

REFRAMING RACE

How the public talk about 'race', racial equality, and racism

September 2020



Contents

1. Appendix	3
Appendix A	3
Appendix B	4
Appendix C	5
Appendix D	5

1. Appendix

Appendix A

Methodology

Our original methodological approach for this research was to conduct 60 face-to-face in-depth interviews, lasting two hours, in six locations across England. Interviews were to be conducted in neutral locations, but with some flexibility dependent on a participant's availability, accessibility and comfort. Fieldwork was planned to take place in March 2020. Unfortunately, due to the Covid-19 pandemic fieldwork was suspended whilst the UK was in lockdown. In May 2020, we began to consider the methodological options open to us and the implications of these, as it appeared that moving out of lockdown would be incremental process and face-to-face fieldwork was not recommended by the Market Research Society.

ICM wrote a methodological note outlining the key considerations around re-starting fieldwork. This outlined the alternate methodologies available and the implications of these. It was ICM's recommendation to move the fieldwork to an online in-depth interview approach, using video conference software. An online in-depth interview approach allowed us to maintain consistency with the original proposal, emulating the style of interviewing and one-to-one rapport cultural model interviewing requires. Interviews were conducted on Microsoft Teams, over 'video' conference so that the moderator and participant could see each other, helping to build rapport and open dialogue. Other qualitative online approaches were dismissed due to their probable inability in accessing the depth of insight we needed to obtain on an individual basis.

The following considerations were taken into account and incorporated into the methodology that was employed.

Our first, main consideration around an online approach was the impact of the digital divide and the use of technology necessary for the interview. An online interview requires access to the internet at home, fast enough broadband speed to maintain a video conversation and the ability to download or use an online platform. Desk research was conducted into the impact these may have on our ability to recruit the sample necessary for this project as well as the impact it would have on the interview itself. Latest ONS data showed that 93% of households in UK and GB have household internet access¹ and therefore we would only be excluding a minority of the population. To mitigate the issue of fast enough broadband and the ability to use video-conferencing software we worked closely with our recruitment partner to monitor the impact of this on being able to recruit certain groups of society.

In all, though, our sample specification did not change as a result of the move to an online approach and we were able to meet all quotas.

1

<https://www.ons.gov.uk/peoplepopulationandcommunity/householdcharacteristics/homeinternetandsocialmediausage/bulletins/internetaccesshouseholdsandindividuals/2019>

We adapted our recruitment approaches to ensure that participants were happy and comfortable with using video conferencing software. Throughout fieldwork it became clear that Microsoft Teams was the most easy-to-use software for participants (and did not require downloading any software beforehand). The recruitment company worked closely with participants to conduct tech checks before the interview; provided handy tips for how to set up for the interview; with a key contact at ICM given to respond to any issues or questions before the interview. Interviews were conducted during the day and the evening to fit around participants' lives.

We also proposed to adapt the structure of the interview slightly from one two-hour interview to two one-hour sessions, to chunk up the interview to make it more accessible and less tiring for moderator and participant. Interviews were also conducted on separate days to aid this.

We took an iterative approach to our discussion guide design. Initially, we adapted the discussion guide that was designed for the face-to-face approach, adding a pre-task and reviewing sections of the discussion guide to ensure they were appropriate for an online method. After a pilot of eight interviews, we then again reviewed the discussion guide and made adaptations to tasks, activities and certain sections of the discussion guide, however, in all, there was a substantial amount of consistency with the discussion guide in terms of flow, structure and content.

Overall, we took an iterative approach to this methodology, undertaking 'pauses' in fieldwork to collate and analysis findings and share these with Runnymede Trust and stakeholders to ensure that we felt that the adaptation to the methodology was not impacting the nature of the insight collected and to begin to form the cultural models from the beginning of fieldwork.

Ethical considerations

We were aware that conducting research around the topics of 'race', racial equality and racism were potentially 'high-risk' and triggering for some. We abided by the below principles to ensure ethical considerations were considered in our design:

- Participation was based on valid, informed consent, ensuring anonymity and confidentiality throughout to put participants at ease as much as possible.
- Enabling participation and taking reasonable steps to avoid any barriers, through the principals of inclusivity.
- The avoidance of personal and social harm, protecting the physical, social and psychological well-being at all stages, including considering what could cause feelings of anxiety and distress.
- Taking a participant-led approach to interviewing and using open-style questions that could be answered in the abstract.

Appendix B

Recruitment and sampling

Quotas were set to ensure that we interviewed a balanced spread of the general population thus reflecting the majority viewpoint.

We employed a screener to recruit participants to ensure consistency in recruitment processes and so that all participants were asked a set of specific questions. These consisted of a mix of demographic and attitudinal questions. The demographic questions were designed to help meet

the quotas set on: ethnicity, gender, age, education level, political identification, religion, location, disability, marital status, parental status, and sexuality. The attitudinal questions were based on statements around living in the UK today to ensure that anyone with more extreme views was not included in the research. As cultural models are built around the common, widely-held assumptions and thinking that the general population have, the sample we interviewed should reflect the broader viewpoints of society.

Appendix C

Analysis

Interviews of two-hours long provide a wealth of data, and as they are semi-structured discussions, there may not always be consistency over the type and amount of data collected. This means that we undertake a systematic, iterative approach to analysis that requires distinct analysis techniques. All data is captured in an analysis matrix in the first instance before being sorted into codes and categories. We undertook a grounded theory approach constructing the 'models' through the gathering and synthesising of data. To sort and code the data we utilised a number of analytical processes. The first of these was ethnographic data analysis which included understanding the social and cultural contexts of participants' lives and their backgrounds. 'Cultural models are a 'consequence of their nature and how they interact within context'² so exploring the similarities between participants' contexts and upbringings and how these impacted how they think about the topic helped us to identify the models. A second technique was to examine linguistic data; analysing language used at a word, sentence or discourse level. Using our analysis matrix, we identified where there were similarities across participants highlighting where similar language, concepts, and cultural experiences across the data.

Summaries were provided to Runnymede Trust and stakeholders throughout fieldwork, whereby ICM shared overall findings as well as emerging themes which were built into the cultural models. Runnymede Trust and stakeholders provided continual feedback on the findings and analysis.

Appendix D

Quotes

The below quotations from the interviews are related to each of the cultural models.

i. 'Race' as stereotypes, with a grain of truth

Participant: "Muslim people are all thought to be terrorists because a few people have spoiled that reputation. If terrorism continues then people will continue to be cautious about people they don't know. It's a protection method."

Participant: "You see one person who does something and then you think that's what everyone who looks like them is like. And you keep seeing it."

² Bennardo, G. (2018) 'Cultural Models Theory'

Participant: "There's no positive representation in the media – negative racial stereotypes on TV like drug dealers are Black. These stereotypes exist and people believe them."

Participant: "People have bad experiences with people of certain races. Stereotypes exist for a reason but you shouldn't apply them. But they end up being true most of the time."

Participant (BME): "Racial stereotypes stop people achieving their potential. People start believing they can't aspire."

Participant (BME): "Whether we like it or not, we generalise we stereotype. I can say I hate it so much, but not going to say I have never stereotyped a certain people, Even if it's uncomfortable to know you do."

Participant (BME): "The seeds of discrimination are sown in school. Exacerbated by government, police, media. The media portrays a negative picture of Muslims and Black people. This creates stereotypes."

Participant: "It's built into society. If someone is robbed you assume it's the black guy."

ii. Racism is universal

Participant: "[Racism happens to] Everyone. Everyone is different in their own way so has the potential to be affected. Out there someone doesn't like you for who you are."

Participant (BME): "Brexit has fuelled the hatred. Problem today that racism is widespread in all cultures and races. From being a white vs. black issue, it is now a brown vs. black, yellow vs. brown. People are scared and feel threatened by other 'races'."

Participant: "Racism isn't always the majority against the minority, it can also be the minority against the majority... It's nothing minority people do, unless they act in a way that's culturally different, being defensive, being racist themselves when pre-empting comments."

Participant: "It's so clear how racism is everywhere but we're in denial."

Participant: "We all would be in certain circumstances. French hate us. Racism can be about nationality... Britain is traditionally white, that's why (racism) looks the way it does."

Participant: "(racism)It's not necessarily white people, it cuts both ways."

Participant: "It's not white on black or black on white, it's mixed."

Participant: "Racism dates right back to slavery. Always seemed to be the coloured folks that had to be slaves."

iii. 'Race' as genetics

Participant: "We are biologically predetermined to be different. The ratios and proportions of our faces, bodies.... Facial recognition is black blind"

Participant: "(Genetics) There must be something. Certain racial backgrounds are better at things, like running. There aren't any West Indian gymnasts."

Participant: "It's why people look the way they do originally."

Participant: "We live and we breathe the same but depending on our roots and origins we may be more susceptible to certain conditions e.g. Vitamin D deficiencies in Black people. Because of their skin they don't absorb the sunlight as much as white people do."

iv. Racism as the cards are stacked against you

Participant: "Minority groups and the socio-economically disadvantaged – harder for them. They overlap though. They lack ambition. Never had it before so why not. It's inherited from family, message from schools."

Participant: "Different ethnicities, likely to be in the poor category anyway. So they don't have the same opportunities. And this keeps repeating itself."

Participant: "It can be harder coming from different countries. All the stigma and hatred attached to that...coming to take our jobs."

Participant: "Groups it's harder for? Ethnic minorities, lower incomes. It's harder to get a job when in unemployment, with what skills you have."

Participant (BME): "People from different backgrounds, BME backgrounds struggle more to make a success in life."

Participant (BME): "It's challenging for those in poverty and Black people. The odds are stacked against them. There's a lack of suitable role models for Black young people. Parents working hard to make a living. They don't have the money to buy books, the internet. Educate children. They don't have the networks that children from well-off backgrounds have."

v. Racism is personal

Participant: "It's shouting in the street, comments made to other people ."

Participant): "It's mainly comments or jokes. Unintentional. They don't realise how their words impact someone else."

Participant): "At its lowest tier it's looking at someone funny. At its highest, it's attacking someone."

Participant: "It used to be face-to-face conflict, now it's mostly online...It can be violent, people getting jumped and attacked unprovoked."

Participant: "Some racism is just miscommunication. Innocent remarks are taken out of context."

Participant (BME): "Direct racism. Calling a black person words like 'monkey'. Calling a Pakistani 'Paki'. Calling an Indian person 'a smelly Indian'."

Participant (BME): "Visible. Overt. Name calling 'Nigger', 'Paki'. Verbal abuse."

vi. Racism is institutional

Participant (BME): "People from different backgrounds, BME backgrounds struggle more to make a success in life."

Participant (BME): “Police stop and search. It’s targeting Black people. I know they say young Black people carry guns and knives so to a certain extent they should be stopped. But if you stop them, treat them well.”

Participant (BME): “A lot is evident in the media. The whole Stephen Lawrence case. The difference in treatment from the system and the media. Madelain McCann. When it’s a Black person it’s pushed down in importance.”

Participant: “Behind the scenes discrimination – in a job application or interview.”

Participant: “The Police persecute Black people more than white people. It’s harder to get hired (in the workforce) if you’re not white.”

vii. *‘Race’ is who you share an affinity with*

Participant: “It’s a different way of living rather than colour of skin. You can be the same colour but have different cultures and beliefs.”

Participant: “Ethnicity, colour, country of origin and religion.”

Participant: “It’s different nationalities, ethnicities. It’s how you define the origins of a persons heritage.”

Participant: “Everyone has a culture or history of that ‘race’, handed down over generations.”

Participant: “It’s your skin colour, but it’s also how you’re brought up and the area you’re brought up in.”

Participant (BME): “Where someone’s history comes from. Not just where they are from or where their family is from.”

Participant (BME): “It’s a mixture of where you come from and what your beliefs are. More about where I come from – British West Indian. I embrace my Britishness but I don’t leave my culture behind.”

viii. *Racism as difference*

Participant: “It all stems from small visible actions from one another in the community itself.”

Participant: “British Asian – they have good representation as well because they’ve been visible the longest on films and TV that show British Asian views.”

Participant: “[Racism] happens more to people with heavy accents, darker skin colour. They are visible, like disability. They’re just seen different.”

Participant: “Now [anti-semitic racism] is a lot worse. Because I seem more attacks visibly on religions. It’s all pushed under the carpet.”

Participant (BME): “Racism is now more visible than ever, with Black stop and search, Asian stereotypes on social media. Racial slurs at football matches. It’s more visible [but can’t say whether racism has increased or decreased].”

Participant (BME): “Overt – it’s more open, blatant. It’s in your face, therefore it’s visible.”

Participant: "Everything in the media is white, so much unconscious racial bias. Actors, models, public speakers – we're engrained to choose white. It's the media, it's the norm, it's everywhere."

Participant (BME): "Depends on the depth of your skin tone. Black people get more physical and violence forms of racism. Asians might face verbal abuse."

Participant: "We look for the scape goat. And create categories because it's how humans make sense of the world."

Participant: "It's human nature to be tribal...India have the caste system. It exists all over the world."

Participant: "Humans always need to rise to the top, from when we were Neanderthals."

Participant (BME): "It's human nature to see what's different to normal."

Participant (BME): "It's intrinsic human nature...we all have a fear of the unknown."

Participant (BME): "On an individual level, it exists because it is human nature to look at differences."

ix. Racism is what you know, or don't know

Participant: "Racist views can be due to your upbringing, so it's engrained in you."

Participant (BME): "Kids are subject to rumour, stereotype. Kids are suggestable so they can end up racist."

Participant: "White nationalist groups are racist – anti-Black people. It's learnt from parents and an easy thing to point to.... Blaming immigration for not getting a job."

Participant: "They learn it. They grow up around it and those attitudes."

Participant: "It's learnt when young. Peer pressure or passed down through families and bad experiences."

Participant: "Depends how you're brought up. If your dad is racist, you're racist. You don't know anything else."

Participant (BME): "It's learned by others, who you associate with will rub off on you."

Participant (BME): "I learnt about it as a kid. Just by being different, you experience it."

x. A bottom-up approach

Participant: "Who has the greatest responsibility? Individuals. It's up to me if I call someone a name. I'm responsible for what I say or do unless I'm a child."

Participant: "Every single person has responsibility. To look at themselves and their behaviour. Need to rethink how we label people, think of people."

Participant: "We all have responsibility. Rather than just the activists and the politicians."

Participant (BME): "All the communities have a level of racism. The Asian community are racist against the white. It's about integration, and not pushing their own beliefs and culture too much. Need to accept others."

Participant (BME): "Ethnic groups? I don't know what we're not doing already. We're making our voices heard. White British? Educate themselves, be open to something you don't understand. If you don't understand it, educate yourself."

Participant (BME): "People standing up for others. Being allies. Backing up others."

Participant: "A lot of people in society are scared to talk about it or have an opinion because it's such a sensitive topic. If you speak up it could backfire or you'll face backlash."

xi. A top-down approach

Participant (BME): "Stop using stupid headlines! Generalising – use their name, not the colour of their skin and where they come from. Be more inclusive."

Participant (BME): "Less labelling of ethnic groups in the papers. Black, xx age, Pakistani man. I think that could go... There's a need for detail and precision but sometimes naming race tarnishes groups."

Participant: "Schools need to have open conversations about it. Talk and discuss. Police and courts should have stronger enforcements."

Participant: "There should be a task force in government that talks to different 'race' groups, religious groups on how to address racism. It then can filter down from the top."

Participant: "[Government?] Yes the government, but I don't know what form it should take."

Participant: "It comes down to the government ultimately. Top down. They pass the laws. They'd change the education systems, change the laws around prosecuting racism. Not sure how well it's policed."

Participant: "The media has to stop making things out to be racist when they're not. Stop being divisive."

Participant: "The media needs to be more transparent."

Participant: "In terms of businesses and companies, they have a role to play in allowing equal opportunities and ensuring that everyone gets the right to work places."

Participant: "The media has a big responsibility. Could have such a positive impact but they often run with controversial, or things they think are popular."

xii. We're making progress on racism

Participant: "The older generation were taught to be racist so as those generations die out, racism will get a lot better."

Participant: "(Before) We just didn't care what Black people thought, it was just seen as unequal, so we didn't care. Now we know it's an issue."

Participant: "It's more equal than the last 20 years. Love Thy Neighbour used to be on the TV. But still a long way to go."

Participant: "If there wasn't a problem it wouldn't need a discussion on it."

Participant: "In Dads day, TB was racist and accepted. There was a token black person and they would get killed off. Now, we're aware of it on TV. But there's tensions and growing individual hate and prejudice."

Participant: "Discrimination, way back, was legal. The black bus driver discriminated against. It was seen as acceptable back then. White British people felt more powerful and could say what they wanted."

xiii. A sense of fatalism

Participant (BME): "[A world without racism?] Will never happen so hard to imagine because people's mindset will never change. White people will not give their power over."

Participant (BME): "Racism is an inherent trait in human beings. It's always been there and will continue to. It can be managed and reduced but not eradicated."

Participant: "Don't think it will ever be eradicated. There will always be a case to distinguish people as different."

Participant: "There's always going to be an element of society that are going to be racist. The more it's spoken about or taught – that'll help – and through that some people will question and adjust their attitude. Gradually it will get better, but it'll never be perfect. It's human nature."

Participant (BME): "Not for a very long time. I don't feel like it's being prioritised. Look at environmental issues – companies are pledging and making plans. Nobody is saying by 2020 the aspiration is for racism."

Participant: "The world can't run if everyone is equal. Our structures are not set up for that."

xiv. We can be taught not to be racist

Participant: "We can get rid of racism by changing people's minds."

Participant: "Parents need to instill the right attitudes."

Participant: "I don't know really. Maybe start doing something in schools or when younger. So, you learn not to do it."

Participant: "We need to rethink all of society and educate. People attending groups and sessions to change thoughts."

Participant: "Better education is needed, from primary school so kids are taught from a young age the positive impacts of living in a culturally diverse society."

Participant: "Need to learn to live together and learn about other religions, cultures."

Participant (BME): "Introduce school courses, at primary and secondary school. To educate on different types of religions and 'races' and nationalities. Learn what racism is and the consequences. Teach them not to be."

Participant (BME): “Educate themselves about other cultures. Read. Talk to people from different backgrounds. Learn about them and their story. Have a cup of coffee and listen to their story, why they celebrate certain things for example.”