What makes equality, diversity and inclusion work?

Analysis of Listening Rooms on Belonging, trust and fairness 2023-2024

BRADFORD
working in partnership

ACTasONE

DIVERSITY exchange

Our systems equalities programme is to support, amplify, add value and coordinate collective action to improve our approach to equalities, maximising opportunities, learning and expertise across our place.

Shared approach, understanding and language
Do it once
Test and learn from new ways of working
Share what we do well
Scale up what already works in one organisation elsewhere

Aim and Guiding Principles

Our approach is to support and coordinate collective action to improve our approach to equalities, maximising opportunities, learning and expertise across our place.

1. **Sustainable -** our ambition is to magnify what is already there, building on what we have, coordinating and connecting up and sustaining it over time.
2. **Intelligence and evidence – led –** Collecting, coordinating and merging data sets to enable us to identify 'touch points' of where consistent ED&B issues occur.
3. **Intersectional –** To work collaboratively cross sector and cross system by being integrated and holistic to significantly push the dial.
4. **Transformative–** To be a test bed for world ground-breaking ED&B research and to be world leading in our approach
5. **Dismantling –** to be an 'agitator and disruptor' of the system, imagining the world beyond the structures/boxes and status quo and providing constructive feedback where they do not work.

Act as One - #TeamBradford

5 ambitions

LEADING INCLUSIVELY -DIVERSIFYING LEADERSHIP, WORKFORCE AND GOVERNANCE

Our people will reflect the population we serve, which will be visible at all levels across our system, boards, partnerships, and organisations.

ELEVATING EQUITY - COMMUNITY POWER

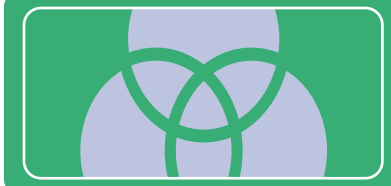
We will identify ways to increase participation and redistribute power across our Place and into the hands of communities focusing on shifting the way we work towards prevention.

ACTIVATING DIVERSITY - INVESTING IN OUR PEOPLE

We are committed and active in investing in our people and developing opportunities to enrich our local economy where people can achieve their full potential.

INSPIRING BELONGING – INCLUSIVE CULTURE

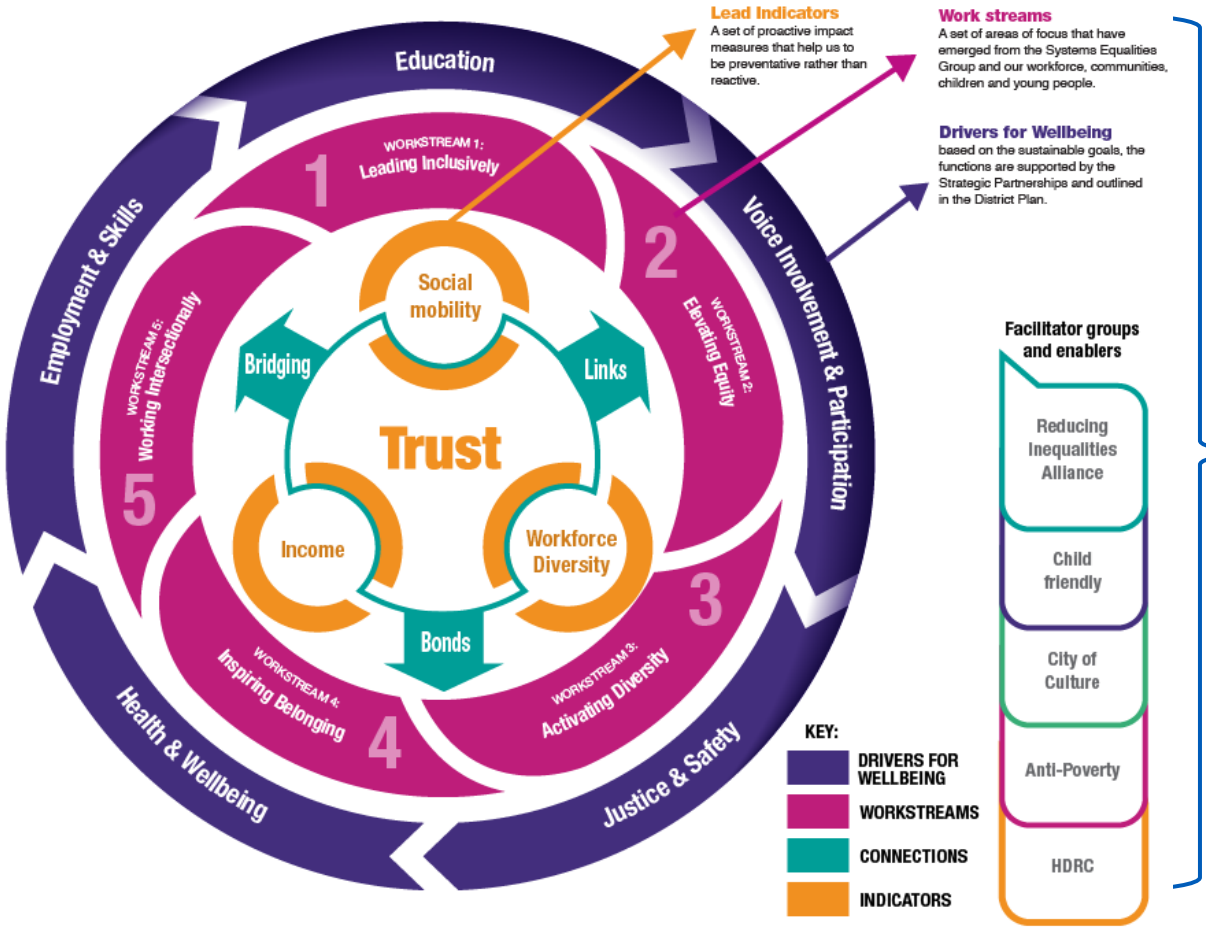
We have an inclusive and compassionate culture which recognises and embraces difference at all levels, which is evidenced by high levels of trust and connections.



WORKING INTERSECTIONALLY - SYSTEMIC AND STRUCTURAL CHANGE

Create an environment that eliminates the conditions in which bullying, discrimination, harassment and physical violence at occur starting with being anti-racist and safety of women and girls.

Offer across Place



Diversity Exchange Website & charter

*Our **umbrella name** for our Place based approach.*

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Trust Collaboratory

Build a culture of trust, by being single-minded in our pursuit.

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Allyship programme & Allies Network

*Start making steps towards becoming more **intersectional.***

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Purpose

The Systems Equalities Group was created under the Wellbeing Board, which includes representatives from equality leads across some of the largest organisations to develop initiatives and activities that would spear-head our work on equalities across the public and the voluntary, community and enterprise sector. The Group developed a range of activities, which we tested through workshops, surveys and conversations with our workforce and communities.

The **first phase of this process included appreciative inquiry workshops engaging over 100 employees** across Bradford district and Craven from schools to health, gathering stories and ideas about what is already working within the area of equality, diversity and inclusion and what will have the greatest collective impact across Place. This was complemented by an online survey.

The analysis from these workshops supported the ambitions we had set along with a focus on creating a talent pipeline to the safety of women and girls. These are now reflected within our 5 ambitions which are outlined on slide 4. From the analysis of stories, we were able to identify three themes which are a pre-requisite for equalities to be effective, these were belonging, trust and fairness.

In the **second phase we facilitated conversations with over 130 residents, young people and children on belonging, trust and fairness**, to understand how these themes are currently experienced and how they could be further improved and facilitated. The findings in this slide deck has informed our framework for equalities so that organisations can consider them when developing and delivering services, making decisions and/or working alongside residents.

Listening Rooms - Overview

We wanted to meaningful engage with communities, children and young people that can lead to uncensored conversations.

We utilised a **listening rooms approach** which is a research methodology. A listening room captures real conversations between two or three people who take part around 4-6 themes. Our main objective was to get a diverse range of views geographically rather than by protected characteristic or communities of interest. We also wanted to ensure this had depth rather than the number of people we spoke to. Therefore, this data is qualitatively valid.

In the listening rooms at schools, given the age of the young people, we spoke directly with years 4, 5 and 6 students totalling 15 students from two primary schools part of an Academy Trust based in the area of Manningham and a further two secondary academy schools at years 7, 8, 9, 10 and 11 with an additional 15 students in Little Horton. The young people generally lived closely within the vicinity whilst a very small number spoke of movement in the last 2 years.

In addition, within communities we spoke directly with 18+ year olds and over 90 residents from wards within every constituency, with exceptions to Shipley and Keighley. This was due to challenges in identifying participants in some of the wards. In Shipley we engaged with residents from 2 wards, namely Baildon and Windhill & Wrose, and in Keighley we delivered 4 listening rooms all within the Central Ward. Despite approaching numerous groups at different points, we struggled to deliver listening rooms in other wards within these two constituencies. We posed four topics to all groups;

1. Belonging
2. Fairness
3. Trust and
4. Success

These topics have emerged following on from **Appreciative Inquiry workshops** and a **workforce survey** on what the key ingredients are to making equality, diversity and inclusion work (see slide 6). The following analysis is based on observations from the conversations using prompts to facilitate our analysis.

Belonging – children and young people

Children and young people from all year groups found it difficult to articulate the idea of belonging. When asked to describe and discuss what they understood about this word, they spoke about possessions for example one child says, *'belonging is something you own or is owned by someone else'.* Older children were able to articulate specific characteristics of their identity such as their religion and race such as *'belonging to Islam*'. One child spoke about *'being herself'* without ridicule. Others described the Maslow Hierarchy of needs although they didn't acquaint this to Maslow, but they felt certain things were needed to belong and these were shelter, food etc. Secondary school children were more cynical about *'belonging*' and described how *'fitting in*' was the desired outcome, for example those with dual heritage backgrounds such as Dominican and Bangladeshi and where they is less of a community i.e Bosnian and Libyan and had moved from other parts of the Europe such as Switzerland, Germany or Italy.

After some probing, it became apparent that *'belonging'* was something they '*experienced'* and '*felt',* for example younger children felt a strong affiliation to the school based on positive feelings of it being *'fun'* and where they met with their friends, played team sports, and where they were all identifiable as part of the school. Secondary school children were positive also about school and described it as a space, they felt they were being treated equally.

When referring to the place, they were proud to belong in Bradford because it was a *'nice place where it was welcoming of everyone'.* Whilst older children were less proud of Bradford and spoke about the *'rubbish and litter', 'road works'* and *'gangsters'* especially if they had experiences of other places. All primary school children however, strongly emphasised they would not move away from Bradford, because of family. This was the opposite to those in secondary schools, where family played a large influence in the planning of their future and where they may migrate to.

Children and young people who have not travelled across Bradford district or other places outside of the city, had less awareness of their identity and said how proud they were to be part of Bradford as there were less experiences to compare with.

Children and young people born outside of the city, or whose families had arrived as migrants had heightened awareness of belonging, especially where they had experienced difference. We noted that other children and young people who had explored other cities or countries, felt also less proud of Bradford district.

- **Migrant children/young people -** Some primary age children (commonly those that migrated into Bradford/UK) illustrated a greater sense of belonging, we noted this was different for secondary age students who spoke of a need to belong somewhere, even if others don't make them feel that they do. Children felt that having friends or not should not impact feelings of belonging. Migrant children felt good about being part of a place or environment they could call home, and had positive relationships with teachers, feeling accepted, and opportunities to learn and develop. These children and young people valued education and good mental health as priorities for belonging.
- **Locally born children/young people –** The experiences of migrant children starkly contrasted views of locally born children, who emphasised the significance of having family ties, relatives and friends nearby for an increased sense of belonging. These children felt proud of being in Bradford and made multiple references to feelings of respect and safety, and feeling confident that they could go out without being *'stopped'.* Bradford-Born children also expressed a sense of loneliness where extended family ties were missing. Reference was also made to non-English speaking parents and how they still belong despite the language barrier.
- **Identity-** Children and young people in year 6 onwards were able to talk more strongly about subjects like identity, race and class, whereas there was less awareness of this in year 4 and 5 children. Ethnic Identity was meaningful to the pupils, but there were some discrepancies in the understanding of ethnicity. We observed that parents who completed the consent form completed their ethnicity with their religion. Pupils from one of the groups shared that Bradford has people from different races but went on to list religions and the different ways people pray to their Gods. For older students, their ethnicity and identity was especially strong.
- **Sense of belonging** – All children and young people felt the strongest sense of belonging when around people that looked like them, with specific reference to race or religion. Cultural differences were also highlighted. One secondary age student talked about how there weren't many like them (Libyan) and that this didn't make her feel like she belonged, but when she went to community gatherings where she could engage with other Libyan's her heritage and sense of belonging was strong.
- **Bradford vs Larger UK cities** – Locally born students referred to Bradford as a small place where more people know each other, historically being a village, but now more populated. Migrant students compared Bradford to London, stating London was bigger, but Bradford felt safer. One migrant student also gave a hypothetical example of being shamed for wearing her hijab if she was living in London instead of Bradford, hence feels accepted in Bradford. Older young people, discussed how they could not wait until they could leave Bradford, describing lack of opportunities and better quality of life in other places.

Belonging - communities

Overall, it was clear that different lived experiences, regardless of whether these experiences took place within or outside of Bradford district, played a role in how each person defined what belonging meant to them. In essence, there was an array of terminology used to describe what it means to belong. Homophily, was common theme that increased a sense of belonging, feeling accepted and 'at home', with the opportunity to form strong social connections with others on common ground. However, a strong theme that reduced a sense of belonging was the practice of 'othering', which includes experiences of racism, and external disruption. Rejection and lack of relation building were all key factors that resulted in a loss of or reduced feelings of belonging.

The sense of belonging was something that was 'felt' and experienced, e.g. *'feeling included and welcome'* and *'belonging is a comfortable feeling*', often with a **strong affiliation to the places** where the listening rooms took place, e.g. '*I've been coming here for years'.* In some wards belonging was described as 'being appreciated', 'loved' and supported during difficult personal circumstances.

A sense of belonging was further enhanced in places where **strong relationships** were present, such as friends and family, and in community events where there was an opportunity to **share** hobbies and interests with others from the community. **Connectedness** was also a common theme with a view that holding some **common ground**, be it upbringing, religion, or ethnicity was needed to feel an increased sense of belonging, with the most challenges being faced by those from a minority ethnic community residing in a majority-white populated area. The **opportunity to build relationships** via groups, work, and community centres was found to enable a sense of belonging regardless of religion or ethnicity. Such opportunities also made way for positive communication, including small talk such as asking how one is, and to spend time together to better understand one another.

Having a sense of belonging came with pride in 'serving the community' and the desire to 'do it more wholeheartedly', stemming from a deep sense of belonging. Belonging also encompassed feelings of safety, inclusion, of being accepted and of feeling welcome. Bradford was recognised as 'home' with a sense of ownership, which results in one feeling confident to live in and participate in daily life within the community. Where this sense of ownership was prominent, it was displayed in the involvement of the wider community to maintain their local environment and amenities. There was a sense in these wards that the council and other public services, such as the health service and police could do more to enhance their sense of belonging.

Some participants felt that Bradford was losing this sense of community due to reduced economic resources. Some felt they had to travel to nearby towns and cities to do things they once did in Bradford, e.g. shopping. Those that held this view also referred to feeling less safe in Bradford, with reference to bad driving habits and anti-social behaviour when visiting other areas in the district outside their own. This view was most prominent in constituencies that once held their own council, with strong feelings of neglect from the council, police and other services, often due to the absence of resources such as a community centres or adequate policing. The absence of policing was a common theme across all constituencies, which impactedon feelings of safety and security.

- **External disruption** impacted feelings of safety and wellbeing, which resulted in a hindered sense of belonging. For some, this disruption was related to anti-social behaviour from people who were accessing retail or other services but didn't live in the area, but for others, most commonly individuals from a white ethnicity, this disruption was due to an influx of the minority ethnic communities into the area.

- **Difference** was viewed as a reduced a sense of belonging for those from a minority ethnic background, but for some from a white ethnicity there was a sense that difference does not interrupt their own sense of belonging, e.g. '*I've been here for over 50 years'.* In some wards there was a divide in the sense of belonging from those with a white ethnicity, with some feeling they were losing their sense of ownership due to the influx of new groups. However, it was apparent that those who had more exposure to diversity, did not feel that this change in population impacted their sense of belonging negatively.

- **Racism** was a common theme, referenced by people from all backgrounds. Many feared the impact racism and bullying will have on children when raising a family. Those from minortised communities who resided in white majority areas felt attacked by racial slurs, which had dampened a sense of belonging. However, some participants had found a way to adapt their appearance, by changing the way they dressed, to fit in and be accepted by the white majority. Participants expressed that white people outside of Bradford district were less judgmental and more accepting, and that people of the same ethnicity within Bradford district made them feel 'at home'. There was an overall view that racism can make one lose a sense of belonging, regardless of ethnicity, therefore how you are treated by others made a difference to a sense of belonging, with respect for one another's differences being key in increasing a sense of belonging.

- **Religion** was a common theme that arose across the district, where it was seen as providing a sense of connectedness *'when people around you look like you'*. However, there was a stark difference in the way religion was discussed across different wards, sometimes within the same constituency. Belonging was not only about connecting to people of the same religion but also about feeling a sense of belonging when people of a different religion showed respect for your faith or belief and accepted individuals from different faiths to their own, for who they are.

  External influx of people from different groups was mentioned by participants in numerous wards with some comments sounding Islamophobic in nature e.g. *'the council is giving the Muslim community whatever they want, they're bending the rules for them'* and '*in Bradford schools, they have started to teach Islam and all that'.* This theme of 'them and us' highlighted the mistrust and divide between some Bradford district communities, with one specific community, of Pakistani Muslims, being singled out. Interestingly, the ethnic minorities from the same ward but different listening rooms, felt accepted with a strong sense of belonging. A minority of participants with strong affiliations with the Church felt their religious values were not accepted by other groups and that they were not able to converse with others on the topic of religion. This was starkly different to the views of participants from minoritised communities who felt that stronger connections to the wider community stemmed from being able to share one's religious obligations, such as festivals, with others from the same and different religions. Both views were most prominent in affluent wards.

- **Offspring -** Many participants with British born children, regardless of ethnic background, felt that the sense of belonging experienced by offspring was much higher than their own, indicating a higher sense of belonging amongst the younger population. Some participants felt that their children had a strong sense of belonging because they had not experienced anything different. As parents they felt that this attachment to Bradford district was not healthy due to the lack of opportunities available to their children. Migrants felt that their children were not accepted in the community for many years with some improvements to feelings of belonging within schools and the wider community, in recent years. Participants from more affluent wards agreed that their children were developing negative views of Bradford district, with those from a white ethnicity referring to a poor image of Bradford district across the rest of the country as the reason and those from a minority ethnic communities referring to the issue of litter and lack of cleanliness as the reason.

Trust – children and young people

Trust was identified by many as, *'when you tell a secret to someone'*. Cultural differences meant trust was interpreted differently. Some felt they couldn't trust others that acted differently to themselves, based on what was accepted as '*safe'* within each of the two cultures – it was interesting to learn that safety was interpreted differently in different cultures, but no specific examples were given. Like belonging, trust was also referred to as something tangible.

When asked about the ingredients for trust, they said, *'Love, kindness, standing up for someone, be there for each other, rely on them and accept them for who they are.'* They also felt it was important to be curious and ask questions, it was apparent they thought being listened to and cared about was a factor in building trust, however when referring to the Police, this exchange felt uncomfortable, incidences were provided as examples where they felt interrogated. This was followed by, *'spending quality time together to learn about each other and having connection'* builds trust. Interestingly students said they would stop trusting someone based on the *number of times* the trust was broken, and this varied between each student; based on tolerance, experiences, fear, compassion and how complex the matter was.

Depending on circumstances, expertise, experience and legal powers, certain professionals were seen as more trustworthy such as *'doctors can save lives, but teachers cannot'.* When probed more deeply teachers were trusted due to personal relationships, '*they know me more'.* Older students understood the element of safeguarding recognising that not all secrets can and should be kept. Interestingly there was a strong sense of family and family connections and that nothing can and should be put before it.

There was an indication that we should trust before making a judgement as to whether something or someone could be trusted – some talked about 'testing' others to see if they are trustworthy. Others referred to trust as giving something to someone knowing they will return it or look after it. Some children felt that trusting someone meant you could tell them something secretive with confidence that they will not share it with others.

- ***Trust building*** - There was an understanding of trust as something that is built over time, requires connection and includes an element of understanding someone's life and background.
- ***Location*** - There was a mention of trusting surroundings and how it is easier to trust areas you are familiar with, with specific reference to BD postcodes. Comparisons of trust between foreign countries of origin and Bradford were also made, with some illustration of tragic experiences endured by family members. However, later in the listening room it transpired that this and other experiences outside of Bradford were a second-hand account the child had heard from family members, which has resulted in a lack of trust in people from outside of Bradford.
- ***Pride and friendship*** **-** Feelings of pride were shared when close friends are trusted and reassurance that one has made the right friends.
- ***Services*** **–** Reference to services and how they should be trusted was mixed. Views for the police were more mixed with older children feeling less trusting towards with the Police particularly where they have had poor experiences such as *'being chased by the Police*', it became apparent this was due to lack of understanding of what is legal and illegal.
- ***Loss of trust*** was mentioned when referring to the NHS due to a recent experience where a student felt the treatment, she received was not appropriate, despite a lengthy wait. Another child described a positive experience with the NHS during a long hospital stay of 3 months, whereby his expectations were met. However, this second student explicitly said that the doctors were nice and were not like other doctors that are mean or '*shout at you'.* There were examples where family and friends had influenced beliefs such as doctors cannot be trusted as they were injecting people with Covid-19.
- ***Trust in services*** seemed to be very high in some groups – e.g. blind confidence that if an accident happens, an ambulance will come *'no matter what',* but no indication to how that ambulance will be called or the length of time it could take. Trust in the police to take people away, e.g. murderers. This strong belief/expectation/conviction in services was common for both migrants and local students, stating that if an ambulance or police are called '*I don't think.. I know for sure they are going to be there*'.

Trust - communities

Trust was linked back to belonging and played an important part in feeling like one belongs. Many said that trust increases confidence when relying on another person or entity, is seen by sufficient exposure to services, and grants the ability to share how one feels with confidence that your views will be listened to and understood. Confidentiality and feeling comfortable in offering suggestions where there was a need for improvement were recognised as key ingredients in high trust environments, resulting in people feeling comfortable to be themselves.

There was a majority view that trust can be built via effective communication, with a suggestion that trust is lost when communication breaks down. The mention of two-way communication was a common theme in many wards, hence emphasising the need for communication to include listening and understanding.

Trust is also something that is earned and is not just a given, but once built it was described as blind faith in another person or service. Trust was viewed as essential for a society to function, a major building block foundation for any relationship and was associated with feelings of safety. Not being listened to results in a lack of trust, therefore listening was a very important element of trust.

In some affluent wards, residents from a white ethnicity felt low levels of trust for neighbours, but high levels of trust for public services, including the council, police and health services with some positive stories to confirm first hand experiences of ‘brilliant’ support.

Family ties were a strong theme throughout this topic within both the white and minority ethnic populations, with the highest levels of trust for friends and family.

Communities - Many felt high levels of trust for people within the community and recognised that knowing someone and feeling comfortable with them was important to trust. Some divulged a need to have someone you could trust and share your problems with, resulting in a mutual relationship of help and support. However, this was only possible when relationships with neighbours had been built over time, resulting in common ground. Where properties were tenanted on a short term, there was little trust, due to insufficient opportunity to get to know one another and build trust.

Trust was lowest towards other members of the community in wards where people felt they didn't know others well enough or haven't had the opportunity to build relationships. Conversely, a higher number of males from a white ethnicity, compared to all other ethnicities felt that the trust they placed in others was not reciprocated, resulting in feelings of not being respected. There was a hostility towards those from other ethnicities by these individuals, with suggestion that Bradford district had been taken over by 'foreigners' therefore was 'too dangerous to drive into'. This was starkly different to the responses of white females who referenced examples of the contributions from minoritised communities had made.

Schools were recognised by many as a service that needed improving to ensure the rules and policies were supportive of student development and attainment, with an emphasis on the need for more passionate teachers and effective communication. Many participants felt strongly about schools needing to consult with parents more to increase trust and mentioned that COVID had created a barrier between schools and parents, thus regular meetings and two-way communication were much needed to rebuild trust. However, where there was a reasonable amount of trust for the council and public services, there was also higher trust for schools.

Safe spaces were seen as important for building trust, as was effective communication, and being listened to and understood. There was an emphasis on feeling mentally, emotionally, and physically safe, and the importance of feeling safe within the community. However, where there was a higher provision of community centres, support services, and local support groups, this accompanied a reasonable amount of trust for the council and public services,

Where participants had moved from another part of the same ward or to a different ward, they were able to identify the stark difference in feeling safe. Also, having moved from a predominantly white neighbourhood to a predominantly Asian neighbourhood made some individuals from a minority ethnic groups feel safer and resulted in higher levels of trust because seeing more familiar faces in the street lead to an increased level of confidence, regardless of whether they knew or interacted with them.

Trust for Public Services - Overall this was very low, specifically within the NHS where trust had broken down due to the limited access to services, with an emphasis on the lack of support and services being provided by GP's, resulting in overstretched hospitals. Participants reported that they attended hospitals outside of Bradford district to avoid long wait times. The lowest levels of trust were for the national government, with specific mention of the negative feelings towards the decisions made by the current prime minister. Accountability by the local council for council contractors was something that people felt had been lost in the District.

- **Digital exclusion** played a part in accessing public services as online access was problematic for individuals that didn't have the skills required to access them, despite many GP health services requiring the use of digital channels for timely contact. Participants felt that health services, such as GP's, Pharmacies, and hospitals, need to communicate better with one another to improve patient aftercare, which could also increase trust.

- **Access** to the GP was limited and more interaction was needed to build trust, as per Police presence in the community. Being trusted led to positive feelings and past experiences played a part in how trust was viewed for services where interaction was low, e.g. the Police, stating that *'you have to see the police on the streets to trust them'*. Those that had interacted with the Police felt trust with the Police was broken as they felt that *'the police don't seem to bother these days'*.

- **People with disabilities** had higher levels of trust in services because their needs were being met, despite some, and at times lengthy, delays. However, even among people with disabilities there was a concern that extended family were not receiving the same support. Similarly, there was a higher level of trust for the health service by those with a white ethnicity compared to other ethnicities when discussing interaction and engagement with services.
- **Increases in service premiums** such as car and home insurance were also associated with a deterioration of trust, which resulted in lack of care for the environment, neighbourhood and *'standard of people'* due to an increase in short-term letting of nearby properties.
- **Inadequate Housing Standards** by housing associations was raised as a concern. In wards/constituencies that once had a town council, there was a strong feeling that public services had deteriorated since they were amalgamated with Bradford Council and that things were much better prior, with specific concerns raised for safety of children and sufficient housing. In these wards, there was a desire to return to a system where those who are economically inactive were mandated to contribute to society in other ways. These strong feelings of neglect by the council were echoed in many wards with examples of past experiences of raising issues being positive compared to recent years.

Fairness – children and young people

Children felt strongly about the importance of fairness for improving lives, this *'was about treating people equally and giving people the same'.* More older students were able to describe *fairness with equity,* where you lean into people's strengths, such as *'I am good at arithmetic, but my classmate isn't, and my teacher asks me to help him to get better grades'.*

Other examples were provided such as being treated fairly between siblings, others were less able to illustrate this in the present and instead relied on past teachings from the classroom, such as their knowledge of Rosa Parks, which was referenced by some groups without any prompts. Particularly children whose families had experienced prosecution or had to leave their country of origin due to discrimination or war had more awareness of being treated unfairly and made references to leaders such as Hitler and the treatment of Jews as well as inspirational leaders such as Malala Yousafzai, Pakistani education activist. Witnessing unfairness made students feel upset and this was often responded with kindness, younger children felt they could approach the Heads if they couldn't resolve the issue themselves, but it was apparent that they were less likely to be a victim of *bystander effect* with a desire to challenge. For much older students, there was an illustration of discrimination and unfair treatment from people of the same ethnic group as well as racism between different ethnic groups. Older students described family members who had experienced racism.

Interestingly some children were able to make valuable connections between *getting good results* to *employment opportunities.* They were also able to describe without using the specific terminology on how *Positive Action* could be applied in the workplace, *'If you are applying for a job and you wear a hijab or are a Muslim, they may want to test you more to see what you might be good at, and if they have more than one job, they can say you would be good at this job and give the other job to someone else'.*

All students felt everyone should be treated equally and with respect, there were more advanced descriptions of equity from older students and descriptions of how Positive Action could be implemented, making strong links between good grades and good employment. There was an emphasis of fairness which we now have more of, compared to what we had in the past. Rosa Parks, Hitler and Malala Yousafzai were mentioned as examples of when things go wrong and sometimes when we get things right. Fairness was seen as something that eliminates feelings of superiority over others. Interestingly, there was an understanding of how trauma and poor mental health can result in poor treatment of others.

- ***Cultural Differences*** – There was mention of the Pakistani and Indian cultures specifically with a suggestion that behaviours that belong to one culture should not be imposed on someone from another. In a different conversation a child gave an example of the struggles he faced when he first migrated to Bradford and referred to experiences, he had with people making fun of the way he spoke – this was interesting because, as per his own account, the child arrived in Bradford aged 4 years old. The child did emphasise this has changed, and he feels things are much fairer now and he feels much more accepted. It was also apparent that were differences in gender expectations and behaviours within the home where boys and girls were treated differently or *'favorited'* by one parent over another.
- ***Safety*** – Fairness was also connected back to safety, e.g. feeling safe when walking down the street, with no foreseeable danger. A specific reference was made here about trusting the police and growing up in an Asian community where everyone spoke the same language, resulting in feelings of safety. There was an agreement that helping those that might have different protected characteristics allows us to make our environment fair, and everyone feel safe and confident to go out.
- ***Public Services -*** Services are seen as being fair generally, with one group referring to the police and how if you are nice to an officer, the officer will be nice in return and vice versa when behaving rudely to an officer. Following a prompt, reference was made to school dinners being good by a migrant student.
- ***Speaking out***– A rise in Allyship and more people speaking up for those that are being treated unfairly, e.g. someone with disabilities. All groups referred to calling out people who are displaying unethical and discriminatory behaviours towards marginalised and vulnerable groups.

Fairness- Communities

In all constituencies fairness was described as a sense of equity, giving rise to issues of accessibility and transparency as principal themes.

Importance was given to *'treating everybody equitably and giving everybody opportunities without discriminating'*, emphasising that *'painting everyone with the same brush doesn't help'*, and we still have a long way to go to 'break barriers' and change attitudes of people in the wider community. Ethnicity, religion, and social class were prominent in feelings of fairness and unfairness, with reference to spirituality and moral reasoning behind treating others fairly. People with disabilities felt strongly about being treated the same as they were before their disability or on par with someone who did not have a disability. Two extremes were referred to – one where people were too kind resulting in feeling awkward, and one where people were extremely ignorant, both of which were not welcome, with a need for a middle ground. Participants from inner city wards saw Bradford district as multicultural with difference everywhere, which has helped increase respect for difference and make the community more welcoming.

There were added descriptors when sharing examples of fairness and unfairness, which stipulated a broader view of what fairness really meant in practice. A sense of fairness was subjective based on individual life experiences, making it difficult for some people to know how to treat others fairly because fairness may not be felt the same by the recipient as it was intended. Despite this view, participants felt strongly about ensuring fairness was not used to mean the same for everyone.

Fairness was further extended to rules and regulations and how these should apply to everyone, resulting in a sense of responsibility by everyone to look after the environment, care for neighbours, and treat others with respect. Respect came with the view that treatment should be impartial and void of favouritism. However, some felt that fairness of resources and services should be a right rather than a privilege, i.e. in return for their long-term tax investment working people had a right to expect fair distribution of resources.

In majority white wards and wards that previously held their own council there was strong sense that the minority ethnic groups were given more favourable treatment by public services than the white population in the wider district. This was accompanied by the view that finances raised from the area, e.g. council tax, were not invested back into the given area and instead utilised in other parts of the district. That said, there was a strong sense of fairness attached to the locations in which the listening rooms took place, e.g. community centres, churches, community groups etc.

Council Services - There was an overall strong sense of unfairness attached to the council, with discussions on this topic giving rise to friction within the community and towards council services. One cause of friction was favouriting deprived areas over affluent areas, with blame placed on the residents of the *'run-down areas'*, resulting in people of a white ethnicity from affluent areas feeling neglected, with explicit reference to the differences being attributed to religion, race and class.

However, minoritised communities from affluent areas claimed that people holding internal influence within council departments, without reference to any defining characteristic, were able to *'bend the laws and get away with'* obtaining planning permission, that other neighbours without such influence were denied. More broadly, it was considered that public funds were unfairly distributed with the view that if money was spent *'better and fairly Bradford district would be a nice place to live in'*. Feelings of resentment and frustration when services are not delivered fairly were common in most constituencies, and participants felt there is a need to increase transparency of funds allocated by the public services, and accessibility of this information, to increase a sense of fairness.

Access to services and resources - Feelings of unfairness often arose when accessing services, owing to a lack of or limited information available on how these can be accessed. Like findings in other topics, there was mixed views from participants with a white ethnicity about the fairness in the distribution of services, whereas all participants from minority ethnic groups felt services were not distributed fairly and often completely absent, e.g. police presence. There was high levels of unfairness when discussing the GP, health and dental services, with some even stating that dental services should be free for all. Some mentioned that the distance some people travelled to access services was unfair, as were long waiting times for buses in colder weather due to delayed services. Language barriers and lack of interpreters prevented access to services, highlighting the need for interpretation services by all providers to ensure fair access to all, e.g. In school there was concern around the lack of pastoral support for migrant children who were subjected to bullying, posing an unfair disadvantage for migrant parents who did not speak English and were unable to address issues their children faced at school.

Some participants felt there was often diversion to another service, e.g. GP referred patients to the Pharmacy, but the pharmacist sent them back to the GP or A & E. GP's have a policy of one appointment per phone call, which is viewed as being unfair, because the wait time for a call to be answered is extremely long, with no understanding or empathy for the wider commitments of the person trying to obtain the appointment. A need to improve timescales was addressed, with a requirement to build more access friendly public services within communities. This included improved two-way communication, where individuals are asked what they need rather than providing a standard set of services or adaptations for all.

Racism was seen as something that impacted the distribution of jobs and opportunities, with majority-white deprived areas being viewed as 'no-go areas' for minority ethnic groups. Participants from these groups who resided in these areas felt that *'its hard being brown in Bradford, we get looked down on'*. Reference was made to racial abuse when dressing in traditional clothing, with a feeling that islamophobia was being encouraged by national government, which further impacted their lives in a predominantly white area.

There was also a feeling of unfair treatment from the police and NHS towards the minority ethnic communities, which has a significant impact on mental health and wellbeing, with one participant confessing to suicidal thoughts as a result. Racism was also identified as an issue among young people, with police presence required to counteract vandalism to buses caused by people from nearby areas. Participants felt let down by the lack of support received from the police, with one example of policing being limited to protecting the buses that were vandalised with stones and bricks rather than the people within them that the racial attacks were targeted towards.

External disruptions, that resonated with the topic of belonging were also prominent here, with many showing concern that an increased number of people from other neighbouring communities did not act fairly, often dumping their litter on the roads in areas that they themselves don't reside.

The intersection of racism and poverty further enhanced feelings of unfairness and made people feel discriminated against. In deprived areas unfairness was related to financial disparities between the wealthy and working class. Participants strongly felt that poverty and unfairness encouraged discrimination, and a lack of adequate housing for families was a significant issue affecting the lives of residents, with blame put on the council for not prioritising families. The cost of living going up meant people on low incomes cannot afford the same things as those on higher wages, such as access to leisure centres, sports clubs and better housing. In some wards there was a sense that services were improving but there was still a lot more that could be done to ensure fairness for all. Muslim participants felt that prejudice and negative stereotypes of the Muslim population resulted in unfairness, limited access to resource, and lack of support, which subsequently led to stagnated development and life chances. There was strong concern for unfair distribution of jobs and opportunities with reference to the frustration and negative feelings as a result.

Success – children and young people

Most children agreed that success meant *'achieving something you can be proud of.'* Primary aged students expressed somewhat high expectations of future careers and especially measures or markers of success such as *'getting a job as a doctor*', others expressed aspirations such as becoming a cricket player, but the alternative if not achieved illustrated lack of understanding what else could be possible, for example one child said, *'I want to be a footballer and if that doesn't work, then I will work with my brother in his takeaway'*. There was some small levels of awareness of *'jobs for tomorrow'* with an emphasis on technology and that a job can also be a sense of purpose for example, *'being useful to the world'.* One child said there was more opportunities in London than in Bradford district because *'they had more resources'* suggesting success also had to do with what opportunities you had.

Discussions highlighted strong influences from family members, and this was consistent across all students we spoke to, such as a father being a chef and people they personally knew, such as a friend's mother who was a solicitor and another whose Auntie was a teacher, this suggests the importance of having close role models. Success for older children was *'going on holidays'* and for much older migrant born students especially young males, the idea of success was '*retiring their parents'* and *'buying my mum a car',* this suggests that for older male students' traditional masculinity was something they looked up to, it was also evident that each of these young men also had a strong father figure in the home. Surprisingly, primary aged students didn't relate to famous people on TV, but Youtubers such as *'Mr Beast'* who is *'proper rich but he helps people'* indicating it is more important to be a good person – and this was further emphasised by those who were practising Muslims - *s*uccess did not always relate to having more money. Children also named specific teachers who they thought had inspired them and the importance of having people around you who can encourage and motivate you.

Primary aged students also spoke about success not being linked to a specific outcomes, for example it was more important that you *'took part'* and *'felt happy with the achievement even if it's a small trophy'.* Whereas for older male students', success was being able to *'take of everyone, as well as provide and protect them'.* Older female students surprisingly also had a strong sense of success, where independence and able to live comfortably was important. Primary aged students already felt successful and felt proud at school as achievements were celebrated and recognised, they also emphasised that it was important to work hard and do your best.

To locally born primary aged students' success was referred to as something tangible that can be achieved, such as career progression and meeting career dreams. Some even referred to the ability to spend more money after working hard and earning better, whether this was via work, completing chores, or meeting goals. Receipt of more opportunities, such as participating in this listening room also added to feelings of success and was seen as a token of progression and recognition.

By migrant born primary aged students there was an illustration of success for even those that are homeless, which was interesting, as long as you are hard-working, trustworthy, reliable, and have a good reputation. To these students' success was not about making more money or progression but was associated with the behaviours that lead to being respected and looked up to by others in the wider community. Some referred to working hard but also achieving fame, such as being on TV programs. Specific reference were made about parents' success and the maintenance of wider relationships and a good reputation.

For much older migrant born students especially young males, the idea of success was *'retiring their parents'* and *'buying my mum a car'*, this suggests that for older male students' traditional masculinity was something they looked up to, it was also evident that each of these young men also had a strong father figure in the home. There was a strong sense of family and putting family first.

- ***Short and long term success*** – Success can be small or large and may be something you have wanted for a long time and have worked hard for. Reference to achievement of goals, with different levels for different types of success.
  - Recognition by migrant born students that bigger success comes in the longer term, e.g. after you pass your GCSE's and achieve your degree. Local born students felt success was something they can also achieve now, e.g. doing better than expected at a test. This triggered thought from all other students about their most recent successes, e.g. being chosen as a digital leader or joining the school council.
- ***Enablers & Indicators of Success*** **–** There seemed to be a place-based view of what success can look like and how people can be enabled to be successful based on improvements to services and the environment around us.
  - Desire for lessons to be more fun, e.g. teach maths outside; more physical education and activity; an extra playtime in the afternoon like most other schools (currently there is only 1 playtime and a lunchtime with a shorter afternoon) – making room for exercise 3 times a day – huge emphasis on exercise and extended time in PE, especially by the females.
  - Reference was made to private schools that have more offered to them in their learning and curriculum, e.g. trips related to curriculum. Both groups referred to the current curriculum on healthy living, which included a heart dissection and the need for more opportunities like this, e.g. trips and workshops.
  - Recognition that they will learn better and understand more if provided practical opportunities to learn, rather than learning off a whiteboard.

Success- Communities

When exploring the topic of success, participants required a lot more probing about what success means to them, therefore success was defined differently by different people. However, for most, there was an explicit recognition that success was not about material gain, with an exception in a minority of wards where success was attributed to wealth generation, linked to education attainment and career progression. When probed further it transpired that success was seen as a positive state of mind, connected to improved wellbeing and a drive to learn. Care, love and support were strong ingredients for success, even for those that were jobless, and effort was essential in feeling a sense of achievement, all of which resulted in feeling content.

Wider relationships seeped into this topic, with family ties playing a strong part in increasing feelings of success, including the opportunity to share achievements. Many also held the view that if community members supported one another more they would be more successful.

Participants mentioned a need for Bradforddistrict to be more economic for people to feel successful. Achievements in the wider community increased feelings of success with strong hope that City of Culture (BD25) will bring more opportunities across the district.

Success was most often related to achieving wellbeing goals, with a feeling that being healthy and happy were key factors of success. This included the need for provision of more opportunities for families and communities to meet and interact while being active, to improve mental, emotional and physical wellbeing. There was an urgency to prioritise health and wellbeing to be successful, with discussion of the part public services can play by becoming more efficient and accessible.

Acceptance of both the positive and negative experiences within one's life, and the recognition that life is unpredictable, were seen as influential in determining success, with a strong view that negative experiences did not take away success, but 'gratitude' for what you have or achieved is key for feeling successful.

Knowledge and education building were viewed as key to success because this improves life chances and ability to access wider services, resulting in self-satisfaction. The drive to learn was identified as an indicator of success, highlighting the importance of lifelong learning for both adults and children. This is expected to reduce dependence on parents and other family members, hence equipping people with the right tools and resources to live independently, e.g. life skills. Commitment to goals and aspirations was a key indicator of success, with emphasis on the roles played by schools and employers who can provide the support and resources required to enable success.

Career progression that led to an increase in financial income was viewed as a pathway to success since this increased life chances. However, there was a sense that even after achieving material wealth, people from minoritised communities will still be treated differently and discriminated against due to negative prejudices. Race came up here, with a view that coloured people are rarely seen as being successful within the community, with a need to move abroad for work and to receive equal pay.

Faith was seen as something that drives success, whereas prejudice and stereotyping can hold back success, a common challenge faced by people from the Muslim community. Overall, the workplace was identified as an environment that impacted feelings of success, where opportunities and support were limited for those from vulnerable communities, resulting in a need to look outside of Bradford district for suitable opportunities.

Maintaining positive relationships and support mechanisms that improve life chances and ability to reach self-satisfaction were key to increasing feelings of success. Strong family relationships and progression over generations was also recognised as an indicator of success. Positive community relationships, along with access to wider resources, were needed to elevate feelings of success, whereas lack of opportunities, support, motivation, positive reinforcement, and encouragement from local services, alongside prejudice and stereotyping within the community were all detriments of success.

Offers and opportunities were identified as a requirement to achieve maximum potential, with an emphasis on visibility. Similarly, public facilities were recognised as needing improvement, e.g. more outdoor spaces and parks for children and families, to enable interactions with others in the community, and subsequently increase feelings of success. Additionally, the need for more resources was identified, such as childcare for mums so they can access educational resources, volunteering opportunities for adults who had limited work experience, and wider options for people to build on life experiences. Participants with disabilities mentioned the need to make sports facilities more accessible with more training required for staff, with reference to the difference between accessible and universal design.

Services for children were seen as inadequate, with an emphasis on ensuring children had opportunities that were on par with those provided by other councils. This includes more investment into schools to ensure a good quality education as well as adequate support, which facilitates growth. The key drivers of success, required in schools were identified as motivation and positive reinforcement, therefore stressing the part played by schools and other services in providing encouragement and support.

Lack of support from schools was attributed to low success by migrant parents where they did not speak English as their first language. Parents of British born children also followed this sentiment, emphasising a need for more support at school and access to opportunities to ensure success for their children. Receiving positive affirmation from role models, teachers and other prominent figures was recognised as a key to feeling successful. Resources and opportunities to visit other communities and landmarks were also key in building on life experiences of children but were often seen as limited due to accessibility and availability of information.

Better Leadership and Management of public services, with specific mention of the NHS and the council, are also needed to make these services more efficient with improved access.

We're launching the Diversity Exchange!

The Diversity Exchange is our place based approach for all things related to; equity, diversity, belonging, social connections and trust.

The Diversity Exchange is the one stop online platform, open to all organisations from social enterprises, grass root groups to large statutory organisations. It is designed to be a 'meeting space' or a 'point' in which we can cross boundaries, hear diverse perspectives, problem solve and come together to collaborate in the spirit of 'acting as one' on this critical agenda. It is designed to share learning from the work
understanding and awa
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to make a genuine diffe

Resources

SEARCH RESOURCES

I need your help!

- What do we know about our communities?
- Facts and Figures (JNSA)
- Tools and guides (resources)
- Best Practice
- Policies and strategies
- People impact assessments

Amplify: Bradford district's diversity calendar

Amplify is designed to celebrate, build awareness and share good practice on key days, weeks and months of significance sending a clear message that people, no matter what their background matter to us.

XX JUN **Carers Week**
Short Descripton: Arum dolest, volorent aut que re quia inis mo molut

XX JUN **Religions and faith allyship**
Short Descripton: Arum dolest, volorent aut que re quia inis mo molut

XX JUN **Men's and mental health awareness week**
Short Descripton: Arum dolest, volorent aut que re quia inis mo molut

XX JUN **Event Name**
Short Descripton: Arum dolest, volorent aut que re quia inis mo molut

XX JUN **Introduc**
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Replay Amplify

Amplify is designed to celebrate, build awareness and share good practice on key days, weeks and months of significance sending a clear message that people, no matter what their background matter to us. Click below to replay any of our weeks and register to follow programmes coming up www.eventbrite.co.uk/o/dex-the-diversity-exchange-60211237823

Celebrating Guru Nanaks birthday

Celebrating Guru Nanaks birthday - short

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DIVERSITY exchange

ACTasONE

BRADFORD
working in partnership