyor (1), Surveyor (1).
- **Information Technology** (20) –Data Analyst (9), IT Professional (3), Web Developer (1), Cyber Security Intern (1), Data Engineer (4), Computer Technician (1), Front End Developer (1).
- **HR / Administration** (19) – General/Office Clerk (4), HR Personnel (2), HR Equality and Diversity Officer/Advisor (3), Events Organisor (1), Front Desk Officer/Assistant (2), Project Manager/Coordinator (6), Contracts Admin (1).
- **Creatives** (16) – Actor (1), Actress (1), Content Creator (1), Dance Instructor (1), Musician (2), Fashion Designers (5), Seamstress (1), Tailor (2), Singer and Entertainer (1).
- **Entrepreneurship/Business** (15) – Entrepreneur (1) Business (5), Shop Owner (3), Restaurant Owner (1), Salon Owner (1), Self-employed (3), Car Wash Owner (1).
- **Community Development** (12) – Charity Director (2), Development Officer/Worker (2), Community Support/Worker (2), Community Engagement Worker (1), Community Learning Development Worker (1), Community Worker Refugees and Asylum Seekers (1), Community Care Worker (1), Community Connector (1), Charity Volunteer (1).
- **Education** (12) – Early Years Practitioner (1), Education Liaison Officer (1), Lab Scientist (1), Senior role in Education Institution (1), Teacher (4), Researcher (1), University Academic (1), Pupil Support Assistant (1), Skills Development Officer (1).
- **Legal** (10) – Lawyer (9), Solicitor (1)
- **Accounting** (7) - Accountant (5), Accounts Assistant (1) and Auditor (1)

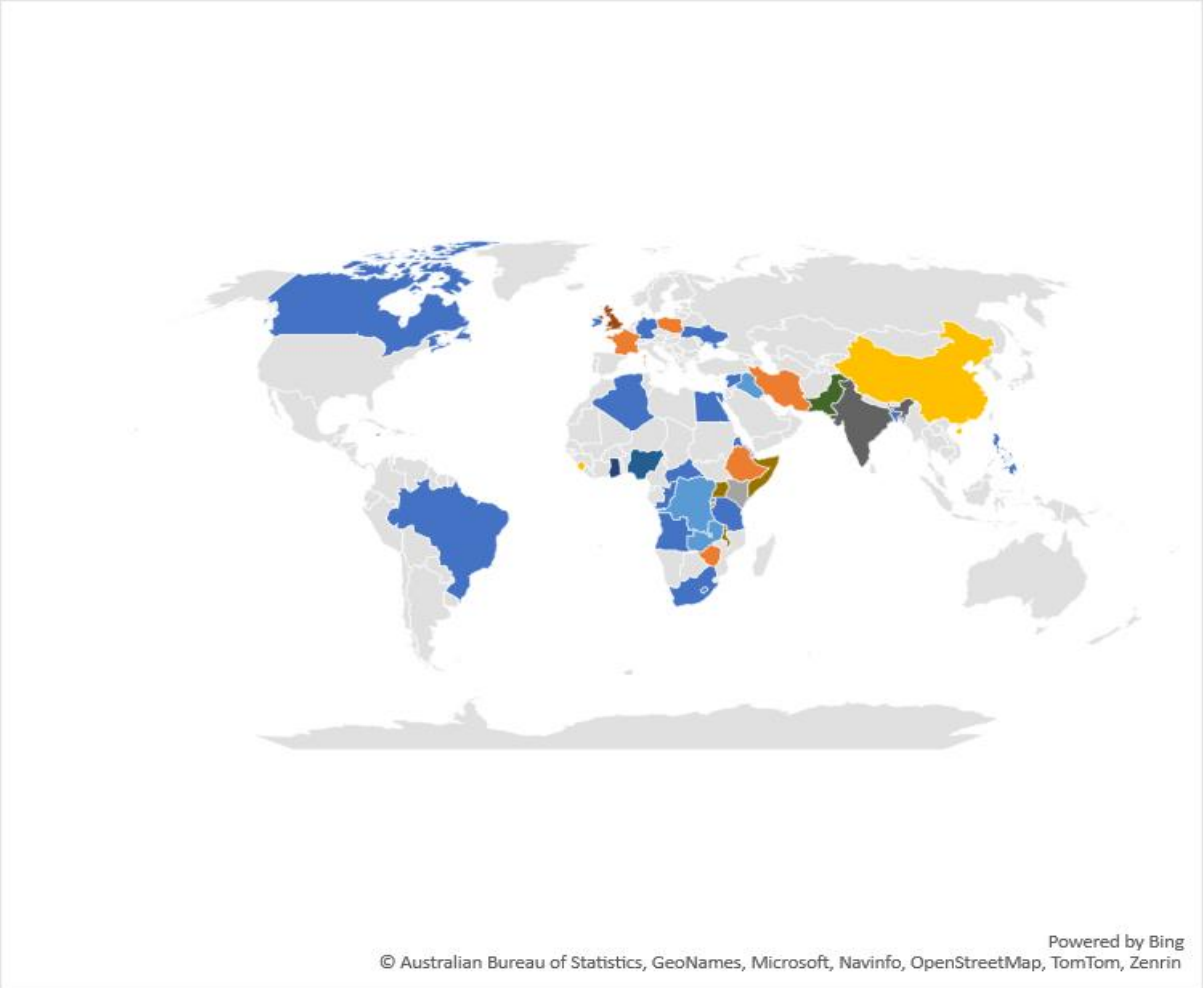
- **Retired** (9) – Professor (1), Teacher (1), Midwife (1), Retired (5), Housewife (1)
- **Banking** (6)
- **Beauty** (6)-Hair Dresser (4), Beautician (1), Cosmetologist (1).

Miscellaneous (37) – Policy Analyst (1), Pilot (1), Driver (3), Joiner (1), Janitor (1), Labourer (1), Immigration Officer (1), Housing Assistant/Officer (2), Nanny (1), Child Minder (2), HSE/ Greenspace Operator (2), Full-time Mother/Housewife (5), Railway Worker (1), Youth Worker (1), Unemployed (1), Chef (3), Hospitality (1), Cleaner (1), Clergy (1), Call Care Worker (1), Dundee City Council (1), Independent Journalist (1) Fitness/Gym Instructor (2), Consultant Coach (1).

21.If you are answering as an individual, what is your country of birth?

Figure 21 illustrates respondents were born in countries situated mainly in three continents: Africa, Asia and Europe.

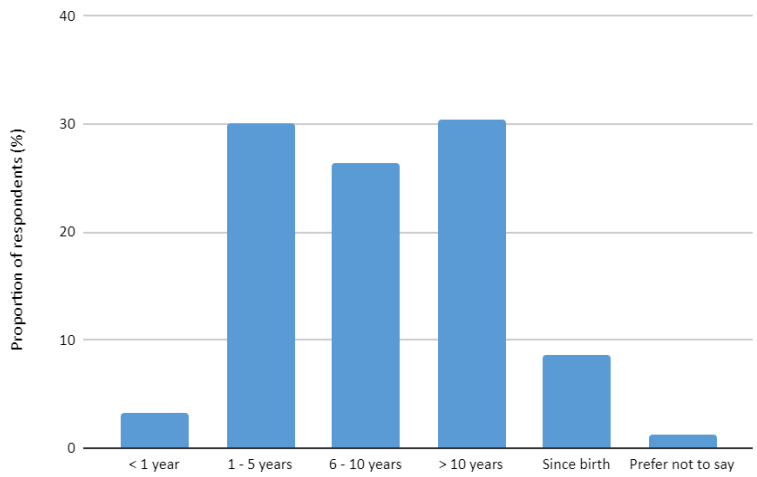
Figure 21: Country of birth of participants



22. How long have you been in Scotland?

Only a minority of survey respondents said they had lived in Scotland since birth (8.6%). However, nearly a third of respondents had been resident in Scotland for over 10 years (30%) and similar proportions had been present in the country for 6 - 10 years (26%) and 1 - 5 years (30%). A very small percentage of respondents had been in Scotland under a year (3.3%).

Figure 22: Participants' length of stay in Scotland



DISCUSSION: RECOMMENDATIONS

This study represents our efforts to gather the perspectives of racially minoritised people across Scotland to inform the development of anti-racism infrastructure in Scotland. 531 participants took our online survey, and we had a combined total of 89 participants in our listening tour sessions. The majority of the participants were from the central belt of Scotland, mainly Glasgow, but a number of survey respondents also came from areas in the “Highlands”, “West of Scotland" and “Scotland” in general, while a few respondents stated they were from places outside of Scotland including “Hackney”, “England” and “Ghana”.

In our survey, 370 participants (70%) and 307 participants (58%) provided free-text answers respectively to the open questions, "What else should the Observatory be focusing on?" and "How else can community members be involved with the Observatory?". The rich qualitative evidence from these answers forms the basis of our recommendations in this section, with supporting evidence from the responses to other questions, and from the Listening Tour sessions.

Throughout the report, we use the term “respondents” and “participants” interchangeably, although the former term is often used in isolation when reporting the results of survey-based research. We use the term “participants” to convey that any limitations to the scope of what community members have offered through our survey rest with the methodology and do not reflect the limitations of what community members are able to offer as co-designers of the AROS.

In their responses to Question 2, respondents indicated that the AROS should map work on racism and antiracism relating to over 20 areas, including education, employment, income, housing, immigration and health to disability, caring responsibilities, gender inequity, inequities faced by sexual minorities, and the arts. In line with our findings, a representative survey of over 500 racially minoritised people in Scotland[64] found that respondents reported discrimination across many areas, including employment, education, transport services, equal pay, health services, and “other areas”[65].

The Stuart Hall Foundation's review into nearly 600 recommendations to address racism and racial inequality put forward in the UK between 1981 and 2017 calls 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"[66]. The responses to our survey suggest that such standardised data

[64] Meer N. What do we know about BAME Self-reported Racial Discrimination in Scotland? In: Davidson N., Liinpää M., McBride M, Virdee S, eds. No Problem Here. Understanding Racism in Scotland. Luath Press; 2018.
[65] Meer N. What do we know about BAME Self-reported Racial Discrimination in Scotland? In: Davidson N., Liinpää M., McBride M, Virdee S, eds. No Problem Here. Understanding Racism in Scotland. Luath Press; 2018.
[66] https://www.stuarthallfoundation.org/wp-content/uploads/2021/01/SHF-Race-Report-2021.pdf

collection cannot be the responsibility of a single entity tasked with anti-racism but must be embedded within institutions and organisations across sectors. During the co-analysis session, AIGG members commented on the multiple scales at which racism can be seen to manifest in the responses to Questions 2 and 5, i.e. the local scale relating to schools, housing and access to services; and the national scale relating to the funding and sharing of resources.

In response to Question 5, participants highlighted new areas for the AROS' consideration in addition to the areas already mentioned in Question 2. Participants raised the issue of COVID and its impact, which is prescient considering recent evidence submitted to the COVID-19 public inquiry. This evidence showed that the UK government emergency preparedness and response systems do not take into consideration the impact of structural racism[67]. Incorporation of structural racism into the UK's emergency preparedness frameworks will require explicit theorisation of the mechanisms by which structural racism manifests in emergency situations. However, the evidence for these mechanisms can often be lacking in "conventional" sources. For example, Dr Clare Bambra highlighted during the COVID-19 inquiry that better data collection on racial inequities would only have contributed to more knowledge of who was most likely to be impacted by COVID-19[68], not why communities were more likely to be affected. Dr Deadric Williams argues that 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?"[69]. The latter question acknowledges that racism is a pre-requisite for racialisation (and "race" itself), and that inequity between racialised groups is maintained as opposed to generated de-novo, given that racialised groups were never designed to be equal. "Ensur(ing) that ethnicity statistics and social research findings are effectively used to inform action", as stated in the Race Equality Framework for Scotland[70], will therefore require knowledge of these mechanisms, which operate in context-specific ways, as opposed to collecting data on decontextualised "explanatory variables" in the hope of "adjusting out" observed inequity.

Another new area highlighted by survey respondents was the cost-of-living crisis and its disproportionate effects on racially minoritised communities. Echoing Ford and Airhihenbuwa's call to practice anti-racism by "centering in the margins" (i.e. centering the perspectives of marginalised communities when discussing a topic)[71], community

[67] https://www.opendemocracy.net/en/covid-19-inquiry-emergency-planning-health-inequalities-structural-racism-failure/
[68] https://www.opendemocracy.net/en/covid-19-inquiry-emergency-planning-health-inequalities-structural-racism-failure/
[69] https://www.youtube.com/watch?v=P_C-GcihQIg
[70] https://www.gov.scot/binaries/content/documents/govscot/publications/advice-and-guidance/2016/03/race-equality-framework-scotland-2016-2030/documents/00497601-pdf/00497601-pdf/govscot%3Adocument/00497601.pdf
[71] https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2837428/

members recognised the need for impact assessments of current socio-economic challenges informed by an awareness of how racialisation affects adversely racialised communities.

In the answers to Question 3, there is a clear demand from community members for evidence-driven approaches to racism and antiracism. This is evidenced by the high proportions of respondents indicating that the AROS should map out research on racism and antiracism conducted in communities by public and private sector organisations. Importantly, this sits within a broader need to value research, lived experiences and antiracism efforts within communities. More respondents wanted the Observatory to focus on community research conceptualised and implemented outside organisational walls, than on research conducted by public and private sector organisations. As such, sustainable funding streams for research which exists outside of the traditional academic research funding pipeline are important. The harms of equity-focussed work being done by researchers who are “tourists” within the space are well articulated and documented[72]. Thus, evidence-based anti-racism practice will involve investing in the expertise of racially minoritised academics and researchers.

When reflecting on authorship practices in global health academia, 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 “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"[73]. Similarly, instead of envisioning community participation by unidirectionally inviting community members into traditional policymaking spaces - with their associated power inequities - an anti-racist approach would be to "reassign value"[74] to existing conversations happening in community gathering places. In response to Question 4, over half (54%) of respondents indicated a desire for their work on racism and antiracism to be mapped by the Observatory. This further strengthens the demand for the AROS to engage in disruptive mechanisms of knowledge creation outside of conventional frameworks which locate knowledge deemed valuable within elite institutions and reinforce power hierarchies. It is also supported by qualitative evidence from Question 6 which indicates that community members want to be directly involved with the work of the AROS, including involvement as researchers and as educators.

The significant proportion of participants who chose the neutral option in response to Question 4 (29%) suggests that further capacity building work among community members may result in a greater proportion wanting to engage with the work of the AROS. As such, the potential of future work explaining the remit of the AROS and the

[72] https://pubmed.ncbi.nlm.nih.gov/35150324/
[73] https://gh.bmj.com/content/4/5/e002068
[74] https://pubmed.ncbi.nlm.nih.gov/36516389/

evolving ways in which it seeks to work with community members should not be underestimated.

Although we used multiple avenues to publicise our capacity-building materials and survey, most participants (60%) had heard of our survey through community researchers. This implies a need to invest in community liaisons, such that people can hear about the work of the AROS through their usual communication channels, and in places where they gather. Relationships with community liaisons can contribute to increased porosity of metaphorical and literal walls in anti-racism policymaking, such that building the knowledge necessary for effective anti-racism policies does not occur exclusively in gatekept spaces. However, community liaisons will need ongoing support to develop their skills as facilitators of community participation in the development of anti-racism infrastructure, as "participation will be tokenistic if there is no acknowledgement that people have skills, but these skills need to be developed through training"[75].

Throughout the responses to Questions 5 and 6, participants indicated their desire for the AROS to be accessible to them. One respondent stated that they would like to have a "membership card" to the AROS. This response may initially appear out of place as the AROS is concerned with anti-racism policy infrastructure and not service delivery. On the other hand, the concept of having membership cards is familiar to community members and suggests that they want the freedom to enter and leave the AROS space, whether it is physical or virtual.

Furthermore, several respondents expressed that more awareness needs to be generated in communities around the purpose and work of the AROS (**Quote segment 39**), including the use of a dedicated communications team. Respondents wanted information about the AROS that is easily accessible through routes such as "morning shows" on the television, social media, radio and music. We wish to highlight two specific responses related to awareness building here. One participant emphasised the importance of raising awareness among those "at risk of racial discrimination", which again relates to centering the margins when developing a communications strategy[71]. Another respondent mentioned having a "regular campaign" to raise awareness, which suggests that an ongoing programme of communication with communities is required.

Education, research, and standard setting emerged as important areas of focus for the AROS in Question 5. Areas in which community members could be involved with the work of the AROS emerged as important areas for Question 6.

[75] Dalrymple and Burke, 2006: 258 cited in Adelaine, A. (2015). Participatory Inquiry in Practice [PIP]. NGO accountability, action research and urban youth in Kampala. [Doctoral dissertation, De Montfort University].

Education

Participants repeatedly underlined the importance of education and training to improve racial literacy in Scotland, in addition to providing suggestions on specific topics for education (**Quote segments 9 - 12**). Importantly, they also highlighted the value of community members as educators with lived expertise of the manifestations of racism, and of anti-racism strategies lives (**Quote segment 25**).

The Nelson Mandela Foundation's Community Conversations (CC) methodology is an example of a tool that could be adapted for conversations to build racial literacy[76]. These CC provide opportunities for diverse stakeholders to come together to interrogate how different levels of racism shape people's lives, develop critical consciousness, and explore concerns. In their report[77], the Foundation documents the use of CC in a wider Community Capacity Enhancement programme designed "to generate an understanding of and response to xenophobia that integrates individual and collective concerns, values and beliefs and that addresses attitudes, behaviours and practices embedded in social systems and structures". However, an anti-racist approach to CC will involve an explicit awareness of power dynamics and the prioritisation of voices from minoritised communities[78] to avoid reinforcing oppressive power structures.

Research

Survey participants also expressed a desire for community members to be involved in research conducted by the AROS. Specifically, there was an interest in *monitoring racism* and in *expanding sources of knowledge* (e.g. "a live platform for communities to contribute their own evidence and stories"). These interests represent mechanisms by which anti-racism policymaking can move away from damage-centred perspectives of racially minoritised communities towards a "desire-centred" approach[79] which recognises the strengths of communities. For example, communities could be empowered with access to information and tools to monitor equality indicators in the Scottish public sector[80]. The concept of a "live" platform for evidence from lived experiences implies the need for ongoing resourcing to keep the evidence up to date and to maintain the knowledge archive. Just as community members emphasised that anti-racism policies in themselves cannot be "sleeping documents", the

[76] https://www.nelsonmandela.org/uploads/files/CommunityConversations_email.pdf
[77] https://www.nelsonmandela.org/uploads/files/CommunityConversations_email.pdf
[78] https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2837428/
[79] https://meridian.allenpress.com/her/article-abstract/79/3/409/31956/Suspending-Damage-A-Letter-to-Communities?redirectedFrom=fulltext
[80] https://www.equalityhumanrights.com/en/public-sector-equality-duty-scotland

repository of evidence on racism and anti-racism also cannot be allowed to gather dust.

Setting standards

With regard to setting standards, respondents have commented that their examples of good practice could be "learn(ed) from and buil(t) on", which implies community members are interested in engaging in ongoing, reflective practice with others. This is further highlighted by another response in ***Quote segment 33***, which suggests the AROS should invite community members to "become part of a community of people who are committed to leading by example", i.e. a community of practice. Such reflexive communal knowledge creation, such as the evolution of what constitutes good anti-racist practice, could be facilitated through dedicated physical and virtual infrastructure.

An example of disruptive communal knowledge creation can be seen in the GEM Collective, a collective of Black, indigenous and brown scholars "demanding and embodying liberation"[81]. In their Introduction, they emphasise the importance of “centering systems of care” and being “unmoored from, yet responsive to, the institutions that (they) work within”. The AROS can learn from such collectives, which have been set up in response to institutional and structural oppression, around how to facilitate spaces for community co-learning.

The diverse responses to Question 6 in which participants express a desire to commune with others (“weekly meetings, “regular get together”, “community days”, “legal debates”, “opportunities for people to meet and have feasts”, “BBQ”) suggests that there is no single gold-standard “safe space”. Different spaces are likely to be construed as safe for different people, and so a variety of mechanisms and locations for dialogue are likely to be important. However, this variety needs to be intentional, through the co-design of safe spaces with community members.

In response to Question 6, community members also commented on the need for networks of support and care for people who are adversely affected by racism. Although respondents had highlighted support for “vulnerable minorities” as an area that the AROS should focus on, they uplifted a community strength which could be harnessed for this purpose, namely community members’ own ability to support each other (**Quote segment 20**). This has broader implications for the AROS’ potential role in community empowerment. "Externally imposed knowledge systems" which 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

[81] https://gemcollective.org/introducing-gem/

in limited - or even negative - impacts[82]. Therefore, recognising that communities have certain needs that can be met by harnessing strengths within communities will allow for targeted resourcing and the removal of barriers.

"Following from the above, extending the repository function of the AROS to document community strengths would reassign value, restructure opportunity and prevent the waste of human resources. As suggested by a survey respondent, a live database or map of anti-racism community groups - and other community assets related to anti-racism - could be generated. The map need not only be a way of presenting data: community mapping as a collective exercise can help to identify strengths with the help of community members and may help to highlight areas for potential collaboration between groups.

Furthermore, community members who have specific skills (e.g. in academia and policymaking) could be uplifted in their roles as valuable co-conspirators in the anti-racism space through “skills inventories" which capture “the gifts, skills and capacities of the community’s residents”. During discussions with the AIGG Short-Life Working Group while conducting this study, we learned that the separation of stakeholders into rigid groups such as "community members", "academics" and "policymakers" unintentionally but effectively erased the roles of adversely racialised community members who were *also* academics and/or policymakers."

Dr Addy Adelaine notes that participation can serve two purposes: it can act as a “tool for” or an “indication of” empowerment[83]. When designing our study, we envisioned that inviting community members to participate in the co-design of the AROS would be a tool to empower communities. However, it is likely that, as with Dr Adelaine’s Participatory Inquiry in Practice, empowered community members will start to “claim spaces for participation” [ibid]. In fact, the responses to the survey indicating that community members want to be directly involved in the work of the AROS as researchers and educators, and to participate in the decision-making processes of the AROS, indicate that they are already beginning to claim this space. Therefore, it will be important to consider the facilitators of and barriers to this process of claiming space. For example, awareness of the AROS and its remit, and the accessibility of the AROS to community members will be crucial facilitators.

We acknowledge that the scope of work outlined in the free-text answers is extensive. It is not apparent from the free-text responses to Question 5 exactly how community members wish the AROS to address certain issues they raised (e.g. increasing representation of racially minoritised people in the government). However, these responses provide a rich foundation for further work exploring with community members if, and how, the AROS can work in these areas. Therefore, conversations

[82] https://pubmed.ncbi.nlm.nih.gov/28334802/

[83] Adelaine, A. (2015). Participatory Inquiry in Practice [PIP]. NGO accountability, action research and urban youth in Kampala. [Doctoral dissertation, De Montfort University].

with community members may need to involve capacity building work to structure these conversations around the "scaffolding" of the AROS infrastructure (e.g. the legal structure, funding streams).

The responses that mention specific service delivery in response to Question 6 align with the areas of focus for the AROS highlighted by respondents in Question 2 and Question 5, e.g. employment, health and the legal sector. It is possible that some respondents did not fully understand that Question 6 was referring to how communities could be involved with the Observatory. However, it is also possible that respondents feel that service delivery may be a mechanism by which community members can engage with the AROS, either as providers or as recipients of these services. Working with community liaisons, as part of a communication strategy to build capacity about the AROS, will be a crucial part of unpacking and exploring the im/possibility of service provision. Nevertheless, the number of times that responses related to employment and career progression, health services and legal services for racially minoritised people have emerged across different questions in the survey reinforces that these are important sites at which racism manifests in Scotland.

The answers to Question 7, relating to the barriers faced by individuals when trying to address racism, clearly illustrate how racism "saps the strength of society as a whole"[84]. The top three answers to this question depict a vicious cycle: racially minoritised people have little capacity (e.g. time, resources and funding) to address racism, a disproportionate amount of resources are required to prove that there has been a manifestation of racism, and a lack of follow-up and accountability results in a waste of these resources. In addition, over a quarter of survey participants stated that they faced denial of racism when attempting to address it. As stated by Toni Morrison, "the very serious function of racism is distraction"[85]: nearly 40% of participants indicated that providing the evidence required to prove racism was too onerous a task. This finding should prompt a serious reconsideration of what constitutes adequate evidence of racism, and how adversely racialised people can be encouraged to come forward without fear of facing denial or being "ganged up" against (**Quote 58**). Furthermore, in the data co-analysis session, AIGG members highlighted that the lack of "follow up" should form part of the accountability feature of the AROS.

Respondents outlined the benefits of a multigenerational approach to co-production with communities in the answers to Question 6, such as the ability of young people to "spread the message further". However, only 15% of survey respondents were aged 25 or younger, which suggests a need to invest in further engagement with young people. This may involve engagements at times which do not clash with educational or work-related commitments, and specifically engaging with educational institutions, as discussed in other free-text answers. Efforts are also required to engage with older

[84] https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6092166/

[85] https://medicalhumanities.georgetown.edu/media-and-scholarship/media/racism-as-distraction/

people in racially minoritised communities, many of whom have been present in Scotland for decades, and can speak to the evolution of the manifestations of intersectional racism in Scotland.

The vast majority (92%) of survey participants had not lived in Scotland since birth, but most participants had lived in Scotland for longer than a year. The variety of answers to Question 22 demonstrate the need to co-produce with community members with different identities in relation to immigration status (e.g. those seeking asylum, community members with visas, UK citizens), as xenophobia and racism are intersecting oppressions. Housing is an important area where the homogenisation of racially minoritised people in Scotland obscures important differences in the lived experiences of racism. For example, undocumented migrants, asylum seekers, students and work permit holders are ineligible for social housing, which results in a different form(s) of housing-related oppression compared to the institutional racism faced by racially minoritised applicants seeking social housing from Scottish local authorities[86].

Racism results from processes of adverse racialisation shaped by, and in response to, context-specific events across time, and the associated power dynamics; these processes can be specific to certain communities. For example, Black communities face the consequences of anti-Blackness that operate at interpersonal, institutional and structural levels. While we have not performed a subgroup analysis of the survey responses based on participants' self-identified race/ethnicity, it is crucial that differences in racialisation processes - and their consequences - are recognised and are used to shape the way in which the AROS serves the needs of racially minoritised communities. Lack of acknowledgement of these racialisation processes limits our ability to understand the ways in which racism is embedded in institutions and structures and how it intersects with other important forms of systemic minoritisation (e.g. classism, cis-heterosexism, xenophobia) This in turn limits are ability to design adequate structural - including policy - solutions[87]. Far from minimising the experiences of any communities, promoting solidarity through the recognition of differences - as articulated by bell hooks[88] - is key to building a "community of interests, shared beliefs and goals around which to unite".

DISCUSSION: LIMITATIONS

[86] Netto, G., Arshad, R., Lima, P. de and Almeida Diniz, F. et al. (2001) Audit of research on minority ethnic groups from a 'race' perspective. Scottish Executive, Edinburgh.
[87] https://journals.sagepub.com/doi/full/10.1177/2332649220941024
[88] https://www.jstor.org/stable/1394725

The methodology chapter indicates diligent care was taken to ensure the social justice issues often inherent in research with marginalised communities were minimised in this study. However, on reflection some limitations are discussed in this section and some principles and actions for future anti-racism research for the AROS proposed.

LIMITATIONS OF DATASET

1. The representativeness of this study is called into question because the responses were not weighted in the analysis.
    a. It was not our intention to conduct a representative survey of racially minoritised people across Scotland. As outlined in the methodology, we used multiple mechanisms of engagement chapter to enhance the inclusion of diverse voices and to capture the refraction of people's lived experiences through their intersectional identities.
2. Lack of a shared understanding regarding terminology used in this study and misunderstanding of certain questions (e.g. *9. If representing an organisation, what is the name of your organisations?, 14. What best describes your gender identity? and 17.What best describes your sexual orientation?*) suggest a lack of adequate capacity-building, including limitations in translation and/or a requirement for transcreation (see below).
3. A survey administered largely online in English, may not capture the true nature of people's qualitative responses.
    a. We intentionally included the quotes as they were stated in our surveys or during our listening tours without the use of the "sic" addendum for any phrases that may be considered "erroneously" structured. This knowledge is being generated directly from the lived expertise of community members and we wanted our report to reflect that. Furthermore, we wished to dispel any concerns that racially minoritised community members, outside of spaces where academic and policymaking language/jargon are used, are not interested in anti-racism policy infrastructure.

LIMITATIONS OF IMPLEMENTATION OF PAR-BASED ANTI-RACISM RESEARCH

The prevalence of institutional racism within the Scottish public sector is well documented[89]. As such, this research was conducted against an institutional background which is designed to "reproduce normative whiteness" and maintain a gulf between the "white researcher Self" and the "non-white racialised researched Other[90]" As shown in our positionality statements, the authors of this report occupy insider/outsider positions[91] having both roles within academic and public sector

[89] See for example Expert Reference Group on Covid 19, 2021, Meer, et al., 2020, Davidson, et al., 2018, Young, 2016, The Equal Opportunities Committee, 2016, Netto, et al., 2011.
[90] Johnson 2019: https://rgs-ibg.onlinelibrary.wiley.com/doi/10.1111/area.12568].
[91] [Positionality, in The SAGE Encyclopedia of Action Research, ed. Coghland and Brydon-Miller, 2014],

institutions and within minoritised communities. The potential for insider/outsider researchers enhancing the redistribution of power in the research process are well documented[92]. In this section of the discussion, we reflect critically on the extent to which we have done this using the aims of anti-racism research described earlier in the Introduction, where we suggest anti-racism research should aim to restructure opportunities, reassign value, and prevent the waste of human resources.

Table 4: study limitations

Anti-racism research	Planning	Data collection	Data analysis	Dissemination
Restructuring opportunity - enhancing opportunities for community members and organisations to shape the design of the AROS.	Lack of human resources for capacity-building about the upcoming anti-racism policy infrastructure and the terminology used.	Survey as main instrument of data collection minimised opportunities for capturing the authentic voice of respondents, including the interactivity and complexity of people's lived realities of racisms.	Lack of human resources and time for conducting participatory data analysis.	Limited control over dissemination processes
Reassigning value – centring the voices and expertise of communities.	Convenience sampling in Phase 1 and limited time for outreach enhanced the risk of representation bias.	Limited participation by 'race equality' community organisations and participation by community members in listening tours due to 'research fatigue'.		
Preventing the waste of human resources - challenging the marginalisation of communities and devaluing their knowledge.	Political nature and limited funding opportunities for of anti-racism work.	Lack of recognition of community knowledge production approaches.		

Restructuring opportunity

92

1. Limited human resource for the research team and lack of capacity building for community members, particularly during the research planning stage.
    a. Engaging with community leaders in Phase 1 aimed to raise awareness about the study.
    b. However, the findings indicate 60% of survey respondents only heard about the survey from community researchers.
    c. **Quote 91** is taken from the summary of the Glasgow listening tour and suggests participants recognised the opportunity for the research to inspire a wider and better focused anti-racism activism if the research team was better resourced.

Quote 91: "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."

2. Lack of clarity about the purpose and scope of the research and terminology used.
    a. The intention of the capacity building video and flyer was to create a shared understanding about the research.
    b. Listening tour participants recommended the research should provide clarity regarding the term "anti-racism" the 'Observatory' and create spaces for 'recent and live experiences of racialisation and racism to be heard and signposted to relevant services.
    c. Some community leaders were offended by use of the term "racially minoritised" because they were born in Scotland and identified as Scottish.

The quotation from the Expert Reference Group on Covid-19 and Ethnicity[93] below indicates 'race equality' is the focus of initiatives addressing racism in Scotland. However, as explored in the introductory chapter, use of 'race' further perpetuates political use of the biological concept and Sara Ahmed[94] argued 'equality' diminishes focus on the active mechanisms of racialisation that result in racisms and other racialised inequities.

> "… **we need to start talking about racism and racialisation, rather than race equality as if it were an action…Racism and racialisation should be acknowledged as important mechanisms which lead to unequal outcomes. Racism is a cause; "race equality" is a desirable outcome."**

(Expert Reference Group on Covid-19 and Ethnicity, 2021).

3. Word-to-word translations may have contributed to diminishing the meaning of some research messages.
    a. The purpose of translating English versions of the video and flyer into community languages was to enhance accessibility of the capacity building material.

[93] https://www.gov.scot/publications/expert-reference-group-on-covid-19-and-ethnicity-recommendations-to-scottish-government/

[94] Ahmed, S., 2012. On being included: racism and diversity in institutional life. Durham and London: Duke University Press.

b. African community language translators required more time than anticipated translating the same material when words moved from one row to another in the translation tables and highlighted that verbatim translations could be misleading.
c. Similar experiences with the facilitation of Chinese language and Arabic language during listening sessions.

This demonstrates the need to take a **transcreation** approach as opposed to just **translation**[95] in enhancing the accessibility of research material to diverse audiences**.** Transcreation involves creative reinterpretation of texts to suit the characteristics of an intended audience and has continued to gain relevance in research with linguistically diverse groups[96].

4. Using an online survey as the main data collection instrument.
    a. This was considered a safe and cost-effective way of gathering data from diverse communities in a short timescale when Covid-19 restrictions were still in force. Online questionnaires have also been shown to reduce social desirability bias - the risk of respondents changing their answers, particularly in response to sensitive issues, if they do not conform to social expectations (Gnambs and Kasper, 2015).
    b. The inflexibility of an online questionnaire was acknowledged, including the format may have excluded some respondents, the number of questions was fixed and the opportunity to collect additional information, including in other formats significantly reduced. The missing data due to partially completed questionnaires suggests some questions may have been too difficult for respondents or not relevant to them.
    c. Listening tours and the use of free text in most questions provided opportunities for clarifying any questions respondents had and collecting additional information in a variety of formats.

Engagement with community leaders during Phase I of this study brought to light some innovative qualitative data collection approaches that have been successfully implemented in the Scottish context. For example, CRER's Community Ambassadors Programme[97] implemented during the development of the Race Equality Framework for Scotland 2016 – 2030, was cited multiple times as good practice in capturing authentic voices of diverse ethnic minority communities. Considerations should be made by future AROS research projects to train members of policy targeted groups to take leadership in delivering research objectives. This could be as an effective way of raising marginalised community voices in the policy process.

---

[95] https://www.wiley.com/en-gb/Applied+Population+Health+Approaches+for+Asian+American+Communities,+2nd+Edition-p-9781119678564

[96]Mar Díaz-Millón & María Dolores Olvera-Lobo (2023) Towards a definition of transcreation: a systematic literature review, Perspectives, 31:2, 347-364, https://doi.org/10.1080/0907676X.2021.2004177

[97] The Scottish Government (2016) Race Equality Framework for Scotland 2016 - 30

5. Lack of human resources and time for conducting participatory data analysis
   a. A CPAG and targeted reflection workshops were planned to provide opportunities for collaborative analysis of the data with adversely racialised communities as suggested in **Appendix 6**.
   b. Instead, a pilot CPAG comprising AIGG members was implemented. This limited the inclusion of diverse voices in shaping study outcomes.

The significance of involving people with lived experience of a research issue in the data analysis stage is widely recognised. A triangulation of perspectives is acknowledged to facilitate richer, more in-depth analysis, representing a wider range of those diverse perspectives. Hemming et al (2020) demonstrate that including wider racialised minority voices in data analysis provides opportunities for identifying themes that are most relevant to the communities that might have otherwise been missed, which positively impacts the accuracy of interpretations and validity of conclusions. Co-analysing the data with A-IGG members provided alternative perspectives to the themes and trends we had initially identified, and influenced the discussions and recommendations made. However, there was limited time and resources to appropriately and effectively engage research participants in data analysis and generally, there are perceptions participants lack skills for analysis, which often contributes to their exclusion and there exists little evidence and guidance on its implementation[98].

The lack of representation of diverse racially minoritised voices in data analysis also limits the reassignment of value and the prevention of wasting human resources as indicated in **Table 4**, anticipated outcomes of anti-racism research. Implementing a more representative CPAG and targeted reflection workshops to facilitate wider collaboration in the data analysis stage of future AROS research is strongly recommended -see **Appendix 6** for proposed guidance.

To ensure restructuring opportunity is embedded in future co-produced research commissioned by the AROS, opportunities should be created for building community members' research skills and nurturing the receptiveness of academic researchers to learning community-centred skills and knowledge. All partners should be encouraged to enhance their consciousness of the impact of systemic, personally mediated and internalised racism on collaborative work. For example, by reflecting on their positionality in relation to the research. The research should aim to disrupt dominant knowledge production and validation processes, by intentionally providing opportunities for the knowledge and skills of community members to be recognised as expertise in the research process.

Reassigning value

In this study, reassigning value focused largely on emphasising that expertise in anti-racism lies in racially minoritised communities, centring their perspectives and expertise in community organisations when making decisions about the research.

[98]Hemmings et al. (2020) DOI: 10.1111/hex.13188

1. Convenience sampling in Phase 1 and limited time for outreach enhanced the risk of representation bias.
    a. Engagement with community leaders in Phase 1 purposed to be inclusive of all racialised minority groups. However, only leaders who were easy to access and available participated.
    b. There was the possibility of over or under-representation as the sample poorly represented the target population.
2. Research fatigue and low participation by 'race equality' community organisations contributed to limiting the reassignment of value.
    a. Community leaders highlighted there was frequent parachuting by government agencies and researchers into communities with demands for community organisations to hold consultation meetings.
    b. There is little evidence to show how their input is used, and how far their recommendations make it into the policy framework contributes to mistrust in participating in further research and consultations.
    c. Despite 600 targeted emails being sent to diverse Ethnic Minority (EM) led organisations and anti-racism activists across Scotland, many of them funded to deliver anti-racism work, very few engaged with the survey.

Having acknowledged the research fatigue in racially minoritised communities, one of the objectives of the capacity building video and flyers was to clarify the difference between this study and previous work. This included highlighting that the analytical gaze had shifted from exploring their experiences to scrutinising racialisation and racism within policy structures.

Christensen et al. (2007)[99] suggest that money available to address a policy problem is often used to maintain the status quo, because funded organisations often resist change, as the services they provide target specific communities using specific delivery models often unrelatable to the communities served. In Scotland, racialised groups and community organisations that have operated longer are often better aware of how to navigate the often complex and toxic funding and support structures[100]. Thus, intermediary organisations often dominate emerging groups and grassroots organisations.

Policy solutions, collaboratively developed with people with lived experiences of a policy issue, are acknowledged to reassign value by disrupting existing structures to offer more relevant alternatives[101]. Co-produced anti-racism research, and the

---

[99] Christensen et al (2007) Disruptive Innovation for Social Change January 2007 Harvard Business Review 84(12):94-101, 163

[100] Jackson, I., Wasige, J., Farukuoye, T. & Yu, T. B. ,. Y., 2021. *The colour of funding: racialised minorities in Scotland,* London: Runnymede.

[101] Brandsen, T., Trui, S. Bram, V. (eds) (2018) *Co-production and Co-Creation Engaging Citizens* in Public Services Taylor & Francis http://library.oapen.org/handle/20.500.12657/25001 [Accessed 14/12/2022]

partnerships it develops through the AROS, should aim to become sites of advocacy and activism, raising awareness about the reassigned values, inspiring relevant policy and social change.

Preventing waste of human resources

Preventing the waste of human resources largely involved challenging the marginalisation of communities and the devaluation of their knowledge to ensure optimal participation and outcomes.

1. The political nature and limited funding for anti-racism work in Scotland the impetus of competing interests and negative scrutiny on the research project.
    a. Preventing the waste of human resources largely involved challenging the marginalisation of communities and the devaluation of their knowledge to ensure optimal participation and outcomes.
    b. Use of PAR methodology ensured integrating a trauma informed approach, embedding equitable distribution of power, flexibility in time and resource allocation were incorporated in study design.
    c. Building relationships with diverse racially minoritised people and the community organisations supporting them was critical.
    d. Despite the Community Researchers efforts to engage with all stakeholders, some stakeholders avoided participating because they felt excluded from membership of the A-IGG whilst some others raised concerns there was little in it for them.

Anti-racism practice is unapologetically activist work, focusing on redistributing power from the concentrated white centre to the racially minoritised periphery. However, according to Arshad (2020)[102], debates on racism in Scotland are selective and engage only with what is palatable and easily understood. Talking about any complicity in perpetuating white hegemony or whiteness is avoided as promoting division, separatism, and segregation. Future research of the AROS should aim to nurture thought leadership on anti-racism to help improve the image of anti-racism work. This would potentially inspire improved funding opportunities for this work, for example by channelling resources from well-financed predominantly White institutions into racially marginalised communities. This would help enable more time and money to be allocated to building relationships with communities, thus ensuring relevant opportunities to support community capacity for both research and action are created.

Key messages from the community leaders' engagement regarding building relationships with communities included:

i. Timeline
    a. Timing is critical - which time of the year are you reaching out? Festive breaks, school holidays, Winter break not a good time, but late Jan/Feb is better

[102] Arshad, R., 2020. Lessons Learnt about 'Race' in Scotland. In: N. Meer, S. Akhtar & N. Davidson, eds. *Taking Stock: Race Equality in Scotland.* London: Runnymede, pp. 8 - 10.

a. How long is the programme?
   Minimum time period should be 6 to 12 months
   Anything less than that will impact on people's and organisations' capacity.

ii. Accessible flyers and documents
   a. What does this mean?

      Physical documents, flyers should be made available as link do not always work.

   b. Material should be available in different languages.

      Establish with community organisations/researchers needs of their service users.

iii. Pay people for their time e.g. staff bringing the community in, community members offering their lived expertise.

iv. Including names on documents generated/case studies etc.
   a. Would we do this for community researchers, and the Policy Advisory Group, for example?

2. Lack of recognition of community knowledge production approaches
   a. The inflexibility of questionnaires reduced opportunities for collecting data using community methods, for example oral traditions.

APPENDICES

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… - Say explicitly that you don't need to give any 'evidence' in this survey it is for future reference.	We clarified that this question refers to a time when the Observatory is up and running.

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: BUDGET ITEMS

Flyer/video design	Graphic designer fees
Translation	Flyer translation
	Subtitle translation
	Proofreading
	Typesetting of flyer for South Asian and Middle Eastern languages with different scripts
General listening tour costs	Printing
	Stationery
	Disposable cutlery
For each listening tour	Catering
	Facilitation
	Transport
	Planning meetings - community partner compensation
	Honorarium for usher
	Mobile crèche at event for childcare
Community outreach researchers doing on-the-ground work to talk to people in places that they gather	5 Edinburgh, 5 Glasgow, 3 Aberdeen, 2 Dundee = 15 + lead
A-IGG Data Analysis Group	Workshop with A-IGG members for data analysis - compensation for AIGG members
Reflection workshops - compensation for time and skills	IYS (virtual)
	Scottish academics of colour (virtual)
	SEMDC (in person)
	Older people (virtual)
	Women's group (virtual)
	Community leader group (virtual)

APPENDIX 6: PROPOSAL FOR A MORE REPRESENTATIVE CPAG FOR THE OBSERVATORY

There is potential for the **CPAG** to be set up in the format initially proposed by this study. The **format of the CPAG** would be online action learning meetings each lasting approximately half a day. CPAG meetings would likely take place during out of office hours, ideally Saturdays, between 10 – 1 on Zoom/MS Teams, as appropriate. This would be agreed with participants once recruited.

A standardised workbook would be used by CPAG members to facilitate the co-analysis and collaborative meaning making of the data. The meetings would be recorded, with members' consent, and transcribed using the online meeting platform's automated transcribing.

This will help pilot the format that will eventually roll out in following iterations of the CPAG, in which membership will be broader and not only members from AIGG/the Observatory. This will help to ensure the format and tools developed is further polished and tested, and this suite of tools for a successful CPAG can be utilised by the Observatory, as it engages with community in co-production throughout the research process more thoroughly, with proper safeguarding and tested set of tools, in the future.

Targeted reflection workshops lasting 1.5 to 2 hours were planned in May - June 2023 to delve deeper into specific issues and perspectives raised in the survey and highlighted by the CPAG. Targeted groups would be determined by the issues highlighted. For example, if a specific issue highlighted mainly affected older people, a workshop with older people with lived experience of the issue would be organised. Table 1 outlines some of the reflection workshops that were planned with diverse racially marginalised groups

Table 1: Initially planned reflection workshops

Targeted group	Format
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

The qualitative data collected from these workshops would be cleaned and anonymised by the Community Researchers and co-analysed with the CPAG.

The CPAG members and reflection workshop participants would be compensated for their time and expertise. Any costs incurred because of the study, for example printing costs, would be reimbursed.

Two main approaches would be used to recruit CPAG and reflection workshop participants in this research; researcher driven and informant driven recruitment where the Community Researchers would work with A- IGG members and interested community organisations to identify community leaders with expertise in engaging with diverse racially minoritised communities in Scotland (Clark et al. 2022). For example, the study was particularly keen on engaging with leaders involved with people experiencing intersectional marginalisations. The Community Researchers would send an email to individual potential members of the CPAG and focus groups (see attached emails in Appendix 3), inviting them to participate. Reminder emails would be sent to potential participants who did not respond after a week.

In line with the ethos of qualitative research, purposive sampling will be employed in these sites to ensure people who best fit the study inclusion criteria were recruited (Cresswell et al, 2018). Clark et al. (2022) indicate a key issue with sampling for qualitative research is knowing the sample size at the beginning of the research. However, it often becomes clearer if more people and groups will need to be interviewed than was initially anticipated.

However, due to the participatory nature of the CPAG and reflection workshop meetings, and in line with the budget available for this research, the CPAG would consist of 12 – 15 members, ideally representative of the diverse marginalised groups. The reflection workshops would consist of 10 members each.

Appendix 7 contains the emails that would be used for participant recruitment for the CPAG and the reflection workshops.

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