

# THE ANTI-RACIST RESEARCH TOOLKIT

An abstract graphic design featuring several concentric, overlapping circular paths. The paths are composed of solid and dashed lines in various colors including green, blue, yellow, pink, and white. Small geometric shapes like squares and circles are placed at various points along these paths. The overall effect is a dynamic, interconnected network of lines and shapes.

Dr Katy Sian  
University of York

# CONTENTS

<b>INTRODUCTION</b>	4
<b>INTRODUCING ANTI-RACISM</b>	6
What is Anti-Racism?	7
Why Should Researchers Adopt an Anti-Racist Approach?	7
<b>DEVELOPING ANTI-RACIST RESEARCH</b>	8
1. The Conceptual: Interrogating our Research Disciplines	8
2. The Methodological: Anti-Racism and Research Frameworks	10
Methodological Design	11
Community Engagement	14
Anti-Racist Ethics	14
Dissemination	16
3. The Practical: Building an Anti-Racist Research Culture	18
Embedding Equality, Diversity and Inclusion (EDI)	18
Global Partnerships	19
<b>IMPLEMENTING GOOD PRACTICE</b>	20
Good Practice: Key Points	20
Research Centre Health Check	21
<b>REFERENCES</b>	22



**Funded by:**  
Research England,  
Enhancing Research  
Culture fund,  
University of York

# INTRODUCTION

This Toolkit has emerged from my work as Race and Ethnicity Lead for the Vulnerability & Policing Futures Research Centre. In this role, my goal has been to ensure that anti-racist values are both embedded and represented across our research and practice. Colleagues at the centre have varied disciplinary backgrounds, but we have come together to think about ways in which we can best generate projects that empower communities and ensure that our work contributes to the development of a more equitable and just society.

Racism impacts all areas and questions around policing and vulnerability, and at our centre we understand our responsibility to adopt critical approaches that challenge reductive frameworks, address racial injustice, and engage sensitively with marginalised communities. My broader work within the centre has been to promote the implementation of Equality, Diversity and Inclusion values to help address inequalities, promote diversity in participation and perspectives, and ensure that our research outputs are relevant for under-represented groups.

The purpose of this Anti-Racist Toolkit is to support a wide range of academic researchers and practitioners in producing research that is ethically driven, invested in rebuilding communities, and accessible beyond the university space. It demonstrates the value and importance of embedding anti-racist principles in research models for driving the transformation of societies. By offering conceptual, methodological and practical guidance, the Toolkit invites researchers to critically reflect upon their positionality and develop new and alternative ways of thinking and doing.

## ANTI-RACIST RESEARCH REQUIRES A REAL COMMITMENT FROM THE ACADEMIC COMMUNITY TO BOTH CHALLENGE AND DISMANTLE INSTITUTIONAL RACISM AND OTHER FORMS OF SYSTEMIC HARM

Anti-racist research requires a real commitment from the academic community to both challenge and dismantle institutional racism and other forms of systemic harm, at a local and global level. By aligning our research goals with anti-racist values, we have a real opportunity to make a significant intervention by serving the public interest and contributing towards positive and meaningful change. Adopting an anti-racist approach widens the scope of how we think about, create and disseminate research, and offers a new framework with social justice at its heart.

This Toolkit connects scholars and practitioners across disciplines, and provides the building blocks for developing new understandings of research processes and practices through an anti-racist framework.

*About the author: Dr Katy Sian is a Senior Lecturer in Sociology at the University of York. She is also a Co-Investigator and the Lead for Race and Ethnicity at the Vulnerability & Policing Futures Research Centre. Her interests include Critical Race Theory, Decoloniality and Anti-Foundationalism.*



# INTRODUCING ANTI-RACISM



## WHAT IS ANTI-RACISM?

Anti-racism is an active commitment to the dismantling of institutional and individual forms of racism. Through its opposition to racism, anti-racism works towards promoting and embedding racial equality. It involves mobilising against all manifestations of racism in society, with the goal to eliminate it by confronting it. Anti-racism does not simply reduce racism to a matter of individual beliefs; instead, it understands racism and its complexities as a fundamentally systemic issue, rooted in a history of injustice, exploitation and oppression.

Anti-racism adopts diverse, critical frameworks to centre questions of race and identity, and aims to amplify the voices of the oppressed. It is concerned with the strengthening of societies and calls for self-awareness, collective reflection and global solidarity.

## WHY SHOULD RESEARCHERS ADOPT AN ANTI-RACIST APPROACH?

Adopting an anti-racist approach to research in all fields of inquiry is valuable and necessary for a number of reasons. Throughout history, social and scientific research has been responsible for reinforcing and perpetuating racial inequalities and harmful stereotypes. An anti-racist approach requires researchers to confront their power and privilege and develop practices and processes that promote inclusivity and critical thinking.

For too long, marginalised communities have been exploited and misrepresented across all areas of research in the Global North. An anti-racist framework favours a collective and diverse approach to research to ensure that different voices, perspectives and understandings are integrated, allowing for more complexity and nuance to research questions, designs and outcomes.

An anti-racist approach upholds rigorous ethical standards to ensure that communities are not merely viewed as passive participants to be extracted from. The intent of anti-racist research is to produce knowledge that will benefit and empower communities and respect for the rights, dignity and agency of participants is of central importance. Combined with this is the goal to create significant and long-lasting relationships with communities through trust and collaboration. An anti-racist approach is as such continuously reflexive and engaged with developing new ways to eradicate exploitative practices.

Researchers do not have to be directly dealing with questions of 'race' in order to engage with an anti-racist approach. All aspects of our cultural, historical, social and political life are shaped by racial inequality.

Universities are not immune to this: racism continues to underpin institutional hierarchies, staff and student (under)representation, and academic disciplines. In an environment that is so heavily influenced by racism, all researchers have a responsibility to reflect upon their own practices to ensure that they do not reproduce inequalities. A critical awareness of the workings of racism, whiteness and coloniality is essential as, whether they are explicit in our research or not, they continue to shape our everyday lives.

# DEVELOPING ANTI-RACIST RESEARCH

The following areas offer conceptual, methodological and practical support for developing research through an anti-racist lens. These areas work together rather than independently, and should be understood as being inextricably interwoven.

## 1. THE CONCEPTUAL: INTERROGATING OUR RESEARCH DISCIPLINES

As researchers we must question, understand and critique our disciplinary roots. The ways in which academic fields of study are conventionally structured, taught and practiced across universities in the Global North both reflect and reproduce systemic racism. It is therefore essential for scholars to take the time to understand and consider the emergence and maintenance of their disciplines if they are to produce critical, anti-racist research.

Interrogating our research disciplines involves thinking through (and beyond) the dominant paradigms, perspectives and power structures that shape academic fields in Western universities. This questioning can be seen as contributing towards the wider movement around decolonising education. This movement aims to disrupt the (re)production of colonial knowledge and embed different histories, alternative philosophies and broader concepts, which combine to challenge Eurocentric thought and practice within the academy (Sian 2019).

## RESEARCHERS CANNOT PRODUCE ETHICAL OR TRANSFORMATIVE WORK IF THEY FAIL TO CRITIQUE THEIR DISCIPLINES

Confronting the institutionalisation of Eurocentric knowledge does not simply mean the eradication of European ideas; rather, it is a recognition of the limitations of the concepts and practices that continue to dominate academic spaces (Sian 2019). Without a critical awareness of our academic disciplines, researchers are at a real risk of generating work that is harmful, reductive and essentialising.

An anti-racist approach requires researchers to critically engage with the ways in which hypotheses, problems, regions, populations, groups, etc. have been constructed by Western knowledge. This engagement must go beyond a superficial literature review and strive for a deeper understanding of the political implications of Western knowledge, and a recognition of who and what such knowledge serves.

Researchers cannot produce ethical or transformative work if they fail to critique their disciplines; without this key step, they will continue to reproduce narrow colonial ideas and practices that can only offer a very limited view

of the world. In a rapidly changing landscape, with shared global challenges and opportunities for innovation, this is not enough. It therefore becomes necessary for researchers to expand their horizons and engage with a broader range of voices and contributions that demonstrate a more inclusive and global approach to the subject matter. This process is reflexive and collaborative, and encourages the dismantling of hierarchies that currently plague all forms of Western academic knowledge.

If we are to produce work that is relevant and beneficial for the global community, it is our collective responsibility to question the 'canon' of our disciplines, recognise the limitations of our academic fields of study, and decentre Eurocentric knowledge and practice.



### CRITICAL REFLECTION EXERCISE

To ensure that an anti-racist approach is embedded from the outset of the research process, consider and reflect upon the following points to support the development of your research question, topic, problem, hypothesis or proposal:

- Having engaged critically with the literature in your field, think about the cultural, historical, and social or political contexts that may have shaped your question
- Assess the extent to which your research question reproduces Eurocentric norms and values. Reflect on how alternative (cultural, indigenous or non-Western) perspectives, concepts or frameworks can enrich and challenge existing dominant paradigms
- Identify any biases or assumptions in your research question and wider informing literature
- Consider how the framing of your question may perpetuate unequal relations of power
- Where possible, consider seeking input and collaboration from the communities affected by your research question. Do not exploit their labour and always acknowledge their contributions
- To further develop critical approaches and understandings of knowledge production, engage with Critical Race Theory, Intersectionality, Critical Whiteness Studies, Postcolonial Feminism, Black Feminism, Decolonial Studies and Critical Indigenous Studies

Our research will inevitably be shaped by our disciplinary backgrounds; therefore, it is necessary that we critique them, develop them and diversify them. Only by opening up the scope of our fields of study can they remain relevant beyond the confines of Western academia and speak to wider global issues and contexts.

## ALL TOO OFTEN, QUALITATIVE RESEARCHERS HAVE FAILED TO MEANINGFULLY ENGAGE WITH THE COMMUNITIES BEING STUDIED

### 2. THE METHODOLOGICAL: ANTI-RACISM AND RESEARCH FRAMEWORKS

The methodologies deployed by researchers in the West are most commonly based upon positivist thought and support scientific modes to produce 'objective' data. Mainstream methodological approaches generally fall into the categories of quantitative and qualitative research. In the broadest sense, quantitative methods are most explicitly linked to positivism and are fundamentally concerned with objectivity to produce numerical data via questionnaires, large surveys, statistical tests, etc. Qualitative methods, on the other hand, favour interpretivist models that rely upon understanding experiences through ethnographic techniques such as (but not limited to) in-depth interviews, focus groups and participant observation (Sian 2022).

On the surface, qualitative research is seen to represent a key shift away from positivism in that the data generated is deemed subjective; however, the reality is that for the most part it suffers from the same Eurocentric bias and produces the same Eurocentric conclusions, with the only difference being the path taken to get there (Sian 2022). Both qualitative and quantitative methodologies have therefore been deeply problematic in research, often generating data that reaffirms racial hierarchies and systemic inequalities.

Social science research in particular has arguably produced some of the most harmful and problematic findings, from Lombroso's racist measurements of skulls to classify criminals to Eysenck's racist studies on intelligence and genetics, and the all-too-familiar anthropological exploitations which see communities of colour being studied through a white gaze, constructing them as essentially inferior (Sian 2022).

Qualitative social science research has unsurprisingly led to fatigue and distrust among marginalised and vulnerable communities, who have typically been over-researched and exploited by university researchers. It is not uncommon for qualitative researchers to exacerbate existing inequalities, reinforce harmful stereotypes and contribute to the further marginalisation of certain groups. All too often, qualitative researchers have failed to meaningfully engage with the communities being studied, listen to their concerns and incorporate their voices, thereby perpetuating exploitative colonial dynamics. Qualitative research has been guilty of causing harm by extracting information for self-interest, rather than that of the community.

Quantitative methods are just as problematic and also warrant critique. For the most part, these

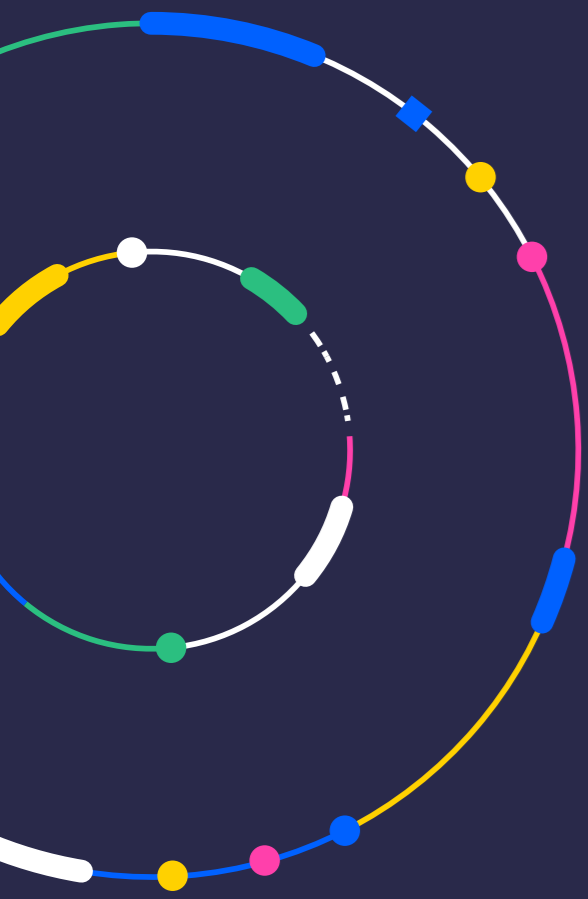
methods are subjected to less scrutiny due to the underlying assumption that they represent 'hard facts' and are therefore indisputable. In this sense, statistical data is often regarded as 'superior' as it is seen to comply more closely with the scientific method. However, this notion is difficult to uphold given that quantitative data, like all other forms of data, are prone to bias, creating false and misleading interpretations. Data sets for analysis often contain inherent biases that reflect historical and systemic racism, leading to skewed results (Sian 2022). Quantitative data therefore cannot be 'neutral' or 'objective' – it is fundamentally political and serves different ideological interests.

It is necessary to reflect upon our methodological tools as researchers, to ensure that we undertake our projects ethically and sensitively to bring about positive outcomes for marginalised groups and the wider community.

#### METHODOLOGICAL DESIGN

A key goal for anti-racist researchers is to produce work that will support and empower communities. Social justice lies at the heart of anti-racist research and must inform all aspects of the process, including methodological orientations, design and planning, ethics, fieldwork and dissemination.

As previously identified, research methods in Western contexts are shaped by Eurocentrism. These can be reductionist, oversimplified and



counterproductive. An anti-racist approach to research methods prioritises the dismantling of systemic inequalities, challenging biases and promoting shared ethics. It actively challenges and deconstructs conventional research techniques that are rooted in colonial perspectives, and adopts alternative methodological frameworks that instead centre the ideas and knowledge systems of marginalised communities. Some examples include:



### Participatory Action Research

Participatory action research prioritises collaboration and involves participants from the beginning to the end of the research process. It values the co-production of knowledge and understands that the experiences and expertise of participants are significant. In this sense it integrates diverse perspectives and engages with participants and members of the community, to ensure that the research is co-designed, relevant and beneficial. It is based on developing genuine collaborations between researchers and participants to ensure open dialogue, critical feedback, respect, shared knowledge and joint decision-making. Common techniques include workshops, focus groups, transect walks, art, theatre and group discussions. This form of research seeks to empower communities through inclusion, and requires continuous reflection to ensure that it responds to the needs of the community.



### Counter-Storytelling and Counter-Narratives

Researchers adopt counter-storytelling and counter-narratives to centre the voices and lived experiences of marginalised groups and communities. This is achieved via qualitative techniques such as interviews, focus groups, oral histories, etc. Such an approach actively rejects re-traumatisation and extraction by fostering sensitivity, empathy and trust. The testimonies are used to centre the journeys of the community and challenge dominant discourses through the amplification of their narratives. By opening up a space for voices that have been typically misrepresented, neglected and erased, the stories are used to challenge, rather than legitimise, dominant ideas and structures.



### Critical Ethnography

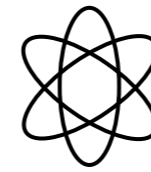
Critical ethnography requires researchers to reflect upon their own positionality in relation to the communities, groups or individuals that they are engaging with. Rather than being a voyeuristic exercise, critical ethnography actively sets out to challenge and address unequal power relations and dominant frameworks through an in-depth understanding of the lived experiences, perspectives and dynamics of the community.

Common techniques include semi-structured or unstructured interviews and participant observation. Critical ethnography through an anti-racist lens rejects the white gaze by seeking to present a critical analysis, and researchers work collaboratively with participants rather than simply stepping inside and outside the environment on their own terms. Ethnography is tied up with a problematic history of white researchers infiltrating communities, extracting from them, and misrepresenting them. Critical ethnographers therefore have a responsibility not to reproduce this harm and should conduct their research with full consent, in collaboration with communities, and in recognition of power and privilege. Participants in this context are not treated as passive subjects, but rather as active agents with a voice throughout the research process.



### Critical Discourse Analysis

Critical discourse analysis is a key method for understanding the way in which power circulates through language. It is particularly useful for those engaged with an anti-racist approach as it enables researchers to deconstruct discourses and identify the processes by which language is shaped by wider structures. Critical discourse analysis can be applied to the examination of the media, legal texts, policy documents, archival data, social media data, etc. and involves a careful examination of the material to uncover power dynamics, dominant ideologies and representation. It allows researchers to understand how meanings and ideas are shaped and constructed, and how they reflect or challenge wider historical, cultural, social and political contexts.



### Anti-Racist Data Science

We live in an increasingly data-driven world, but the field of data science remains overwhelmingly white. Relying upon quantitative techniques, data scientists adopt a range of statistical methods to classify and predict. These methods are rooted in racism and bias and have been used to misrepresent, discriminate against, and profile communities of colour by reproducing racial hierarchies, leading to negative outcomes in areas of healthcare, education, employment and criminal justice. However, data also has the potential to empower marginalised communities and contribute to social justice. An anti-racist approach uses data to actively challenge inequality rather than reinforcing it.

To embed anti-racist principles in data science, researchers must recognise the biases in data sets and ensure that their data collection methods are inclusive and representative. Anti-racist data science requires transparency and accountability of personal biases, data sources and limitations. As previously stated, data is not objective; therefore, the historical, cultural and political context in which the data was generated must be acknowledged and critiqued.

An anti-racist approach embraces collaboration with the community and includes their input and knowledge to ensure that data sets are appropriate and interpreted fairly. There should be support for open data and regular auditing of models to review the impact on marginalised communities. Models and algorithms should also be scrutinised and assessed for biases, and adapted where necessary.

Anti-racist researchers may adopt a combination of methods based upon their research questions and objectives. The underlying focus on social justice, challenging dominant discourses, and centring the voices of marginalised groups will ultimately guide the choice and direction of research methods.



### CRITICAL REFLECTION EXERCISE

Reflect upon a research project that you have previously undertaken, or are currently undertaking, and consider the following:

- Did you collaborate or consult with participants or members of the community about your methodological design and techniques?
- Can you identify any limitations of your methodological techniques?
- How might you adapt your methodological framework to ensure it reflects anti-racist values?

## COMMUNITY ENGAGEMENT

Community engagement is central to an anti-racist approach and involves ongoing and meaningful collaboration with members of the community affected by the research. It ensures that community members have their voices represented throughout the research process, including elements such as the defining of research questions, the designing of studies, the interpretation of findings, and supporting outputs and dissemination through co-production. Community engagement helps researchers to produce work that is more relevant, impactful and responsive to the needs of the community, it also works to enhance the public's trust in academic research as their voices, knowledge and expertise are recognised and valued.



## THE OBJECTIVE IS NOT ABOUT WHAT WE CAN GAIN AS ACADEMICS, BUT RATHER ABOUT OUR RESPONSIBILITY IN FACILITATING COLLECTIVE ACTION

Community engagement and collaboration is particularly advantageous for addressing complex and multifaceted issues that benefit from diverse perspectives and alternative understandings. It also ensures that the research is accountable to the communities being studied through a process of open dialogue, consultation, feedback and knowledge exchange. By collaborating with communities in such a way, we are able to give something back: the objective is not about what we can gain as academics, but rather about our responsibility in facilitating collective action.

As anti-racist researchers, our role is to help provide positive, evidence-based solutions, foster authentic relationships, and encourage change. By placing the community at the heart of our research, we are able to open up our academic spaces and transform them into key resources for the public. For too long, academic research has been separate from and inaccessible to the community; an anti-racist approach seeks to bridge this gap by including marginalised voices rather than excluding them.

### ANTI-RACIST ETHICS

Standard research ethics protocols largely fail to incorporate anti-racist principles in their design. Current ethical guidelines in Western universities are limited, formulaic and superficial. Anti-racist values should not be dismissed or neglected as they are necessary for ensuring that research is not harmful, exploitative or damaging to communities through the perpetuation of inequalities. Anti-racist ethics are community-centred and require a deep and critical engagement with the process. They should compel researchers to be more responsible and accountable to the community.

### QUESTIONS TO CONSIDER

1. Why is it important for researchers to engage with the community?
2. How does collaboration with the community enhance research?
3. What steps can researchers take to ensure that their engagement with the community is meaningful and not merely tokenistic?



### Key anti-racist ethical principles include:



1. **Diverse research teams:** Researchers should detail steps and measures that they have taken to ensure that their research teams are diverse and inclusive.



2. **Demonstrating cultural sensitivity:** Researchers must ensure that their research design and methods for data collection are culturally sensitive, and that they have considered the complexities of the community that they seek to engage with.



3. **Acknowledging power dynamics and positionality:** Researchers are required to provide a positionality/self-location statement which reflects upon the way in which their identity relates to the topic and the identities of the participants.



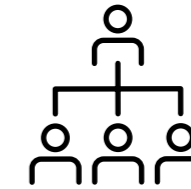
4. **Addressing intersectionality:** Researchers should demonstrate that they have considered the intersectionality of identity categories (e.g. race, gender, class, etc.), and show an awareness of how these factors may shape the research.



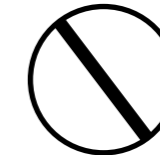
5. **Ensuring equitable relationships:** Researchers should develop a plan to show how they will create and maintain sustainable, collaborative and mutually beneficial relationships with the community. They should also reflect upon how they will ensure that the community doesn't feel excluded or used solely for information-gathering purposes.

### CRITICAL REFLECTION EXERCISE

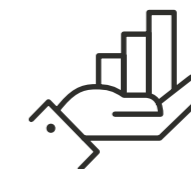
Think about the ethics process at your university or institution. To what extent does it consider anti-racism? How could it be developed to reflect anti-racist values?



6. **Accountability to the community:** Researchers must be accountable for their research and its impact. It is also important that they ask for feedback from the community throughout the research process and demonstrate how they have subsequently adapted the research where necessary.



7. **Anti-exploitation practices:** Researchers must develop a plan to demonstrate how they will prevent the exploitation of and harm to participants during and after fieldwork activities.



8. **Ethical data collection:** Researchers must avoid simple extraction of information from the community (which is often used to bolster other interests that fail to serve or acknowledge the research subjects) and instead demonstrate how the research will benefit the community. Data collection processes should be guided by members of the community, and consent must be obtained before undertaking fieldwork activities. The privacy and anonymity of participants must be safeguarded and respected at all times.



## DISSEMINATION

Anti-racist dissemination processes are key for ensuring that research empowers and informs communities. Often participants of research are excluded from the dissemination process, with research outputs only reaching a limited academic audience. An anti-racist approach offers a more inclusive model, which benefits both academic and non-academic communities. The impact of research has to be understood more broadly and critically as that which goes beyond standard academic criteria. Researchers applying an anti-racist approach are less invested in status building, and more concerned with the wider benefits for the community.

Typically, research findings are presented and shared in academic publications, policy briefings, academic conferences and workshops. Within such practices there is an overwhelming absence

of the community voices and stakeholders who have helped shape the research. It is therefore necessary to adopt more inclusive strategies to ensure that those involved in the research feel that their voices have been heard and represented, and that they are able to contribute to developing outcomes that reflect their needs and experiences.

Anti-racist dissemination strategies include (but are not limited to) the following:

- Recognising how data is **represented and reported** to ensure that is accessible, relevant, and applicable for non-academic audiences
- Using language that is **inclusive and respectful**, and that avoids reproducing stereotypes or stigmatising groups

- Sharing findings in ways that are **empowering and informative**, rather than those which perpetuate harm or reinforce existing inequalities
- Involving members of the community affected by the research and **asking for their input** to develop a greater understanding of what would be most helpful or beneficial for them
- **Fostering power-sharing** by collaborating with participants, stakeholders, and members of the community, to develop dissemination strategies
- Developing **community-led campaigns** to ensure that the findings reach marginalised groups
- **Co-producing materials** with members of the community to centre their voices, experiences and contributions

- Making findings **freely available** through open access
- Offering participants and members of the community **a platform to speak** at events and represent themselves
- Recognising the needs and constraints of members of the community by hosting events in **safe, accessible spaces** outside of working hours, with childcare considerations
- **Being more creative** in the delivery of findings, e.g. reports, posters, videos, animation, social media campaigns, etc.
- Adopting a **community-centred model** to ensure findings deliver real, meaningful change

---

**AN ANTI-RACIST APPROACH OFFERS A MORE INCLUSIVE MODEL, WHICH BENEFITS BOTH ACADEMIC AND NON-ACADEMIC COMMUNITIES**



### 3. THE PRACTICAL: BUILDING AN ANTI-RACIST RESEARCH CULTURE

Racism in UK higher education is endemic. Data continues to expose the inequalities that staff and students of colour experience in university settings on a daily basis. While some universities have committed to addressing these issues, change remains painfully slow. As anti-racist researchers, we must continue to challenge this environment and advocate for the reconstruction of academic spaces to ensure that they are more equitable, diverse and inclusive. In our own research practice, we can take active steps to ensure that we do not reproduce the wider exclusionary and discriminatory systems operating in our universities and beyond.

#### EMBEDDING EQUALITY, DIVERSITY AND INCLUSION (EDI)

Whether you are involved in a research centre, cluster or group; working on a large or small project; an investigator or post-doc, it is important to ensure that you consciously work towards embedding EDI values and practices as a way to promote change in your immediate working environment and wider research culture. Implementing purposeful EDI practices can enrich the quality of research being produced and contribute to a more just academic community.

The following provides a series of practical steps and considerations that can be applied to encourage the development of equitable research spaces.



#### Recruitment

Establish procedures that advance fair recruitment practices and the retention of researchers from diverse backgrounds, such as inclusive hiring practices, scrutiny panels, career support and pathways to development.



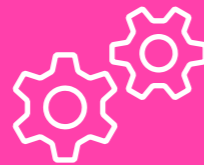
#### Leadership and Decision-Making Processes

Ensure that your research centre, cluster, project, etc. has diverse representation in positions of leadership and decision-making processes. This will allow for greater representation and bring different perspectives and insights.



#### Diverse Research Teams

Building diverse research teams will enhance the research overall and bring in different experiences, skillsets, knowledge and expertise.



#### Training

Deliver training for your research colleagues to develop an awareness and critical understanding of EDI issues. Ensure that colleagues are committed to continuous learning.



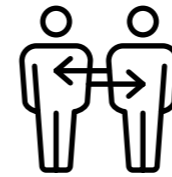
#### Mentoring

Provide mentoring programmes for researchers from under-represented groups to ensure that they feel supported in their career growth and development.



#### Audits

Conduct regular reviews, assessments and evaluations of EDI initiatives in your research centre. Be open to critical feedback and identify gaps and areas that require improvement, and adjust accordingly.



#### Community Outreach and Accessibility

To ensure that research is accessible to the wider community, research centres should actively engage with the members of the community (e.g. through invitations to events, community-led workshops, knowledge exchanges, etc.).



#### Inclusive Research Culture

Develop an inclusive research culture where all researchers feel respected, supported and valued. Encourage open dialogue and communication, and build an environment that encourages collaboration and promotes belonging.

By actively adopting and integrating these practices, research institutions can help to facilitate the development of vibrant, inclusive and equitable research spaces that benefit academics and the wider community.



#### GLOBAL PARTNERSHIPS

Anti-racist practice in research must extend beyond the local to include the global. In recent years, university agendas in the West have been dominated by 'internationalisation' in efforts to show that they are 'global.' But what does this mean in practice?

Typically, collaborations between the Global North and Global South have been shaped by significant inequalities, often reproducing colonial/neo-colonial dynamics. Many partnerships have been developed for self-serving purposes, including extractive, exploitative or 'hit and run' research, and all too often internationalisation strategies are shown to be superficial in nature, aimed more at securing funds than achieving true cross-cultural collaboration.

An anti-racist approach to the development of global partnerships is based upon equality, mutual respect and shared decision-making. It recognises wider structural barriers and looks for ways to overcome these by advocating for change in university policy, resource allocation and funding processes.

Researchers in Western universities should strive to develop long-lasting and sincere partnerships with researchers in the Global South. This will support the exchange of knowledge, resources and expertise, and promote an understanding and appreciation of diverse perspectives. Partners from the Global South must be given the opportunity to be actively involved in developing and shaping research agendas and project governance, and research findings and outputs should be shared at all times. Universities in the West must take the time to invest in developing these relationships, and ensure that they are well supported and well resourced. Anti-racism must be at the heart of global partnerships to facilitate the dismantling of colonial hierarchies, and the development of research that contributes to social justice.

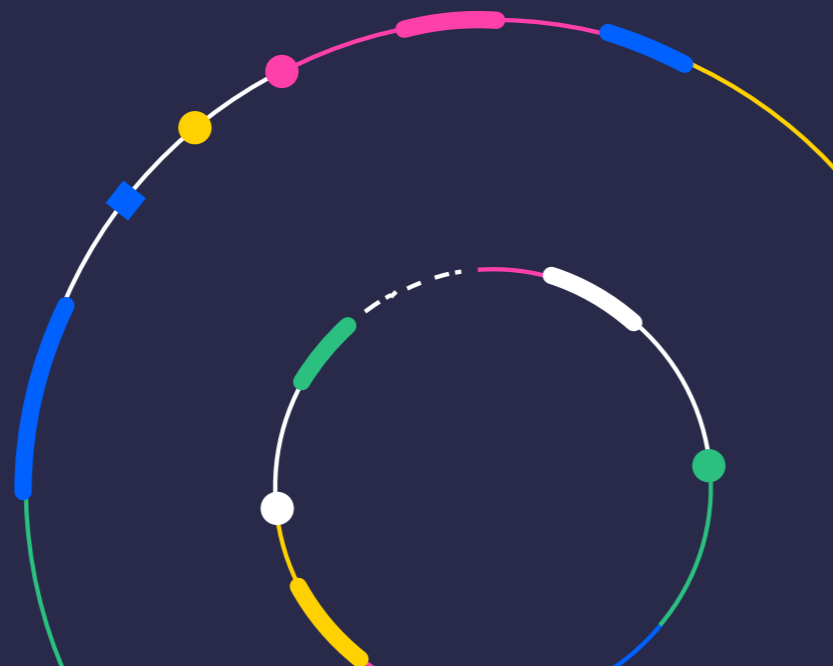
## AN ANTI-RACIST APPROACH RECOGNISES WIDER STRUCTURAL BARRIERS AND LOOKS FOR WAYS TO OVERCOME THESE

# IMPLEMENTING GOOD PRACTICE

We can collectively play an important role in driving anti-racism forward, promoting inclusivity and challenging inequalities in our own practices and institutional structures. Embedding anti-racist principles in our research goes beyond a superficial engagement and instead promises a real commitment to change.

## Good Practice: Key Points

- Anti-racist research principles apply to all researchers in all fields across disciplines
- Engage with critical reflection and examine your positionality
- Critique your disciplines and wider institutional structures that reinforce inequality
- Adopt alternative research methodologies and engage with diverse forms of knowledge
- Develop meaningful collaborations and partnerships with local and global communities
- Do not undertake or reproduce research that causes damage or harm to communities
- Think about how your research can contribute to social change
- Challenge your research practices and those of your wider research community
- Adhere to anti-racist ethics
- Embed EDI values in your own practice and institution
- Confront and challenge problematic practices in your research community
- Be transparent and accountable at all times
- Ensure that your research findings are accessible and shared with the wider community
- Be active in building and promoting an anti-racist research culture in your institution



# RESEARCH CENTRE HEALTH CHECK

Use the criteria below to gauge how your research centre is performing in terms of anti-racist good practice, and where things could be improved.



EDI Policy				
The research centre has an up-to-date EDI policy				
The EDI policy has been made available to all members of staff				
The EDI policy is subject to annual review and any changes are to be communicated to staff				
Leadership and Recruitment				
The research centre has diverse representation in leadership roles				
Hiring committees are diverse and inclusive				
Mentoring and career support is provided for under-represented groups				
Research Culture				
EDI training has been delivered to all members of staff				
All members of staff have been trained on anti-racist ethics in research				
The research space is accessible with inclusive facilities				
Research Practices				
A policy around community engagement, including issues around cultural sensitivity and preventing harm, has been implemented				
An accountability plan has been devised to protect participants and ensure researchers have complied with agreed practices				
A feedback model is in place for participants involved in the research				

Very well implemented
 Good start
 Needs improvement
 Don't know

# REFERENCES

Ahmed, S. (2012) *On Being Included: Racism and Diversity in Institutional Life*. Durham: Duke University Press.

Ahmed, S. (2017) *The Institutional As Usual: Diversity Work as Data Collection*. Available at: <https://www.youtube.com/watch?v=6Td0pD5eOlC> (Accessed 12/02/24).

Bonilla-Silva, E. and Zuberi, T. (2008) 'Toward a definition of white logic and white methods', in Zuberi, T. and Bonilla-Silva, E. (eds.), *White Logic, White Methods: Racism & Methodology*. Lanham: Rowman and Littlefield, pp. 3-30.

Centre for Ethnicity and Racism Studies, University of Leeds (2002) *The Anti-racism Toolkit*. Available at <https://cers.leeds.ac.uk/projects/the-anti-racism-toolkit/> (Accessed 12/02/24).

Davis, A. (2014) *Anti Racism: Transnational Solidarities*. Available at: <https://www.youtube.com/watch?v=FkYO4Auh3Pg> (Accessed 12/02/24).

Davis, A. (2016) *Freedom is a Constant Struggle: Ferguson, Palestine, and the Foundations of a Movement*. Chicago: Haymarket Books.

Gillborn, D. (2010) 'The colour of numbers: surveys, statistics and deficit-thinking about race and class', *Journal of Education Policy*, 25, 2, pp. 253-276.

Gordon, P. (1996) 'The racialization of statistics', in Skellington, R. (ed.), *'Race' in Britain Today*. 2nd ed. London: Sage, pp. 20-39.

Held, M. (2019) 'Decolonizing Research Paradigms in the Context of Settler Colonialism: An Unsettling, Mutual, and Collaborative Effort', *International Journal of Qualitative Methods*, 18, pp. 1-16.

Lander, E. (2000) 'Eurocentrism and Colonialism in Latin American Social Thought', *Nepantla: Views from South*, 1, 3, pp. 519-532.

Law, I., Phillips, D. and Turney, L. (2004) 'Tackling Institutional Racism in Higher Education: an Antiracist Toolkit', in Law, I., Phillips, D. and Turney, L. (eds.), *Institutional Racism in Higher Education*. Staffordshire: Trentham Books, pp. 93-103.

Mbembe, A. (2016) 'Decolonizing the University: New Directions', in *Arts and Humanities in Higher Education*, 15, 1, pp. 29-45.

Mohanty, C. (1988) 'Under Western Eyes: Feminist Scholarship and Colonial Discourses', *Feminist Review*, 30, pp. 61-88.

Patel, S. (2014) 'Afterword: Doing global sociology: Issues, problems and challenges', *Current Sociology*, 62, 4, pp. 603-613.

Rodriguez, C. (2018) *Decolonizing Academia: Poverty, Oppression and Pain*. Halifax: Fernwood Publishing.

Said, E. (1994) *Culture and Imperialism*. London: Vintage.

Said, E. (1978) *Orientalism*. London: Penguin Books.

Sanghera, G. and Thapar-Björkert, S. (2008) 'Methodological dilemmas: gatekeepers and positionality in Bradford', *Ethnic and Racial Studies*, 31, 3, pp. 543-562.

Sian, K. (2019) *Navigating Institutional Racism in British Universities*. London: Palgrave Macmillan.

Sian, K. (2022) 'Rethinking Knowledge Production in Sociology: A Critical Analysis of the Conceptual, the Methodological and the Institutional', *Social Policy and Society*, 21, 1, pp. 42-53.

Solorzano, G. and Bernal, D. (2001) 'Examining Transformational Resistance Through a Critical Race and Latcrit Theory Framework: Chicana and Chicano Students in an Urban Context', *Urban Education*, 36, 3, pp. 308-342.

Smith, L. T. and Tuck, E. (2013) *INQ13 - Decolonizing Methodologies*. Available at: <https://www.youtube.com/watch?v=rIZXQC27tvg> (Accessed 12/02/24).

Smith, L. (1999) *Decolonizing Methodologies: Research and Indigenous Peoples*. London: Zed Books.

Wane, N., et al. (2004) 'Walking the Talk: Decolonizing the Politics of Equity of Knowledge and Charting the Course for an Inclusive Curriculum in Higher Education', *Canadian Journal of Development Studies*, 25, 3, pp. 499-510.

Funded by: Research England, Enhancing Research Culture fund, University of York

