

INTRODUCTION

Overview

This summary paper highlights the discussions held on the dates of Wednesday, April 3rd and Tuesday, April 16th, on the subject of the necessity of a Centre for the Study of Racism, Colonialism, and Anti-Black Violence, as well as the added component of a Community Centre for Communities of Reparatory Justice Interests. The provision of such as space is directly linked to recommendations for improving the university climate for staff, students, and community members from racially minoritized backgrounds.

The focus group discussions explored a range of topics related to the kinds of attributes required for community use, the engagement involved, and how this will benefit communities through extramural education, as well as the role such as space could play in connecting to different projects within and outside the university.

The Centre

The proposed space will be referred to as "the centre" for the purposes of this paper. This serves to highlight the space's cultural and research components, as well as engage with the idea of securing an integrated hub that meets the needs of both community members and researchers.

For the description of the mission and vision of a visible institutional presence of a dedicated research centre, please refer to Professor Tommy J. Curry's memo concerning the need for a Centre for the Study of Racisms, Colonialism, and Anti-Black Violence (See Appendix 1&2).

Additionally, there exists a recent history of independently organised African diaspora community efforts calling on the University to provide venue, staffing infrastructure, funds and broader resources toward a multipurpose Pan-African Centre for Black diaspora communities, including the creation of longterm employment opportunities for Black youth from the settled African diaspora in Edinburgh, within a residental base for a 5 year pilot period (See Appendix 3&4).

Findings

To identify with and be part of a community is a constantly evolving multidimensional concept, which is further defined through individual experience. Both individuals who joined the focus group sessions, as well as members of the community engagement subcommittee, define community as people who are considered a unit because of their common social group, race, ethnicity, or nationality, forming part of the global majority, who have experienced harm as a result of racial inequalities related to the legacies of enslavement and colonialism; communities of reparatory justice interests; and individuals with shared experiences within the institution, such as staff members and students, engaged in supporting the reparatory and research aims of the project.

The following recommendations and comments represent a summary of the spoken and written feedback received during public consultation:

- 1. What are the key goals and objectives that should govern the rationale for the establishment of the Centre?
 - 1.1 It is essential that there is a sustainable research Centre dedicated to understanding racial and ethnic difference, and addressing racism and racial discrimination, and that this is fully funded and supported by UoE. Such a Centre will address the current practice of categorising individual ethnic experiences under the banner of a united experience, thereby neglecting the nuance required to fully explore the issues faced by different ethnic groups.
 - 1.2 The Centre should encourage and facilitate collaborative efforts with researchers and community members, ensuring that the research represents the voices of those communities. This should be done with an understanding of the core issues faced by individual community groups, thus helping to bring light to specific issues and introduce preventative measures or solutions.
 - 1.3 The Centre will work efficiently if focused on collaboration between teams of researchers, practitioners, communities and activists who can exist within one branching network for the purpose of research into specified issues.
 - 1.3.1 In the short-term (i.e. while funding is secured), an online hub can be established where researchers and community groups can register their

¹ Mannarini, T. and Fedi, A. (2009), Multiple senses of community: the experience and meaning of community.

J. Community Psychol., 37: 211-227. https://doi.org/10.1002/jcop.20289

interests creating a growing platform of community members, researchers and networks.

- 1.4 The Centre should encourage the University to introduce a wider range of researchers, including supporting community researchers, to delve into the histories of UoE's collections, especially its colonial legacies.² Said roles should have job security, full-time hours and an appropriate salary.
- 1.5 The Centre should aim to make use of existing archives and build new and accessible archives of past and current research to pull together the work of previous researchers and projects. This will help to eliminate the cycles of forgetting racial violence and issues with repeating work. This can be done by focusing on intellectual history, and building a schematic approach of how racism, colonialism and anti-Black violence operate so that we can understand the trends that will generate more phenomena in the 21st century.
- 1.6 A physical space is essential. An online hub will not meet the needs of the community or researchers. This is especially important to house scholars and students, as well as host a community space manager to connect with communities whilst co-creating exhibitions and connecting with various stakeholders and archives to facilitate engagement with physical materials.

Key goals and objectives that should govern the rational for the establishment of the Centre.					
1.a A safe space for cultural and community connections.	1.b A balance between cultural, research, social and political activities.				
1.c A space offering access to the resources of the university through collaborations with internal and external communities.	1.d A seed for cultural transformation.				

1.2 The centre should **encourage and facilitate collaborative efforts with researchers and community members**, ensuring that the research represents the voices of those communities. This should be done with an understanding of the core issues faced by individual community groups, thus helping to bring light specific issues and introduce preventative measures or solutions.

1.2.a "More spaces are required for the exploration [of the histories, cultural research into racialised minorities that

² The work of the REWG has succeeded in uncovering some of this history, notably in relation to slavery, the development of racial thought and Isreal-Palestine. More work is still required to look into, for example, the links between the University and the East India Company, as well as links to the African continent.

significance and colonial experiences] of wider South Asian communities, specifically looking into a wider spectrum of communities who exist in the UK but are overshadowed by larger communities. The University of Edinburgh[Heritage Collections] holds a whole section and selection of artefacts taken from countries during Britain's colonial period. Many communities do not have any knowledge of the artefacts, never mind having access to said artefacts."

have had a long presence in Britain This focus is important in terms of reframing and restructuring the education system that allows racist ideologies to continue to develop on the idea that racialised minorities have no basis or history of being in the UK."

1.2.c "Exploration into the development of Black men's groups and a space to expand specific researches; such as Black male studies. Expanding on the types of engagement that are specific, required and requested within identified/self-identifying ethnic community groups."

2. What are some of the distinct roles that should be established within the Centre?

- 2.1 All roles should be permanent posts, not pilots or short-term contracts.
- 2.2 The Centre will require a **dedicated director with a vision** that looks to disrupt the status quo and forms of knowledge that have been found to be inadequate for addressing historical and contemporary issues with racism and racial discrimination. Synergy between researchers and communities needs to be prioritised so that research is in alignment with what people are experiencing. For example, with the COVID pandemic, many racialised researchers identified the disproportionate effects of COVID and COVID deaths on racialised communities, yet the mainstream focus was on class.⁴ The Centre would provide the opportunity to produce people who work on research outputs that can be important to policy. This will need to consider

³ The University of Edinburgh Heritage Collections, https://library.ed.ac.uk/heritage-collections/collections-and-search

⁴ See, for example: Gwenetta Curry, 'Covid: How racism made the pandemic worse for Black and ethnic minority communities,' *The Scotsman*, 28 July 2022, https://www.scotsman.com/news/opinion/columnists/covid-how-racism-made-the-pandemic-worse-for-black-and-ethnic-minority-communities-dr-gwenetta-curry-3784088 (accessed 9 July 2024); Daniel R. Morales and Sarah N. Ali, 'Covid-19 and Disparities Affecting Ethnic Minorities', *The Lancet*, 397 (2021), 1684–85.

generations of production and how the Centre can be extended past a few years' worth of outputs and work.

2.3 Community Archivist & Curator:5

This role should engage both a curator and archivist whThis should be informed and jointly interpreted by members of the community on which the content focuses. They should preserve important and historically significant documents and records, and facilitate workshops and events with a host of communities and researchers.

- 2.4 Community research collaborator/Participatory Research Officer: This role should bridge the gap between research and engagement. It is important to have a specialist who understands the methodologies, practicalities, funding and ethical considerations required for the role, and who can connect with a wide range of communities.
 - 2.4.1 An individual who speaks the language discourse of communities and collaborates in a non-academic heavy manner to engage a wider range of communities, eliminating power imbalances.
- 2.5 "It is essential to have someone with grassroots experience and knowledge of what specific racialised communities experience. It is important that the Centre does not perpetuate any element of an ivory tower structure, including within the dynamics of racialised staff and community members employed to work within the Centre. There is and can be a distance in the experiences of academics [including those from racially and ethnically minoritised groups] and non-academic racialised people in terms of economic privileges, so it is essential that this is not overlooked in recruitment." This This role uses art-based research, Autoethnography, poetry, storytelling and narrative portrayals to give voice to communities through research that diverts away from anthropological methods of observance of communities. Communications officer: An individual who is dedicated to ensuring that communities are aware of opportunities related to the Centre and diligently connect with stakeholders to keep them updated on progress and activities.
- 2.6 **Art-based research coordinator:** To develop art as a research method. Artists-in-residence and writers-in-residence should be implemented as rolling positions that engage community members' artistic interests to have a space within the Centre as a permanent feature. This could be facilitated in collaboration with the Binks Hub and Edinburgh Futures Institute.

⁵ Note: A business case has been raised for a similar role within the Centre for Research Collections, led by Daryl Green.

- 2.7 Cultural training coordinator: To provide the service of delivering culturally sensitive training for the use by different groups, departments or schools looking to engage with culturally sensitive topics or with communities. Cultural awareness has to come from more than policy recommendations: it is important that the lived experince is centred.
- 2.8 Advocate for working and connecting with senior management so that they can assist in coordinating some of the barriers that should be anticipated in relation to the work that the Centre will take on. It is essential that regular interactions are maintained with the University management and members of the community to ensure that the work of the Centre continues to meet the needs of members of the community through informed dialogue sessions. The individual would also work with external communities to engage specifically with educational outreach for youth, e.g. introducing them to the university and study/funding opportunities.
- 2.9 Additionally, it is important to have a member of the Estates team who is understanding and supportive of the Centre, ensuring that Estates coordinate with the Centre and security services so that it is a safe and open space that is not unduly repressed, especially during cultural festivities or events.
- 2.10 The Centre should include administrative support for the management of finances and budget, including a grant writer, who will be responsible for writing grants and capturing external funding opportunities for the centre.

- 3. What communication methods are needed to effectively engage with communities?
 - 3.1 Events should be accessible, especially regarding collections linked to colonial history. The events must actively reach out to communities and clearly signal their aim to build a connection with the community.
 - 3.2 The role of a community organiser is essential to focus on interpersonal outreach, meeting communities in their places of business/organisation. They should be aware of where communities are located, what activities they do and what their leadership structure is.
- 4 In what ways can the Centre ensure that research benefits communities of reparatory justice interests, is accessible and is not held solely within the walls of the institution?

- 4.1 **An annual scholar-activist post** can be utilised to promote Indigenous knowledge systems.
 - 4.1.1 This would require adequate technology which creates and aids the process of knowledge exchange, for example through summer schools focusing on African Indigenous knowledge systems, such as teaching the value system of Ubuntu.
- 4.2 The Centre needs to be mainstreamed, or made part of the institution as an academic entity tasked with studying racial inequities throughout society and within the institution. UK centres dedicated to the study of race often are short-lived. The independence of the centre means there is no need to change the structure of existing University departments, however there would be proper reporting mechanisms and staffing.
- 4.3 The Centre needs to recognise global challenges by co-delivering virtual or inperson exchange programs, with an active focus on sharing publications, utilising a community researcher/activist role and supporting cross-community knowledge exchange events. This will help to "Breakdown the walls of institutional knowledge."
- 4.4 There needs to be a cultural shift towards a model of researchers being available to local community research interests, where the researcher is a resource to the local community, and the community have the opportunity to act as Principal Investigators.⁶
- 4.5 Knowledge-holding Intellectual Property should be radically turned around to enable co-ownership with communities.
- 4.6 A reading room should be included through which communities are able to access the digital archive (in progress) of the UK-branch of the International Social Movement for Afrikan Reparations (ISMAR).⁷ This could be a way of engaging with the archive, as well as encouraging others to create their own archives, e.g. the space could be used to conduct community training courses, such as those offered by Decolonising the Archives, and for exploring community activism.⁸

⁶ The centre would need to have a specific independent stream of funding to facilitate this, as the current UKRI funding system does not permit non-academics to function as PIs or even Co-Investigators. The centre could radically change this.

⁷ Note that this archive exists in physical form in a private collection belonging to Esther Xosei. We are looking to create an online, digital and publicly accessible version in collaboration with UoE's Centre for Research Collections.

⁸ Decolonising the Archive, 'Correcting our Collecting: An Introduction to African-Centred Archiving', https://www.decolonisingthearchive.com/correcting-our-collecting.

- 4.7 The Centre should produce public guidance on entitlement to reparations.
- 5. How can the Centre ensure inclusivity and accessibility for all members of the community, including those with disabilities or limited resources?
 - 5.1 The Centre should be managed as a consortium of various members representing multiple stakeholders: students, staff and community organisations.
 - 5.1.1 It should have an intergenerational and Glocal approach.
 - 5.1.2 A cohort of organisations should be included in the management/steering committee on the running of the space.Membership should be on a 5-year rotation to ensure that no one organisation dominates membership.
 - 5.1.3 Membership should involve a registration form. Organisations who are part of the consortium can nominate one or two people to the steering committee to ensure that it is properly rotated.
 - 5.2 The Centre should feature consistent programmes across the calendar with the purpose of engaging with multiple communities.
 - 5.3 The Centre should managed a Reparative Justice Fund:
 - 5.3.1 Criteria should include viability and relevance of aims.
 - 5.3.2 This fund should be accessible for projects with a plan of up to 5 years.
 - 5.3.3 The criteria for accessing the fund should be relevant to the Centre's research foci and reparations projects.
 - 5.3.4 The application process can be simplified, encouraging in-person/virtual informal meetings as opposed to formal written applications.
 - 5.4 Communities should have access to how the space is designed.
- 6. What strategies should be used to ensure that the Centre remains inclusive and representative of diverse perspectives within the community, and how can the impact of the Centre be managed over time?
 - 6.1 Black and other racialised academics should be part of managing the Centre, ensuring the increased access of Black and other ethnically/racially minorised academics within the institution.

- 6.2 Ensure that there is a public window into the work of the Centre.
- 6.3 The visitation records should be used to assess information regarding the demographics of the communities (researchers, professional service staff, students, community members etc.) that engage with the Centre to review if they reflect the diversity and engagement aims.
- 6.4 The accessibility of the research outputs of the Centre can also be used to measure how research is being assessed and accessed by communities.
- 6.5 The number of research projects funded by the Centre where a community member is the Principal Investigator should be measured.
- 6.6 The number of 'university of sanctuary' positions and long-term paid roles which are taken up by people with asylum status and refugee status (e.g. from current conflicts in Africa, Asia and Latin America) should be assessed.
 - 6.6.1 Roles should be offered to people with displaced status. This would be a way of measuring the reflectivity of the Centre in relation to the Diaspora.
 - 6.6.2 An additional space should be provided where refugees or isolated and minoritised individuals can be temporarily housed and provided with a safe space to live. Models include Glasgow women's aid and various religious places of congregation.

⁹ Edinburgh Local, 'University of Sanctuary', https://www.ed.ac.uk/local/our-community-plan/community-case-studies/university-of-sanctuary.

Appendix 1: Front Matter for Memo

Tommy J Curry.

Addressing the Legacy of Racial Inferiority:

The University of Edinburgh has a unique legacy among ancient universities and is often credited with the birthplace of the Scottish Enlightenment. Throughout the 18th century writings of David Hume, Adam Smith, and John Millar there is a lessening of Africa and Africans and the birth of evolutionary hierarchies divided by those who are primitive and those who are civilized. For Hume the Negro lacked intelligence, for Adam Smith Africa was savage, for Millar it was the primitive family that needed to be surpassed. As Roxann Wheeler writes in *The Complexion of Race: Categories of Difference in 18th Century British Culture*,

In eighteenth-century Britain, the ideology of human variety broadly changed from being articulated primarily through religious difference, which included such things as political governance and civil life, to being articulated primarily through scientific categories derived from natural history that featured external characteristics of the human body—color, facial features, and hair texture. At the end of the century, the contours of racial ideology were more established than a century before, a solidification that accompanied the more important role of race and racism in the intellectual pursuits and structures of everyday life in Britain. The transference from a cultural emphasis to a bodily emphasis was imperfect, of course, and occurred at various paces in different realms that used racial ideology as a reference point. 10

This logic that would be replicated throughout the 19th century and 20th centuries. Early 19th century ethnologists theorized that races were families who had distinct missions and gifts for civilization. This model of thinking presumed the superiority of the white races (as civilized modern peoples) served as justifications for colonialism, slavery, and ultimately many 20th century genocides of primitive racialized peoples who were thought to have no meaning or gift for history. As Peter J. Kitson explains: This model, deriving from Scotland but exported to societies around the world, entailed a dynamic similar to that of biological racism in that it justified conquest and colonization as a means of accelerating a society's progress as well as in maintaining that some societies were imprisoned in a savage or barbarous state and thus unable to progress beyond a position of inferiority." Whereas physiognomy as utilized by German thinkers asserted to know the moral character of peoples from their external physiology, especially facial features, the Scottish debates concerning national character reinforced the linkages between race and nation in such a way that one's skin color was indicative of a developmental stage that could not be

¹⁰ Roxann Wheeler, *The Complexion of Race: Categories of Difference in 18th Century British Culture* (Philadelphia: University of Pennsylvania Press, 2000), 291.

¹¹ Peter J. Kitson, "Race," in *A Handbook of Romanticism Studies*, eds. Joel Faflak & Julia M. Wright (Malden, Massachusetts: Wiley-Blackwell, 2012), 289-306.

surpassed.¹² The discipline of philosophy was the cornerstone of this project and must be the cornerstone of its undoing.

The recent discover of the Dugald Stewart's lectures on racial variation, delivered under the auspices of the Chair of Moral Philosophy he assumed in 1785, similarly place the Scottish Enlightenment and the University of Edinburgh at the center of 18th and 19th century racialist sciences. Stewart theorized that racial complexion was integrally linked to the intellectual and moral status of the African. Situating his thinking about race and Africans within the debates of Thomas Jefferson and Samuel Stanhope Smith observations of African development or devolution during slavery, Stewart suggests that African peoples were indeed inferior to white Europeans. His call for a study of racial difference and Black inferiority inspired the creation of an Anglo-phone ethnological tradition through his tutelage of James Cowle Prichard.

The Centre takes its central mission to be the challenging and refutation of the logics and philosophical orientation created by the Enlightenment that have bred racial taxonomies, racism, and the architecture of colonialism and slavery. The intellectual mission of the centre is not merely the descriptive condemnation of politics and criticisms of social stratification, but in line with its public humanities orientation the centre will have a focus on the intellectual and conceptual re-orienting of the U.K. and E.U. towards new paradigms which do not presuppose the hierarchal orientation of whites above other racial groups. The centre takes the critique of the Western humanism which places white races at the evolutionary apex of humanity above all others to be a central flaw of Enlightenment thinking, while concerning itself with the problem of dehumanization, racial conflict, and wars that continue to plague humanity throughout the 21st century.

The refutation of inaccurate and deleterious racial theories is necessary to create a truly global university and imperative to fulfill the mission of the University of Edinburgh.

A Centre as the Remedy to Institutional Racial Under-representation:

The emerging need to address racism as a major engine of social inequality has driven recent calls for decolonization throughout U.K. universities and public serving institutions. This commitment however has been slow to realize throughout the higher education sector given the under-presentation of Black, Asian, and other visible racial minority groups on U.K. university campuses as teaching faculty, staff, or students. Similar to the United States, U.K. universities' discussions of racial diversification of faculty, funds for institutional transformation concerning race and racism, and improving climate for existing non-white faculty as difficult initiatives to pursue in light of financial exigencies. The presence of Black, Asian, and other racial/ethnic minority groups are often presented as "moral concessions"

¹² Silvia Sebastiani, "National Characters and Race: A Scottish Enlightenment Debate," in *Character, Self, and Sociability in the Scottish Enlightenment*, eds. Thomas Ahnert and Susan Manning (New York: Palgrave MacMillan, 2011), 187-206.

¹³ See Silvia Sebastiani, *The Scottish Enlightenment: Race, Gender, and the Limits of Progress* (New York: Palgrave MacMillan, 2013).

from political pressures (e.g.: the murder of George Floyd) rather than part of institutional strategies to modernize and develop U.K. higher education institutions.

The interim findings of the Decolonised Transformations project found that the University of Edinburgh lacks an established infrastructure to monitor the hiring, retention, and climate concerning racial and ethnic minority groups. The hiring of teaching faculty, and the monitoring of racially disadvantaged groups in various departments as faculty, or students, is often decentralized and offered on an ad hoc basis within departments. A dedicated centre would not only create a basis of institutionally monitoring these inequities but offer empirically based solutions and strategies towards increasing racial and ethnic minority representation throughout the university.

Appendix 2:

Memo: Concerning the Need for a Centre for the Study of Racisms, Colonialism, and Anti-Black Violence.

The University of Edinburgh is in the process of a university wide assessment of its colonial past and contemporary discrimination throughout its institution. There is notable support among senior faculty and administrators, however, the University of Edinburgh currently lacks a visible institutional presence in areas of racism, colonialism, and the study of anti-Blackness despite proclamations from the Principal and Vice-Principals throughout the University.

Unlike other peer-institutions in the U.K., the University of Edinburgh does not have a centre dedicated to the study of racism. Whereas other institutions such as the University of Cambridge have internally funded the Cambridge Legacies of Enslavement Research Centre, the University of Edinburgh has remained uncommitted to a university funded institution able to support research in the aforementioned areas.

This proposal for a Centre for the Study of Racisms, Colonialism and Anti-Black Violence, or the RCV, is dedicated to establishing the first Black intellectual hub in the U.K. dedicated to changing the policies and social determinants negatively effecting racial and ethnic communities throughout the country. The (RCV) aims to produce generations of scholars able identify, diagnose, and ameliorate social inequality and racial disparities through evidence-based solutions and strategies.

This brief summary describes the mission and vision for a research centre dedicated to the study of anti-Blackness and racism(s).

The Mission:

The Centre for the Study of Racisms, Colonialism, and Anti-Black Violence envisions itself as a foundational and permanent feature of the University of Edinburgh for years to come. The Centre understands itself to be a scholarly research organization with a public humanities focus that strives towards anti-racist education and praxis striving to influence how the U.K. and Europe understand racism and anti-Black violence the world over. Recognizing the role of anti-Blackness as an architecture of modernity and the Americas, the centre concerns

itself with ways that epochs of anti-Black violence (slavery, apartheid, the mass murder of African peoples) provided a template for the catastrophes of colonization behind the Holocaust and various other 20th century genocides.

The Centre for the Study of Racism(s), Colonialism, and Anti-Black Violence or the (RCV) aims to establish:

- A. A gateway between the United Kingdom and Black scholars in the U.S. and various parts of the Diaspora in six key areas: (1) Africana Philosophy and Thought, (2) Critical Race Theory and Black Studies, (3) Colonial Violence and Genocide, (4) Black death and dying, (5) Racialized Males, and (6) Health Disparities.
- B. Networks for research between Scotland, Britain, and the E.U. focusing on (1) Anti-Black racism, (2) multiple histories of colonialism, (3) sexual violence, and (4) the rise of right-wing (alt-right) ethno-nationalism and white supremacy in the U.K.
- C. An institutional mechanism for the attraction and retention of Black faculty and students dedicated to study of racism, colonialism, and anti-Blackness.
- D. An interdisciplinary space where philosophy, sociology, public health, history, Black Studies, and other humanist sciences can contribute to a sustained research program concerning racism, colonialism, and anti-Black violence.

Rationale and Vision:

The Centre aims to engage the public through the activity of philosophy, as a socially meaningful and critical of how we have come to think about the world and the different races which comprise it. To be clear, I conceptualize the RCV as a school of thought. This is not a research centre that aims to engage a narrow field of questions about race and racism, rather this centre is the foundation for a new way of thinking about the problems or racism, violence, and white supremacy that are emerging in the first quarter of the 21st century. The Centre will house a collection of scholars who aim to pro-actively change how the world thinks about the racialized non-human who supports the imperial aspirations of the U.K., E.U., and the United States.

The goals of this proposal are as follows:

- To establish a Centre for the Study of Racisms, Colonialism, and Anti-Black Violence that provides national and international comment on higher education policy, health disparities, and academic discussions of racism, anti-Blackness, and colonialism.
- To provide an academic unit responsible for translating academic research about racism to proactive strategies aimed at improving the life chances of racial/ethnic minorities throughout the U.K. in areas of education, health outcomes (e.g.: disease prevalence, access to healthcare, abuse, and mental health), and societal violence.

- To establish a sustainable and university level endorsed research platform that
 makes the study of racism, colonialism, and anti-Blackness central to the education
 mission of the University of Edinburgh. This Centre will extend across multiple
 colleges such as PPLS, SPS, and the Medical School and involve transdisciplinary
 collaboration and research.
- To establish a public humanities platform that will not only garner research grants but expand entrepreneurial opportunities and philanthropic (donor-based) support.
- To establish a Centre capable of influencing opinion and policy making in the U.K. and abroad through evidence-based research regarding issues of racism, white supremacy, and the rise of right-wing ideology in the West.
- To gain support at the university level for the hiring of Black faculty and acceptance
 of doctoral students specific to the fulfillment of the expertise and goals of the
 Centre.

Benefits:

- A University funded research centre signals to the U.K. and the world that the
 University of Edinburgh is not simply following the pack led by Oxford, Cambridge,
 and Glasgow, but intends to be a sector leader in the aforementioned areas.
 Ongoing studies have shown that racism and racial inequality has significant negative
 impacts throughout the life-course of many racial and ethnic minorities in the U.K.
 An academic centre dedicated to understanding, tracking, and evidence-based
 solutions to racism in the U.K. would be the first to rise to the occasion.
- A University funded research centre would provide an international platform and pathway for the hiring and hosting of Black faculty. This would immediately improve the attractiveness of the University of Edinburgh to Black and other minority faculty.
- A University funded research centre will not also serve as a hub for Black and other racial/ethnic minority students at the University of Edinburgh to learn about issues of racism, anti-Blackness, and Black philosophy and theory, but a training ground for clinicians, social workers, and policy-makers intent on addressing the effects of racism throughout the U.K.

Appendix 3: Edinburgh's Sudanese Community Partnership:Project Plan

Project plan

Through a series of joint-planning meetings held between 2018-2021, members of the University community and Sudanese community established and agreed aims; identified the principles for achieving these (see 'Project document' and 'planning notes'); and explored & agreed the project objectives and plan for Year 1.

Aims

This project will establish a dynamic partnership between the University of Edinburgh and Edinburgh's Sudanese Community Organisaton, that aims to

- bridge gaps between the University and the Sudanese community of Edinburgh
- serve the learning needs and interests of our diverse Sudanese diaspora particularly for Young people
- broaden community access to University resources and opportunites
- offer a blueprint for similarly equitable engagements with the wider Black diaspora of Edinburgh
- contribute to the University's race equality & anti-racist work by supporting Black students from the wider African diaspora

Principles

We recognise our unique context in Scotland, where a Human Rights-based approach is rapidly becoming a statutory requirement of institutional reporting mechanisms and inspections.

To ensure that a Human-Rights approach to Race Equality and Anti-Racist work is integral from the outset, we have adopted The Runnymede Trusts' 'Finding Common Cause' guidance¹⁴ as the framework for this project.

To evidence our commitment to the wider Black diaspora of Edinburgh, the community partner organisaton has embedded a Pan-African approach from the outset, which involves sharing newly acquired knowledge, learning opportunites and resources with other key Black community organisatons in Edinburgh. This will principally take place through the Pan-African Network¹⁵, of which The Sudanese Community in Edinburgh organisaton is an affiliate.

Resourcing and Funding

There has been significant discussion in the planning group about the resource implications of this project, and recognition by all partners that some funding will need to be sought for specific objectives. A focus on in-kind contributions and creative partnership working has featured from the start of project planning, and has already proven to be successful in small preliminary activities with the Sudanese community organisation (see Preliminary Project evidence document).

This project's ambitions are large scale, as is evident from the objectives below. The Covid-recovery context offers significant new funding streams and opportunities that were previously unavailable in the early stages of this project. The recent Race Equality and Anti-Racist commitments published by The University of Edinburgh also open up new opportunities for resourcing this project.

Year 1 will necessarily involve new conversations at a senior institution-wide level about resourcing, funding, & budgeting for this project – from within and without the University estate. However many of the key objectives remain achievable through committed partnership working and inter-departmental initative.

Some indicative costs are detailed for key outcome indicators, listed below (page 5 onwards).

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¹⁵ htps://www.facebook.com/PanAfricanEH/ [accessed 28.05.2021]

Timeframe & Participative planning

This project will progress over a five-year period (2021-2026), and applies Tuckman's (1965) theory of community-building and group work as a reference for each stage of project development¹⁶.

The remainder of this document sets out objectives & plans for Year 1.

Objectives & plans for Year 2-3 will be explored by a broad Black community consultation & a minimum of three joint-planning meetings over the course of years 1-2.

Objectives & plans for Year 4-5 will be explored by another Black community consultation & a minimum of three joint-planning meetings over years 2-3.

Project Timeline

Year	1	2	3	4	5
Stage	Forming	Storming	Norming	Performing	Consolidating
Period	Sept 2021 –	Sept 2022 –	Sept 2023 –	Sept 2024 –	Sept 2025 –
	August 2022	August 2023	August 2024	August 2025	August 2026

¹⁶ htps://infed.org/mobi/bruce-w-tuckman-forming-storming-norming-and-performing-in-groups/ [accessed 28.05.21]

Activity	Permanent	Broad	Broad	
	venue identified	community	community	
	& agreed for	consultaton	consultation	
	duration of			
	project	Research		
		proposals &		
	Project	applications		
	Coordinator	completed &		
	post	submited		
	recruitment &			
	probationary	Identifying &		
	period	agreeing co-		
		owned digital		
	Cultural Forum	archiving		
	program	platorm		
	Study group	Agreeing		
	launch	intellectual		
		property rights &		
	Historical	permanent		
	research training	public access for		
		co-created		
	Digital Archiving	resources		
	training			
	Research	Training offered		
		to new cohort		
	proposal training	Dodinated MD		
	Dedicated WP	Dedicated WP		
	events	events		
	events			

Objectives: Year 1

The objectives overleaf were agreed over a series of joint-planning meetings held from 2018-2021.

Year 1

September 2021 – August 2022

Objective 1: strengthening Edinburgh's Sudanese Community Organisation

Outcome indicators:

1A:The University identifes and agrees a semi-permanent venue from within its estate

for a Pan-African Centre, to provide a base to The Sudanese Community in Edinburgh for the duration of this project; from which to support the Sudanese community and enable broad engagement with the settled African diaspora of Edinburgh (e.g. through affliaton with Edinburgh's Pan-African Network of Black community organisations)

1B:The University offers community access to a range of multi-purpose venues for project activites, which are accessible, broadly affordable, and routinely available during evenings and weekends (see Appendix 1 for outline of activites)

[Indicative community contribution: £3,640pa/£18,200 over 5 years, at venue hire community rate of £7ph for up to 10hrs per week. *Janitorial/Caretaker costs for securing & cleaning venues will need to be added.]

1C:The University provides additional venues for joint project exhibitions, public seminars and gatherings on agreed dates for the year, which are intended for broader public engagement

1D: The University co-develops and resources a Project Coordinator post for the duraton

of the project.

[Indicatve cost: £13,650pa / £68,250 over 5 years, for 0.5FTE/17.5hrs per week post at £15ph. *Administrative/Payroll costs will need to be added, as advised by University HR/Payroll dept.]

1E: The University and The Sudanese Community in Edinburgh work in partnership to ensure successful recruitment and retention of suitable persons to the Project Coordinator post (as described in the Project document, enclosed)

1F: The University supports The Sudanese Community in Edinburgh to identify and apply

for suitable grants and funds in order to achieve a sustainable financial plan for the charity (*in similar vein to current fundraising supports for strategic University centres in the local community)

Objective 2: increased self-confidence and sense of belonging amongst members of the Sudanese community

Outcome indicators:

2A: The University's publicity and activites reflect the needs and rights of local Sudanese people

2B: Routine open events & community consultations with local Sudanese people become common practice in the University calendar

Participatory research initatives focused on the experiences and history of the local Sudanese population of Edinburgh are proposed, appropriately resourced, published and disseminated to the wider public

2D: Recruitment drives for entry-level to advanced research opportunites are targeted at Black people from the settled African diaspora of Edinburgh (sAdE¹⁷)

2E: The University sets & publishes ambitious targets for the increased recruitment of Black people (sAdE) within its workforce

2F: a statistically significant number of Black people (sAdE) are recruited and retained in secure employment within the university estate

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¹⁷ abbreviaton to 'sAdE' is purely to ease reading of this document.

Objective 3: increased recognition and value of Sudanese people's heritage within the University and wider society

Outcome indicators:

3A: The University's Library & Collections co-curates a 'Sudan collection' with the Sudanese community, which will identify and exhibit existing artefacts, publications, current research, and other relevant resources in the university estate that pertain to Sudanese people's heritage in Scotland; and Scotland's legacy in both Sudans (Sudan and South Sudan)

3B:

The University co-creates a 'Sudan collection' handling box of resources that can be loaned to registered community groups & charities working with the settled African diaspora in Edinburgh (e.g. heritage artefacts that evidence Scotland's historical legacy in the Sudans, and Sudanese heritage in Edinburgh)

3C:

The Centre of African Studies co-establishes a methods-based learning program on the study of the Sudans (Sudan & South Sudan) and the study of the local Sudanese population of Edinburgh (e.g. by scheduling & resourcing its existing program of relevant seminars so as to be accessible to local Sudanese people)

3D:

The University gifts special library membership to Black people from the settled African diaspora of Edinburgh, which permits short-term loans and access to relevant online learning & research resources (e.g. journals)

3D: The University establishes and resources an annual 'Sudan Week' activity of events, that supports & celebrates learning exchanges between the visiting Sudanese student populaton, local Sudanese people, the broader African diaspora and the wider public

Objective 4: increased individual awareness and engagement by the Sudanese community with University learning and research opportunites

Outcome indicators:

- 4A: The University standardises the translation of University learning and research opportunites into Arabic language (e.g. in publicity, in situ, in reporting)
- 4B:
 The University employs suitably qualified & experienced Arabic language interpreters from amongst the settled African diaspora of Edinburgh (sAdE¹⁸), for the duration of the project
- 4C: the University commits to
 - i. offering interpreting in publicity for public events
 - ii. asking about interpreting needs in public events bookings systems
 - iii. providing interpreting services wherever indicated by an attendee
- 4D: The University standardises the employment of suitably qualifed Black people (sAdE) for Arabic language interpreting at Widening Partcipation activites and Open Days
- 4E: The University substantially increases its commitments and funding of scholarships for Black people (sAdE), with particular focus on the partners and departments within this project

¹⁸ abbreviaton to 'sAdE' is purely to ease reading of this document.

Objective 5: increased employability skills and career opportunites for young Sudanese people (15-25)

Outcome indicators:

- 5A: A statistically significant increase is achieved in the number of Black people from the settled African diaspora of Edinburgh (sAdE¹⁹) who are skilled ready for jobs which are anticipated to offer secure, long-term employment, at living wage rates (e.g. **Data Skills for Work** https://dataskillsforwork.com/)
- A statistically significant increase in the number of Black people (sAdE) gaining secure employment in Edinburgh's Data sector
- The University guarantees a substantial number of paid training places in Data Skills for Black young women (sAdE)
- 5D: The University guarantees a substantial number of training places, that are fully taken up by Black young women (sAdE)
- The University provides dedicated mentors and funding for the Pre-wired coding club for Black young people (sAdE) aged under-19 https://www.ed.ac.uk/local/projects/pre-wiredcoding-club
- 5F: A statistically significant increase in the number of Black young people (sAdE) take up places on Pre-wired coding club
- The University's suppliers (e.g. constructon firms) offer apprenticeships, paid placements, and mentoring to Black young people (sAdE) who are interested in careers in these professions
- 5H: The University establishes written agreements with a substantal number of suppliers
- 5I: The University explores opportunites with business partners / contractors / suppliers to ensure indicators 5G-5H are achieved
- 5J: A substantial number of Black young people (sAdE) take up apprenticeships, paid placements, and mentoring with suppliers

¹⁹ abbreviaton to 'sAdE' is purely to ease reading of this document.

Appendix 4: Edinburgh's Sudanese Community Partnership: Outline

Outline

The University of Edinburgh has significant Social and Civic Responsibility commitments to local communities, as detailed in its Strategy 2030²⁰, Community Plan²¹ and Widening Participation²² strategy. The University has also made specific Race Equality & Anti-Racist commitments, as detailed in its new action plan for 2020/21²³²⁴. Yet feedback from Black communities and Black alumni evidences that an extremely low level of engagement persists between the University and Edinburgh's setled African diaspora.

As one of the world's leading higher education institutions with a renowned Centre for African studies, and in the wake of the global Black Lives Matter mobilisations of 2020, it is stark that in 2021 there remains no Black Scottish studies program or any established engagements with Edinburgh's settled African communities.

In October 2018 a delegation from Edinburgh's Sudanese community approached five departments at the University to highlight their experiences within and outwith the university, and to propose a long-term partnership project that will begin to address these disparities.

Multi-party meetings were held between November 2018 to January 2020, which jointly developed and co-designed a long-term project that seeks to a) engage the University with Edinburgh's Sudanese community,

- b) act as a blueprint for the University's engagement with the broader settled African diaspora in Edinburgh, and
- c) embed an anti-racist approach to these engagements, by adopting The Runnymede Trust's 'Common Cause' guidance as the project's guiding principles.

Preliminary activites prior to the Covid-19 pandemic included:

²⁰ htps://www.ed.ac.uk/about/strategy-2030/our-focus/social-and-civic-responsibility

²¹ htps://www.ed.ac.uk/local/our-community-pla n

²² htps://www.ed.ac.uk/student-recruitment/widening-partcipaton/strategy

²³ htps://www.ed.ac.uk/equality-diversity/edi-groups/edi-commitee/edic-thematc-sub-commitees/raceequality-ant-racist-subcommitee

- a community grant being awarded to the Sudanese community organisaton in September 2019 from the Centre for Social Responsibility and Sustainability
- the launch of a 'Sudanese Cultural Forum' with a celebratory event held on the 25th January 2020
- meeting space being offered from September 2020 by the University Chaplaincy, to begin an annual programme of weekly events (including Sudan Studies group, Cultural Forum, and Youth group)

The Covid-19 pandemic caused long-term disruption to project development and the rollout of preliminary activites. Multiple barriers presented, including a year-long closure of venues for communities and the 'digital divide' evident in the Sudanese community. However, further multi-party planning meetings were held online in June 2020 and June 2021.

The project proposal is now at the stage for departmental sign-offs, followed by submission to the Principal & Vice-Chancellor of the University of Edinburgh for their consideration and institutional commitment.

As an affliate of Edinburgh's Pan-African Network (PAN)⁵, The Sudanese Community in Edinburgh will also be submitting a copy of the project proposal to six other Black community organisations who are involved in PAN. Our network is key to the success of this partnership project as a blueprint for broader engagement with Edinburgh's settled Black diaspora.

2/2

⁵<u>htps://www.facebook.com/PanAfricanEH</u>