Promoting Good Relations

New Approaches, New Solutions

Who we are

The Coalition for Racial Equality and Rights (CRER) is a Scottish anti-racism organisation which focuses on helping to eliminate racial discrimination and harassment and promote racial justice.

CRER's key mission is to:

- Protect, enhance, and promote the rights of minority ethnic communities across all areas of life in Scotland; and to,

- Empower minority ethnic communities to strengthen their social, economic and political capital.

CRER takes a rights-based approach, promoting relevant international, regional, and national human rights and equality conventions and legislation.

For more information on this report or the wider work of CRER, or to request this report in an alternative format, please contact:
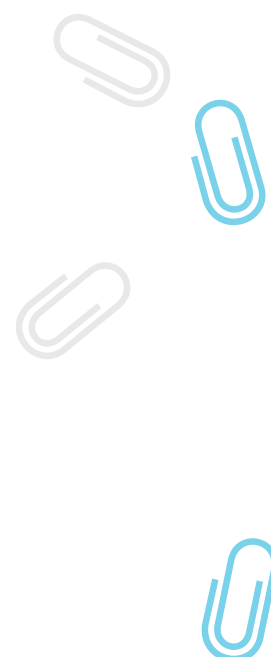
Carol Young
Senior Policy Officer
carol@crer.org.uk
0141 418 6530

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Introduction

The concept of 'good relations' is a vital but poorly understood aspect of equality in Britain today. The concept is considered important enough to be enshrined in law; fostering good relations is one of the three requirements of the Equality Act 2010 general public sector equality duty.[1]

This means that all organisations providing a public function in Britain must have due regard to the need to foster good relations between people who share a protected characteristic and those which do not. In Scotland, the Scottish Specific Public Sector Equality Duties [2] expand on this, requiring listed public bodies to explain how they are meeting this duty through a range of duties including mainstreaming reporting, equality impact assessment and the setting of equality outcomes. However, public bodies bound by the duty often struggle to understand what good relations entail and how they might be fostered.

Research by the Equality and Human Rights Commission (EHRC) suggests that only 51% of public bodies in Scotland made a clear link to the duty to foster good relations in their equality outcomes set in April 2013.[3] Even where the link was made, this does not indicate that the outcome in question was of sufficient quality – overall, 29% of public bodies' outcome sets were rated as 'poor' quality and a further 40% as 'mixed'.[4] This clearly demonstrates that improvement is needed.

Over 2014-15, CRER undertook a programme of work on good relations, holding two events on the topic. Rather than seeking to replicate the content of the events, this short publication expands on the key issues raised. The aim is to provide a practical viewpoint on potential new approaches and new solutions for good relations in Britain, which can strengthen and inform public and organisational policy.

Good relations — a brief history

In November 2014, CRER held a conference to explore how to achieve improvement in activity to foster good relations. The conference (titled Promoting Good Relations: New Approaches, New Solutions) proved to be the most over-subscribed event in recent memory for CRER. Over the course of a day, practitioners from the public and voluntary sectors came together to reflect on their own practice and to consider good relations in the wider context.

Using the EHRC's Good Relations Measurement Framework [5] as a starting point, discussions were convened around four of the key areas (known as 'domains') it features: attitudes, personal security, interactions with others, and participation and influence. An overview of these four domains was provided to participants in advance (see Appendix 1).

The conference presentations were enthusiastically received, offering a wealth of views, opinions, facts and figures and practical examples.

Our speakers provided contributions which were innovative, inspiring, and sometimes challenging:

Jatin Haria, Coalition for Racial Equality and Rights

Yvonne Strachan, Scottish Government Equality Unit

Ted Cantle, founder of the iCoCo Foundation

Guðrún Pétursdóttir, InterCultural Iceland

Yasmin Alibhai-Brown, writer and broadcaster

In March 2015, as a follow up to the conference, CRER also hosted a masterclass with Professor Ted Cantle to explore some of the issues in more detail. A small number of invited practitioners from the public and voluntary sectors took part in this one day event exploring key components for good relations.

CRER sincerely thanks all of the speakers, facilitators and participants from both events whose input is drawn on in this briefing.

In addition to the work detailed in this briefing, in 2015 CRER undertook a series of evidence gathering and engagement activities in support of the Scottish Government's development of its Race Equality Framework for Scotland 2016-2030.[6] One of the key themes of this work was community cohesion and safety, which links closely to good relations. The resulting publications can be downloaded from the CRER website.[7]

Good relations has gradually grown in prominence, however until recently it was not well defined and it is arguably still not well understood.

The Race Relations Act 1976 (as amended by the Race Relations (Amendment) Act 2000)[8] featured the concept of 'promoting good race relations' as part of its race equality duty for public bodies,[9] and this carried on into the current general equality duty under the Equality Act 2010. This includes an obligation for public bodies to have due regard to the need to "foster good relations between persons who share a relevant protected characteristic and persons who do not share it".[10] In line with this, the Equality and Human Rights Commission (EHRC) was originally given a remit to promote good relations; that was repealed as part of a package of changes to equality law under the Enterprise and Regulatory Reform Act (2013).[11]

When preparing for its 2010 Triennial Review, the EHRC sought to establish a framework for measuring good relations. A conceptual analysis of good relations was prepared by Nick Johnson and John Tatum of the Institute of Community Cohesion (iCoCo) which reviewed a variety of approaches to the subject in literature and practice.[12]

The resulting report was essentially the first stage in development of the EHRC's Good Relations Measurement Framework, published in 2010.[13] Whilst both explore different ways of defining good relations, neither report commits to any particular standard definition. Rather than seeking to define good relations, the Framework focuses on measuring outcomes for people who share protected characteristics in the four 'domains' it identifies – attitudes, interactions, personal security and participation.

In 2012, a short briefing by EHRC Scotland highlighted the problem with this approach; that with no working definition, the concept of good relations is almost impossible to explain to the non-specialists who need to put it into practice in meeting the duty to foster good relations.[14] The briefing goes as far as to suggest the EHRC should look to abandon use of the term in future.

Arguably, the clearest attempt at a definition put forward within the EHRC's Framework document is a simple quote from Belfast City Council: "Good relations is about living and working together with understanding and respect and without fear or mistrust."[15] This incorporates both community and workplace relations, and sets out a picture of what the outcome of good relations should look like.

For the purposes of this report (drawing on the example from Belfast City Council and the wide range of conceptual and practical concerns set out in the sources we refer to) CRER has established the following definition of good relations:

"Communities of all kinds living and working together with understanding and respect, so that people experience:

• Freedom from discrimination, stereotyping, harassment or violence
• A shared sense of belonging and acceptance
• The ability to participate equally in economic, political, civic and social life
• Freedom to agree or disagree respectfully, without fear of reprisal or rejection"

The last point is not often reflected in literature on good relations, but is nevertheless important. Divides between and within communities often arise when conflicts cannot be openly explored and diversity of opinion accepted. **(see Page 10 for further discussion of this)**

The reference to 'communities of all kinds' reflects the broad scope of good relations in the general equality duty, which covers eight of the nine protected characteristics (age, disability, gender reassignment, pregnancy and maternity, race, religion and belief, sex and sexual orientation). As an anti-racist organisation, CRER's interest in good relations primarily centres on race but recognises the commonality and intersectionality with other protected characteristics.

Why do we need to foster good relations?

Discussion at our two events suggested that fostering good relations is sometimes seen as a positive add-on in comparison to the more pressing issues of eliminating discrimination and advancing equality of opportunity. However, the results of failure to foster good relations can be devastating. Community tensions can result in rises in all forms of extremism, violence and even rioting.[16]

Issues around community tensions and how these can be resolved were explored by an Independent Review Team set up to report on a series of riots in England in 2001. This team, led by Ted Cantle, observed that communities were 'living parallel lives' in multicultural Britain. The resulting publication (the Cantle Report) established recommendations for increasing community cohesion, reducing segregation and promoting a shared sense of citizenship across communities in Britain.[17]

On a smaller scale, poor community relations also impacts individuals in their day to day interactions with others. Research on everyday racism in Europe demonstrates this, as raised by Guðrún Pétursdóttir during her input to our conference.

Along with partners from across Europe, Guðrún co-ordinated a Europe wide project on experiences of everyday racism in the workplace.[18] Participants from migrant backgrounds completed a two week survey of their communications with others in the workplace, focusing on negative interactions commonly associated with racism (for example colleagues pretending not to understand them, avoiding them or verbally abusing them). The outcome of the study was a series of recommendations and a set of awareness raising postcards.

Guðrún explained that, for many participants, this study was the first time they had the opportunity to explore why they felt isolated, anxious and depressed at work. People from minority ethnic backgrounds sometimes find it hard to pinpoint the multiple levels of disadvantage they face as they have no other experience to compare their situation with. Having never lived a life free from racism, the impact of subtle and everyday forms of racism is normalised. This is the weakness of studies which ask people if they feel they have been discriminated against. Even when participants recognise that this is true, they may be reluctant to say so without strong proof, which is nearly never available to them.

The problem may partly lie in a wider social trend towards denial of racism. There is much concern in the anti-racist movement about the reframing of racism, developments in right wing politics and what that might mean in terms of community relations.

Movements such as the British National Party, Britain First and the English and Scottish Defence Leagues have shifted in acceptability and popularity over the years, with accusations of racism being thrown by former senior members when splits occur [19] – mirroring the popular tendency to use the word 'racist' to demonise rather than to explain. Biological racism is still an underlying motivation of the far right, however anti-Islamic and anti-immigration sentiments now take a more explicit role in propaganda.[20]

In line with this pattern, supporters of right wing and centre-right political groups seem to have a certain tolerance for racist ideology as long as it doesn't involve admitting to racism. Researcher Stephen Ashe spent several months in 2010 talking to voters in Barking and Dagenham about their voting patterns and attitudes. He found that accusations of racism and fascism were the biggest barrier to the British National Party's success in the area, even amongst those who broadly agreed with their policy messages. Those who did vote for the BNP often said they disagreed with the racist, violent behaviour of some in the party. Even amongst non-BNP voters in the area, maintaining racist views whilst claiming not to be racist was common.[21]

Meanwhile in Scotland, British Social Attitude Survey results from 2013 suggest that a quarter of people admit to some level of racial prejudice.[22] Analysis of these survey results over time shows that, despite some annual variance, levels of self-reported prejudice have moved very little since the 1990s.[23]

Overall, this evidence suggests that approaches to good relations have so far had limited results, at least in relation to self-reported racism, but that self-reported racism alone may not be a good indicator of poor community relations.

Challenges in fostering good relations

The conditions needed to create good relations are complex, and some of the factors involved are difficult to control. This can make fostering good relations a difficult proposition. This section explores some of the challenges raised in discussion at our two events.

Conflict between communities

Anti-social behaviour and community conflict pose serious challenges for fostering good relations at a local level. Approaches to tackle this often include preventative measures to address disaffection and exclusion.[24]

However preventative work is delivered, if activities are carried out without acknowledgement of the differential impact of racism, they can reinforce rather than reduce problems with community relations. The impact of discrimination in creating and maintaining conflict between communities was raised repeatedly during our good relations events.

Anti-social behaviour within the majority ethnic community often includes racist behaviours or racially aggravated offences. When someone experiences racism on a personal level, it compounds the existing disadvantage they face through structural and institutional forms of racism. This means racist anti-social behaviour has a deeper and wider impact on the individual and social level than ordinary anti-social behaviour. The same could be said for other types of anti-social behaviour linked to protected characteristics, such as disability, sex or sexual orientation. This wider impact is often not recognised.

When minority ethnic individuals are responsible for anti-social behaviour, the majority ethnic community's response to this can also be tainted by racism. Local stereotypes often arise based on the actions of a small number of trouble makers, increasing conflict between communities.

Both of these aspects of differential impact need to be taken into account if activities to prevent and tackle community conflict are to succeed.

Scapegoating and scaremongering

The interaction between stereotyping and conflict also plays out on a national level. Participants in both of our events raised the importance of the role the media plays in this. Minority ethnic communities are subject to regular stereotyping in the press, which both feeds into and draws on poor community relations in local areas. In recent years, Roma communities have been particular targets. As mostly recent migrants who face a range of severe barriers and inequalities, the treatment this group faces is at the extreme end of a more generalised anti-immigrant trend.[25]

Despite widespread negative coverage of immigration in the press, some commentators are still complaining that discussion of immigration is 'taboo'[26] and that anyone who broaches the subject will be accused of racism (again, the assumption that racism is an insult rather than a description). This allegation is batted back and forth with the eventual result that discussions about race equality in the popular press become dominated by the immigration debate, to the exclusion of all else. However, the impact of this is not just felt by migrants.

Approximately 38% of Scotland's non-white minority ethnic population were born in the UK.[27] This includes 57% of people in Pakistani communities, and 53% of Caribbean or Black people. Of all people not born in the UK, 37% have lived in Scotland for more than 10 years.[28] One of the most regular racist comments people report is being told to 'go home', but as the Scottish Government Minister Humza Yousaf has pointed out,[29] for many (if not most) Scotland is home.

The constant barrage of anti-immigration sentiment clearly reinforces racism for Scottish born minority ethnic people as well as for new migrants. This is a considerable challenge for good relations – a recent BBC report showed that almost half of Scots polled felt that immigration needed to be reduced, despite the Scottish Government's acknowledgement that Scotland's future success depends on encouraging more immigrants to settle here.[30] For Britain as a whole, the British Social Attitudes Survey from 2014 showed that 45% of people felt that immigration to Britain had a negative cultural impact.[31]

Some sections of the media approach this more responsibly than others and it is possible to find balanced coverage of migration and broader race equality issues. The National Union of Journalists promotes a responsible approach through its Guidelines on Race Reporting.[32] However, when the overall tone of media debate relies on stereotyping and scapegoating, arguments in favour of community cohesion and equality struggle to gain the prominence they deserve.

Where there are opportunities to counteract media bias and stereotyping, finding the right approach is not always easy. Studies have shown that 'myth busting' activities can actually ingrain prejudice rather than reducing it,[33] and that approaches which create personal connections and interaction work better (although even these have limited use where very deep prejudice exists).[34] These intergroup contact based methods are more complex to plan and implement.

Does service provision contribute to 'parallel lives'?

The concept of communities living parallel lives, as explored by Ted Cantle,[35] was closely reflected in discussion around access to services during our events. In particular this related to whether services should be targeted at particular groups or 'mainstreamed'.[36]

One perspective is that, in an ideal world, mainstreaming equality would lead to a situation where no specially targeted services were needed. There can be little doubt that good relations would be boosted by enabling members of all communities to access services in the same way to the same high quality standard. Sadly however, reality often fails to meet this aspiration.

The nature of service targeting and how it is perceived is an important part of the debate. Anecdotally, there seems to be a stigma attached to services targeted at minority ethnic groups - this can be seen in the reluctance amongst some professionals to accept that these services are needed, even where targeted services for other groups (for example women or people with specific impairments) are accepted.

This attitude might partly stem from a lack of clarity on what needs are being met. Indeed, in some cases, targeted services are used by people who ostensibly have no specific needs to meet. This understandably raises concerns about community cohesion and good relations.

What must be understood, however, is the context behind decisions to 'self-exclude' from generic services. Experiences of subtle and overt racism when accessing generic services (even if those experiences are infrequent) create real fear. Also, the assumption that minority ethnic communities and individuals will want to use targeted services has been imposed on them for so long that this becomes self-fulfilling; the perception that targeted services will be a safer, more welcoming space can be a barrier to mainstreaming.

The problem is that generic services are often neither safe nor welcoming.[37] There is no easy answer to this, but fundamentally, it would be irresponsible to remove targeted services if an adequate level of service and an environment free from racism can't be guaranteed. Reducing racism and increasing accessibility are essential to create integration of services, as well as of communities.

The problem with 'integration'

The relationship between 'integration' and good relations was raised at both of our events. In the UK, the integration agenda has professed to be about people learning to live together, whilst pursuing activities that are of limited value in achieving that aim.

For example, this can often be seen in activity which aims to encourage minority ethnic access to employment and public services. Much of this activity is aimed at the small minority of individuals who need a targeted service, for example due to language barriers or lack of familiarity with services or practices (recruitment processes, for example). Whilst the support these activities provide is helpful to those individuals, it has a limited impact on their integration because there is no level playing field waiting for them afterwards. Once their personal challenges are tackled, people still face the barriers of structural, institutional and personal racism.

It can also be seen to some extent in activity aimed at increasing majority ethnic acceptance of diversity. This approach perhaps has more potential; reducing racist attitudes is vital to create cohesion. Unfortunately, the methods used to achieve this are often ineffective and can even be harmful. Much of this activity relies upon or reinforces stereotypes, by using notions of tradition and cultural difference to illustrate the value of minority ethnic communities. Valuing communities based on the new and exciting things they bring exoticises them, and stops people from seeing the merit of community members as individuals in their own right.[38] As Guðrún Pétursdóttir stated in her conference presentation, "It's not about learning everything there is to know about Thailand – that's geography, not diversity."

Even where integration work actively challenges stereotypes, the aim of integration can be lost because the majority ethnic individuals taking part are already open to engaging with their minority ethnic peers. In these cases, the activity fails to reach those who need it most; people who are racially prejudiced. This raises questions about the meaning of integration, and who needs to be integrated.

True integration – or community cohesion, as it might be more usefully termed – requires people from all communities to develop a level of comfort and understanding in order to live together as opposed to living side by side. Intercultural approaches may help to create the right environment for this.

Intercultural approaches

Much of the input at our conference on good relations focussed on the value of intercultural approaches to fostering good relations. In particular, this is central to the work of both Ted Cantle and Guðrún Pétursdóttir. Interculturalism addresses some of the biggest challenges to community cohesion by focusing on how communities and individuals can best interact and live together.

Previous approaches (particularly around tackling racism and hate crime) often focussed on tolerance of difference, and in doing so often reinforced the importance of difference.[39] The very concept of tolerance has a ring of superiority. Who gets to decide who will or won't be tolerated? The resulting environment, with communities in some areas arguably living 'parallel lives' whilst tensions simmered under the surface, was explored at length in the Cantle Report.[40] Moving beyond tolerance requires a common understanding of what binds us together as members of the ultimate community – human beings.

Interculturalism recognises that 'culture' is the product of many factors which shape the world view of individuals and communities.[41] Whilst nationality and ethnicity are part of this picture, they are not the only defining feature of culture or identity. Intersectionality and pluralism (two concepts which look at how diverse people are within themselves) are key features of interculturalism. It understands that people are individuals, not stereotypes, and that identities are open to interpretation and change.

Whilst varying preferences, traditions and views are accepted in intercultural approaches, this acceptance does not stop at a position of tolerance. At both of our events, Ted Cantle raised the importance of enabling 'dangerous conversations' to take place. Discussion of controversial topics is encouraged in intercultural work, with openness to difference of opinion. However, the focus remains on identifying shared goals and experiences.

In her input to our conference, Guðrún Pétursdóttir explained how she explores these concepts through a training exercise which has been used across Europe. Participants are asked to identify the key features of their own ethnic or national culture, and then to strip away any aspects of this which they don't regard as essential. What remains is almost universal regardless of the background of the participants – for example the importance of family, working together and respect for each other. The similarities always outweigh the differences.

Importantly, these intercultural approaches reinforce the fact that discrimination and prejudice are not inevitable results of the presence of the 'other' within a majority ethnic community. Instead, they are a symptom of individual and societal incompetence. Understanding this is key to creating good relations. Racism exists because societies and the people within them lack the ability to live together productively and comfortably – they lack intercultural competence.

For the dominant ethnic group in any society (in our case white majority ethnic Scots), this is magnified because their own ethnic and cultural background is seen as the norm. They have the privilege of not being racialized by others, and within media and wider society.[42] These advantages mean there isn't a strong natural imperative for this group to learn to be interculturally competent. They themselves don't face racism on a wide scale, so they may not always see the personal benefit in eradicating it. The upshot of this is that intercultural competence needs to be created pro-actively by society and institutions, in recognition of the damage a lack of competence brings.

Intercultural competence

Intercultural competencies are the attitudes, skills and knowledge that people need to build in order to interact positively with people whom they perceive to be 'different' in some way, and in particular where the perceived difference is on the grounds of ethnicity. This ability to interact positively is crucial for good relations. These competencies can be developed through any formal or informal activity, including education, personal and professional development. Examples of key intercultural competencies include:[43]

Attitudes

- Respect
- Tolerance of ambiguity
- Open mindedness and curiosity
- Empathy
- Self-awareness
- Confidence to challenge and be challenged

Skills

- Interaction, including listening, communicating, discussing, reacting and clarifying
- Multiperspectivity (seeing things from a range of perspectives)
- Critical thinking
- Problem solving and collaboration
- Ability to grow / adaptability

Knowledge

- Knowledge and understanding about different forms of interaction
- Knowledge and awareness about social practices
- Knowledge about the role of social and political actors
- Knowledge about world views and belief systems (including understanding that these can influence, but do not determine, group and individual identity)

These competencies make it easier to communicate and interact effectively with everyone, not just with people from a range of ethnic backgrounds. Developing these competencies can be seen as a life-long process. There is no single best way to deliver learning around them, although collaborative learning approaches are recommended – bringing people together creates more opportunities to reflect on the issues and to create personal connections.

Implications for practice

Gathering evidence and seeking solutions
Intercultural approaches are useful for preventative work; they should help to reduce the incidence of racism and prejudice. However, good relations will be impossible to achieve unless prevention is combined with action to tackle the outcomes of racism, prejudice and institutional discrimination.

For public bodies, our event participants agreed that better engagement with minority ethnic communities from an intercultural perspective would be a good start, enabling their experiences and priorities to be reflected in policy and decision making. Secondly, evidence based approaches are needed to identify specific inequalities and attempt to address the causes and consequences of these. These two ways to explore solutions cannot be separated. Without the first, communities become disempowered and disengaged. Without the second, the results of community engagement are difficult to interpret and can even be misleading.

Individual understandings of racism can be seen as the tip of an iceberg. It is difficult to know if you're at a disadvantage when the advantages others enjoy are often hidden. To compare racism to economics, all people are affected by the economy and its impact reaches into their financial affairs, livelihoods, the services available to them and their quality of life. People can explain their own experience in these areas, but most can't explain the systems and trends behind that experience. Specialist knowledge and robust evidence is needed to tackle systemic inequality of any nature.

This is why, despite the intercultural perspective that similarities are more important than differences, measurements which separate out the experience of a range of ethnic groups are still needed. Racism operates by relying on stereotypes and failing to be flexible enough to encompass diverse needs and experiences. To track it, we need to reflect on this.

During the panel debate at our conference, some participants asked whether monitoring by ethnicity was still needed. The resulting discussion established that when people are asked to identify themselves by ethnicity in the Census, in research studies or in monitoring forms, this doesn't entail disrespect for pluralistic identities or an implication that there isn't more to identity than ethnicity. The purpose of ethnicity monitoring has more to do with how others see us than how we identify ourselves. It must continue to be seen as part of a framework for measuring racism as opposed to as a system for pigeonholing people.

Implications for practice

Components of good relations

At our masterclass in March 2015, Ted Cantle proposed a series of components which are necessary to create and maintain good relations. Participants discussed how these components might work in practice.

Leadership commitment

- Ethos needs to be backed up with action
- People need to be empowered to deliver on leadership commitments
- Scottish Government has good messages, but not linked to strategy and implementation [44]
- Commitments need to be more specific – e.g. targets on workforce representation
- Leadership across community: business, faith, health, voluntary sector, youth ambassadors etc. (but capacity building is needed)

Pro-active press and media

- Forms of media are now more diverse and the impact / reach varies
- Hostile print media but potential to ally with responsible journalists to challenge this
- Community activists can interact with media, if capacity is built – collaborative approaches with a range of partners all pushing the same message may work best
- Public pressure CAN influence media, but does personal interaction change minds more?

Promote a sense of belonging for all

- Personal interaction in all walks of life is key (intergroup contact theory) [45]
- However interaction may not work without shifting ideas about difference and diversity
- Here is home – most BME people born in Scotland or long term residents
- Majority perceptions about Scottish / British identity don't fit reality, so even after generations of BME communities born in the UK, people are not accepted as belonging

Break down 'parallel lives'

- Interaction on an equal basis, with shared spaces
- 'Cross-cultural'[46] dialogue activities – e.g. Interfaith Networks; school twinning; living libraries [47] – appeal to empathy, natural curiosity and understanding how prejudice works
- Needs ongoing work to avoid 'relapse' after time-limited activities
- Identities need to be recognised as complex; no single identity for each community but also no need to assimilate
- Extend to 'dangerous conversations' (e.g. Think Project)[48]

Develop citizenship

- Education plays a key role – especially in how culture and faith are explored, degrees of (self) segregation within education and how schools deal with racism

- Increasing role for schools in Government anti-terror activities under the Prevent strategy is a potential threat to good relations [49]

- Flexibility of Curriculum for Excellence creates opportunities and difficulties – potential for innovation but can't be prescriptive about how learning is delivered

Tackle inequalities

- Practical measures, e.g. positive action programmes, targeting or mainstreaming of services – need more evidence of what works

- More solidarity needed; tendency for each to argue for own community's welfare

- Show equality is for everyone with proportionate approach to 'inequalities' within majority community – frustrations need to be heard but without negating race equality / minority ethnic concerns

- Intersectionality is key

- Need to overcome reluctance to take positive action

- Political hegemony is damaging – austerity, lack of solidarity, indifference to suffering

Performance management through local places

- Measuring social attitudes, belonging, inequality, hate crime and community tension at local level

- Hard to measure across true range of diversity – intersectionality, income, geography etc.

- Disaggregation needs to be complex and well planned

Key learning points

For anti-racist education and community cohesion activities:

- Bringing people together in a way that is empowering for all and aims to reduce imbalances of power

- Ensuring 'diversity' activities don't stereotype or exoticise communities

- Developing intercultural competency; maintaining focus on these skills / qualities in mainstream provision as well as activities aimed at promoting equality or diversity

- Dealing with community tensions through intercultural dialogue

- Reaching those who need the input most by creating safe spaces where 'dangerous conversations' can happen, without risk to the safety or dignity of participants

- Creating opportunities for deep and lasting personal connections to be made

For employment and service delivery:

- Making it explicit within organisational policies that all individuals are responsible for tackling discrimination and harassment – expect staff to stand up for each other and for service users

- Balancing the need for evidence on equality with an understanding that stereotypes are unacceptable; 'tick boxes' are needed for measuring progress on equality, but people should be treated as individuals

- Using the PSED requirement to foster good relations as impetus for better practice, particularly in developing equality outcomes

For anti-racist campaigning:

- Seeking more solidarity on issues of shared importance, without negating differences in experience or opinion

- Challenging poor practice using the public sector equality duty requirement to foster good relations

- Working in partnership to influence media positively

- Resisting the stereotyping and commodification of BME communities in policy discourse – people should be valued for who they are, not for what they bring

- Returning to a rights based approach to strengthen arguments for equality within and between communities

Contact information / Useful resources

For more information about this policy briefing or the wider work of CRER, please contact: Carol Young, Senior Policy Officer
Email: **carol@crer.org.uk** Tel: **0141 418 6530**

For more information on CRER:
Sign up to receive CRER email updates: **eepurl.com/s3kR5**

Website: **www.crer.org.uk**
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Facebook: **www.facebook.com/pages/CRER Scotland/286013724837794?fref=ts**
Email: **mail@crer.org.uk**

Useful resources

Scottish Government Race Equality Framework for Scotland 2016 – 2030:
http://www.gov.scot/Publications/2016/03/4084

CRER evidence and engagement papers supporting the Race Equality Framework for Scotland 2016 – 2030:
http://www.crer.org.uk/81-front-page-articles/543-new-framework-for-race-equality-in-scotland

Ted Cantle / iCoCo Foundation:
http://tedcantle.co.uk/

Intercultural Cities Programme: Recognising Intercultural Competence tool:
http://www.coe.int/t/dg4/education/pestalozzi/Source/Documentation/ICCTool2014/ICToolGB.pdf

InterCultural Iceland: http://www.ici.is/en

Understanding and monitoring tension and conflict in local communities toolkit:
http://www.cohesioninstitute.org.uk/resources/toolkits/tensionmonitoring

EHRC research report - Good Relations: a conceptual analysis:
http://www.equalityhumanrights.com/publication/research-report-42-good-relations-a-conceptual-analysis

EHRC Good Relations Measurement Framework:
http://www.equalityhumanrights.com/sites/default/files/documents/research/research_60_good_relations_measurement_framework.pdf

Council of Europe Intercultural Cities -
normative basis for Intercultural Cities Index:
http://www.coe.int/t/dg4/cultureheritage/culture/Source/Cities/normativebasis.doc

Appendix 1

Workshop notes on EHRC Good Relations Measurement
Framework domains

1. Attitudes
Attitudes that individuals or groups hold underpins good relations towards
people who are different in terms of age, disability, ethnicity, gender, religion/
belief, sexual orientation and socio-economic status. Positive or negative
attitudes are directly linked to the quality and quantity of interactions.

Attitudes overlaps with other domains namely, personal security, positive and
diverse interactions and participation. It encompasses people's views of others,
how they view themselves, how comfortable they feel in a public setting
and how they feel they are seen by others. However, it has been argued that
whether prejudice alone is damaging to good relations or whether how people
act upon it which matters, hence it remains one of the four domains.

Attitudes are dynamic and can be changed by positive relations or by time.
Stereotyped perceptions, prejudices, stigma, perceived threat and fear
threaten positive attitudes to others and affect good relations.

Measuring attitudes quantitatively pose a real challenge. National surveys have
the advantage that they can be compared. However national surveys are often
limited across equality strands. Qualitative methods gives people more room
to comment and reflect on prejudices. The EHRC Good Relations Measurement
Framework's final list of indicators to capture attitudes include respect (being/
feeling respected), valuing diversity, trust and admitted prejudice.

Issues to consider:
- How can we help shape / influence positive attitudes?
- What are the root causes of negative attitudes and how can we
  address them?
- What can be an effective way in measuring attitudes?

2. Personal security
Personal security encompasses both the emotional and physical security of the person. It is a necessary precondition for good relations to be experienced. This domain includes the perceptions of those with a protected characteristic and the attitudes that people have towards others who are different. It includes perceptions of personal safety, hate crime, violent crime, feeling comfortable with one self, ability to be oneself (to communicate in the language of one's choice in public) and person's fear of hate crime on their ability to interact in public spaces.

The attitudes and experiences encountered by people in public settings such as work, school, college, public transport, GP surgeries, hospitals, housing offices and increasingly on social media are key areas where interactions take place and attitudes are determined.

Attitudes affect how people feel in their everyday life, their emotional and physical security. Negative attitudes if experienced on a frequent or continuous basis often lead to individuals having negative experiences of particular public spaces and can thus result in emotional and physical insecurity. Likewise positive attitudes can result in positive behaviour that increase an individual's feeling of emotional and physical security. For example, smiles, eye contact, passers-by saying hello, holding doors open for others, helping older people across the door, etc.

It is argued whether in the domain of personal security the existence and availability of socio-economic security need to be included especially in case of the travelling community, asylum seekers and homeless. The way in which media represents information of the 'deserving' and 'undeserving' heightens the feeling of emotional and physical insecurity.

Issues to consider:
- Is personal security a necessary precondition for good relations?
- What can be done to enhance personal security and who are the key actors in achieving this?
- How can staff at work, schools or community centres be trained better to ensure personal security?
- What is the role of the government in increasing personal security?
- What can be an effective way of measuring personal security?

3. Interactions with Others

Experience of interaction with others is one of the core elements of good relations and therefore forms one of the strongest and most important set of indicators of the framework. Neighbourhoods are often a place where interactions happen. However, there are also other places where interaction with others can be readily observed such as workplaces, schools, children's centres and allotments.

Interaction happens in shared spaces and requires trust: both are necessary preconditions for interaction to take place. Barriers to interaction may include language, attitudes of others, disability and illness, but less time available is also significant. Segregation is the opposite of interaction and poses a particular threat to social cohesion. Segregation and isolation may be by choice, and segregation by age is a significant problem. An important factor in regards to interactions and segregations is socio-economic status: the poorer the neighbourhood, the less likely it is to promote good relations.

Interaction in terms of diversity is often associated with ethnicity and religion and or belief; however, for good relations, interaction with a diverse range of people needs to cut across all the equality strands. It should be concerned with measuring interaction across and within the equality strands, within and between neighbourhoods and communities.

There are surprisingly few ways to measure the ability to interact, and the only ones available relate exclusively to the ability to speak English. New measures could cover other barriers as well as confidence to interact with other people.

Issues to consider:
- How could you or your organisation improve interactions with others?
- How can we actively reduce discrimination and segregation in Scotland's neighbourhoods?
- How can we increase diverse interactions?
- What sort of goals or measurements can we develop to monitor and succeed at interacting with others?

4. Participation and Influence

The term participation is quite broad and can include involvement and engagement in a wide range of groups and organisations. Indeed, participation encompasses involvement in community groups and organisations, sports clubs, political parties, professional societies and trade unions. The concept of participation and influence, and the nature of its link to good relations is vital.

A person's willingness and ability to participate in the life and decision-making of their community is an outcome of their experience of good relations and further affects their ability to enjoy good relations. Whether or not people engage in participation is determined by a number of factors beyond experience of good relations, including: time; confidence; language; knowledge of what activities and/or groups are available; availability of activities of direct interest to them; and a desire to give something back. The degree to which participation leads to people feeling that they have both the opportunity and experience of empowerment is important to capture. Lack of ability or opportunity to exercise influence can have a negative impact on an individual's experience of good relations.

In the context of good relations it is important to explore how individuals perceive their influence, autonomy and empowerment, how they perceive their influence relative to that of others.

Issues to consider:
- What does 'participation' mean to you and how can we actively encourage people to get involved?
- What are some barriers to participation and how can we realistically eliminate them?
- What can help shape positive influences and how can we sustain that?
- How can we measure participation and influence?

Copyright Information

Endnotes

1. Source: Equality Act 2010 Section 149(1)
2. Source: The Equality Act 2010 (Specific Duties) (Scotland) Regulations 2012
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5. EHRC (2010), Good Relations Measurement Framework.
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10. UK Government (2010) Equality Act 2010
11. UK Government (2013) Enterprise and Regulatory Reform Act
12. Johnson, N. and Tatum, J. (2009) Good Relations: a conceptual analysis
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14. EHRC Scotland (2012) Good Relations in Scotland: a short brief
15. Cited in the above publication as Belfast City Council (no date) Good Relations: Our Vision (webpage cited has been updated and no longer features this definition: www.belfastcity.gov.uk/goodrelations/index.asp
16. iCoCo have developed a toolkit on monitoring community tension which explores some of the risks and signs of tension: Understanding and monitoring tension and conflict in local communities
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19. Both Britain First's Jim Dowson and the English Defence League's Tommy Robinson have followed this pattern.
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23. NatCen Social Research (2014) 30 years of British Social Attitudes self-reported racial prejudice data
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28. Ibid.; Census data on non-UK born individuals resident in Scotland for ten or more years may include some people who self-identify as Scottish or other British.
29. SNP press release (2013) UKBA Told: Scotland Is Our Home.
30. BBC Scotland, 'Poll suggests 64% of Scots want immigration reduced', by Lucy Adams, 10 March 2015
31. Source: British Social Attitudes Survey 2014
32. Source: NUJ Guidelines on Race Reporting
33. Newcastle Local Authority (n.d.) Evaluation of the effectiveness of 'myth-busting' and other media/marketing approaches to combating prejudice/ promoting cohesion
34. MacBride, M. (2015) What works to reduce prejudice and discrimination? A review of the evidence.
35. Cantle, T. et al (2001) Community Cohesion: A Report of the Independent Review Team
36. Some practical exploration of these issues is included in Watt, P. and McGaughey, T. (2006) Improving Service Delivery to Minority Ethnic Groups
37. See, for example, CRER (2012) My Story With Addictions
38. Some discussion of this effect of 'diversity' activities can be found in Andreouli et al. (2014) The role of schools in promoting inclusive communities in contexts of diversity. Journal of Health Psychology2014, Vol 19(1)
39. In terms of theory rather than practice, however, interculturalism is arguably best understood as something which builds on or complements previous work around integration and multiculturalism rather than refuting these; see, for example, Meer and Modood (2011) How does Interculturalism contrast with Multiculturalism?
40. Cantle, T. et al (2001) Community Cohesion: A Report of the Independent Review Team
41. For an overview of interculturalism, see the Council of Europe's Intercultural Cities 'Interculturality: What it is about.'
42. An overview of whiteness and its place in social constructs of race can be found in Guess, T. J. (2006) The Social Construction of Whiteness: Racism by Intent, Racism by Consequence in Critical Sociology, Volume 32, Issue 4
43. Adapted from the Intercultural Cities Programme tool Recognising Intercultural Competence
44. It should be noted that since this event, the Scottish Government has published its new Race Equality Framework for Scotland 2016-30 which incorporates a section on community cohesion and safety.
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47. See, for example, the Human Library project
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49. See HM Government (2015) Revised Prevent Duty Guidance for Scotland