



Let's Talk about Race

The Toolkit



**Schools'
Inclusion
Alliance**

Section 01

Anti-Racism Training

A History of Racism

Use of the word 'racism' became more widespread after 1936, although the term "race hatred" was used in the late 1920s by sociologist Frederick Hertz

1930-1933 Hertz was a professor of world economy and sociology at the University of Halle-Wittenberg in Halle an der Salle. After the takeover by the Nazis, he was dismissed from service (1 May 1933) and fled to Vienna, where he lived until 1938 as a private scholar. He was attacked by the Nazi regime as a "Jew, Freemason and pacifist" for his publications on issues of race and nationality.

Traditionally the definition of racism has been:

“a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race.”

However, more recently there have been calls to re-assess the meaning of racism to incorporate a reference to systemic oppression. Prompted by Kennedy Mitchum's email to Merriam-Webster's dictionary the hope is the definition of racism will include;

"both prejudice combined with social and institutional power. It is a system of advantage based on skin colour".

The Facts

Unfortunately racism is not a thing of the past. In every organisation, every society, racism exists. It is only through understanding the lived experience and analysing the data that we can start to comprehend the issues still in existence today.

- Surveys in the UK have shown examples that of 60% black people, 42% of Asian people have experienced racism in the workplace today.
- Only 1.5% of leaders, managers or directors in business in the UK are Black. Only 1% of civil servants, judges and police officers are Black, compared to 13% of the UK population. (Business in the Community, 2019)
- The discrimination in recruitment for Black & Asians in recruitment remains at the same level as 50 years ago (Centre for Social Investigation, Nuffield College, Oxford).
- There is a 13% attainment gap between White and BAME university students
- 38% of the UK's statutory homeless are BAME, compared to 9% for white (Shelter 2018)
- Almost a third of people of African descent living in the EU have experienced racial harassment in the last five years (European Union Agency for Fundamental Rights 2018)
- Black people in England and Wales are 40 times more likely than white people to be stopped and searched (Home Office Data – Section 60 checks)
- An estimated £24bn (1.3%) would be added to the UK GDP if BAME representation in the labour market reflected the same proportions as the active white population (McGregor Smith Review, 2017)

Language

How do I talk comfortably about Race?

There are a few ways you will hear people talk about race, but it is important that we are intentional in which one we use, and why.

BAME (Black, Asian & Minority Ethnic) - this was first used in the 1970s during the anti-racist movement, at a time when politically, groups of non white people came together to fight against discrimination.

The definition includes anyone who isn't 'White British' including Travellers, Arabic people etc.

This is useful when comparing to the majority group, but should not be used to talk about one group. It is important to remember that this is a big group, and those different groups within it have very different barriers, lived experiences and needs.

People of Colour - this is the same as BAME but mainly used in USA

Black (or Black, African & Caribbean) - this is when we are specifically talking about Black Heritage

Asian - This includes a huge group including Indian, South-East Asian and Chinese

Whilst BAME and Asian are useful comparators to the majority, it is important to be specific in both identifying barriers and solutions for individual groups.

Prejudice - Judging someone before you know them

Discrimination - Treating someone less favourably because of prejudice

Racism - A conscious or unconscious prejudice against a non-white individual or group based on their identity.

Systemic Racism - where (intentional or unintentional) prejudice, bias and barriers based on ethnicity are embedded into the thinking, systems and structures of organisations or society. What works for white people is the 'default' in the rhythms and workings of teams.

Stereotype - A widely held but fixed and over simplified image or idea of a particular type of person

White Privilege - The benefits unconsciously enjoyed and consciously perpetuated from being or being perceived as white

Equality - Treating all people the same, assuming they will all benefit from the same support.

Equity - Treating people differently, in accordance with what support they need to achieve equality of opportunity.

Intersectionality - The inter-connected nature of social categorisations; recognising that demographic groups (eg Black, women, Asian) are not homogenous, and that individuals may identify within many different groups.

Tokenism - The practice of doing something only to prevent criticism and give the appearance that people are treated fairly

Colour blind?



Challenge the “colour-blind” ideology.

It is a pervasive myth that we live in a “post-racial” society where people “don’t see colour.”

Perpetuating a “colour-blind” ideology **actually contributes to racism.**

When Dr. Martin Luther King, Jr. described his hope for living in a colour-blind world, he did not mean that we should ignore race. It is impossible to eliminate racism without first acknowledging race. Being “colour-blind” ignores a significant part of a person’s identity and dismisses the real injustices that many people face as a result of race. We must see colour in order to work together for equity and equality.

What do we mean?

One of the easiest ways to define “white privilege” is firstly to explore what it is not:

1. It is not saying that white people have never struggled
2. It is not assuming white people have not worked hard to achieve successes

What it is saying is that the colour of your skin is not one of the things making life hard.

White privilege can be seen in everyday situations:

1. The majority of skin coloured plasters are modelled on white people
2. You are more likely to be interviewed with a ‘white sounding name’, even with identical qualifications
3. Only 6% of Black students with the required grades attend a Russell group University, compared to 11% white and 12% Asian.

I. WHITE PRIVILEGE
DOESN'T MEAN YOUR
LIFE HASN'T BEEN HARD.
IT MEANS YOUR SKIN
TONE ISN'T ONE OF THE
THINGS MAKING IT HARDER!

THERE'S PLENTY OF OTHER PRIVILEGES
(SOCIO-ECONOMIC, MALE/HETEROSEXUAL
CISGENDER, CHRISTIAN, ABLE-BODIED)
BUT WHITE PRIVILEGE IS PERHAPS THE
MOST ENDURING THROUGHOUT HISTORY

01 | The Racism Continuum

It isn't as simple as good and bad

It isn't as simple as if you are consciously unkind, you are racist and if you aren't you are not a racist.

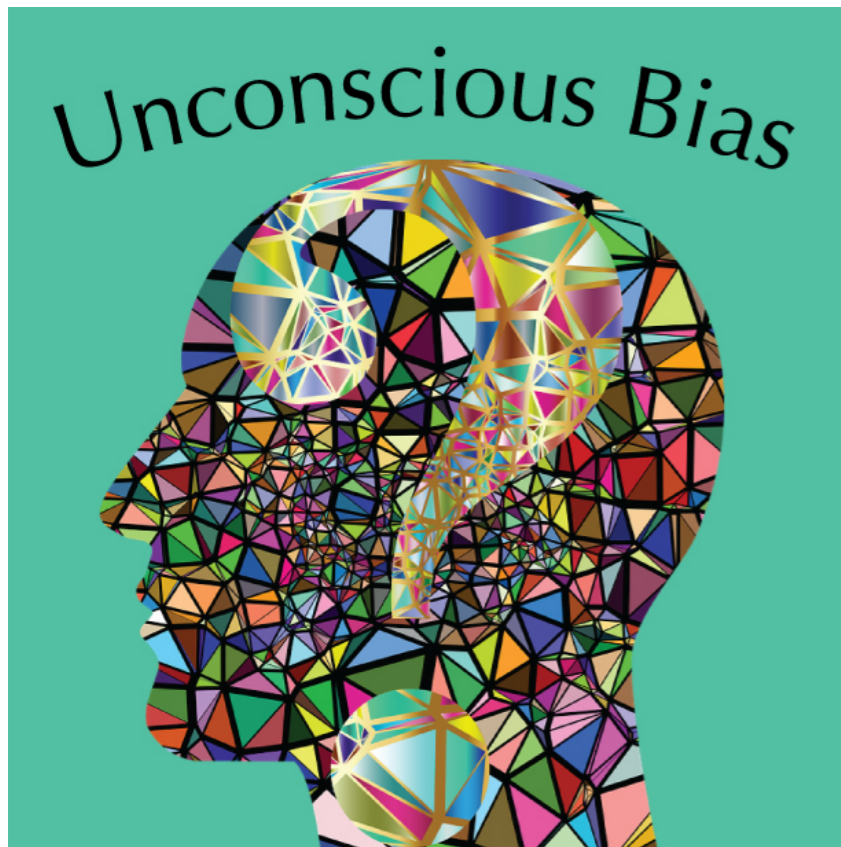
Racial inequality exists in society, not because of those who are intentionally racist, but because most of society is passively non-racist.

You can have positive intention, but your behaviour, or the outcome of your actions can be racist.

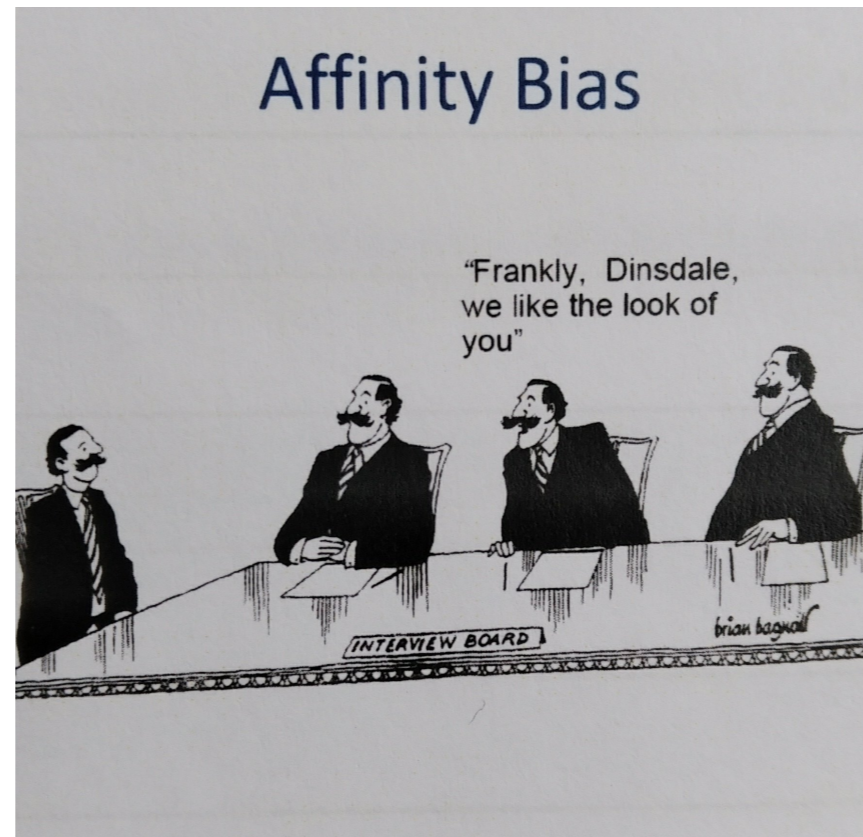
We need to tackle all aspects of the scale :

- overt, intentional racism (far right groups and hate crimes)
- Covert, intentional racism (not selecting black people for a job but framing it as valid reasons, asking to see a particular doctor as you 'can't understand the other one')
- biased driven unintentional behaviour - (crossing the road when a Black person walks towards you)
- systemic racism - un-noticed disadvantage that is built into systems and structures that perpetuate barriers for non white people (eg selection tests that draw on cultural references, recruitment that relies on having attended certain universities)





Unconscious Bias - is prejudice born from personal experiences, perceptions and attitudes that is unrecognized by the perpetrator. In this sense, unconscious bias is a by-product of experience in which an absence of clear prejudicial intention nonetheless results in bigotry. Less about right and wrong than intolerant perspectives, unconscious bias occurs at the level of individual agency rather than systems, as people hold views that inform systems, whose biases are either explicit or implicit.



Affinity Bias - is when we gravitate to people like us and avoid those who are different. We prefer people who share our interests or look like us, people in our "in group". This can lead to a group think mentality



Systemic bias -Systemic bias is prejudice, bigotry, or unfairness directed by health, educational, government, judicial, legal, religious, political, financial, media, or cultural institutions towards individuals of an oppressed or marginalised group.

“Systemic biases are barriers maintained by institutions while unconscious biases are ones upheld by individuals.”

Section 2

Practical Steps

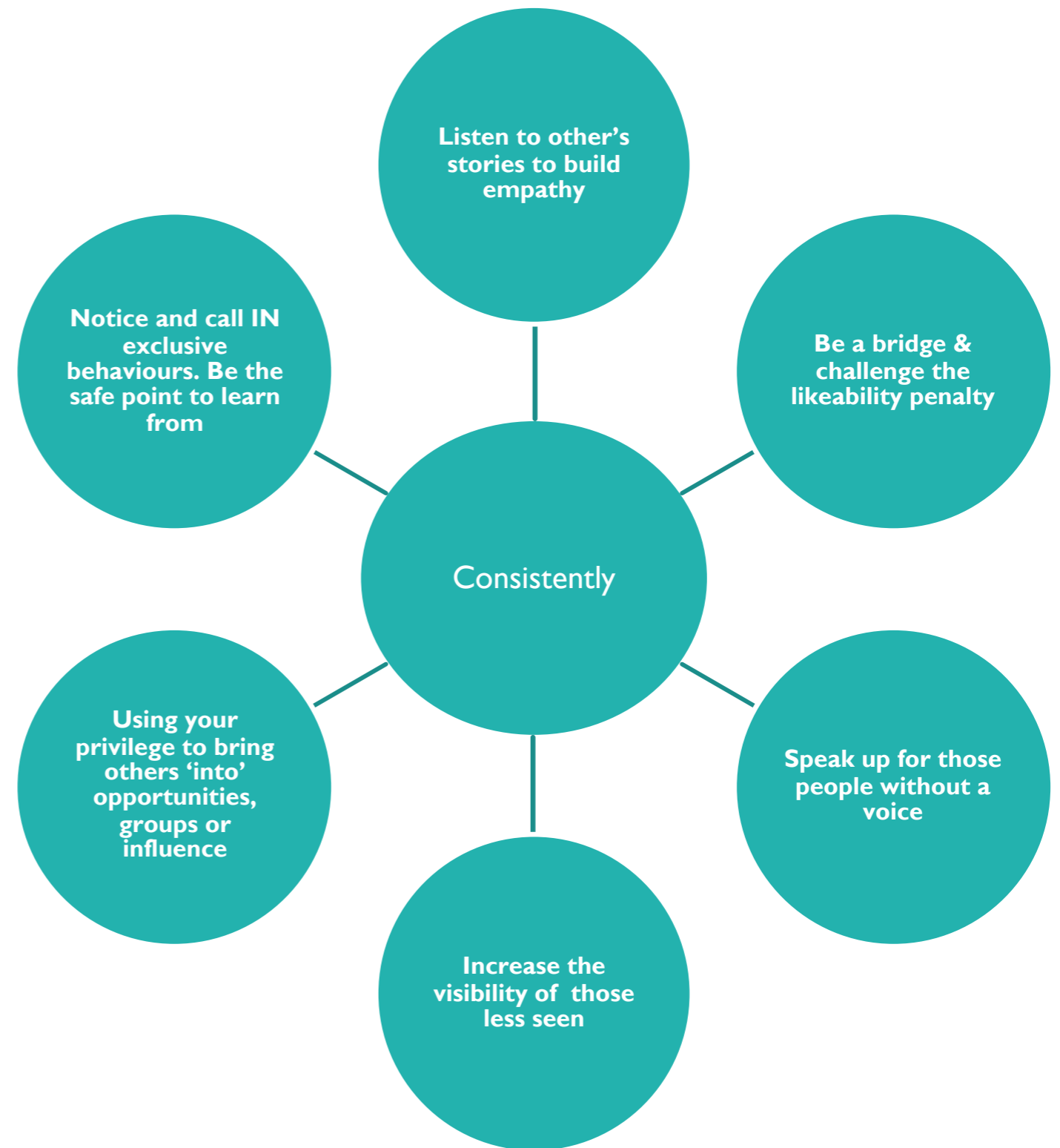
What is an ally?

An ally is anyone who supports or empowers another person or group that they are not a member of. Opportunities to do this are peppered throughout our lives. But we may not see them, or we may think that we don't have anything to contribute.

Being an ally isn't a noun – wearing a Black Lives Matter badge, or reading a book, but not changing anything else for example doesn't make you an ally.

Being an ally is a VERB! An ally is actively engaging in supporting a marginalized group that they are not a part of.

There is not one type of ally - you can be an ally loudly, or quietly... activism and allyship are not always high profile (e.g. Peter Norman)... it is impact that matters



02 Micro-Behaviours & Aggressions

The intangible signals

Without realising it, we give each other 1000s of messages about whether we 'fit' every day - through our body language, tone and the 'small talk' we have with each other.

These can be positive and affirming, such as smiling, nodding and making eye contact. Or they can be negative, such as (unintentionally) crossing our arms, looking away or rolling our eyes.

Similarly, people say things that, either well intentioned or without thinking, are 'othering' such as "you are so eloquent". These, unless you say these to everyone, remind everyone of the different assumptions we make about people (in this case we don't expect BAME people to be eloquent) or inappropriate comments about things like hair or style.

Because they are often so intangible, they are really hard to communicate and therefore address. These 'signals' that we don't belong have a strong impact on our sense of worth, belonging and connection. Our brains respond to feeling excluded in the same way as feeling physical pain. Ever experienced a dull toothache for a long time? You will understand the impact of micro-aggressions if you have.



“You can’t be what you can’t see”

There is no surprise that when young people talk at a young age about their future aspirations, they reflect the lives and careers that they see around them (such as teachers or their parents’ careers) or those they see people like them doing.

The lack of BAME representation in leadership, positions of prominence, and positive portrayal in the media and in society, are all barriers to thriving.

- Ensure your curriculum is reflective of BAME people and lived experiences.
- Check your walls, displays, careers guidance and pictures etc to ensure you are not reinforcing stereotypes, but representing the breadth of talent across all groups.
- work hard to ensure your workforce, speakers and partners are representative.
- Where BAME groups are underrepresented, highlight this as an issue.

**AS CHILDREN, WE ARE
MORE LIKELY TO SEE
A TALKING SPONGE
THAN WE ARE TO SEE
BLACK CHARACTERS
ON OUR SCREENS
AND STORIES.**

LET THAT SINK IN.

No-one is perfect

1. Be curiously polite
2. Set boundaries - ask what is acceptable
3. Make the effort to learn names - ask how to pronounce then do it
4. Don't touch someone's hair
5. Think
6. If you make a mistake - apologise
7. Accept apologies
8. Allow each other to be clumsily human, but be clear we need to learn from those moments



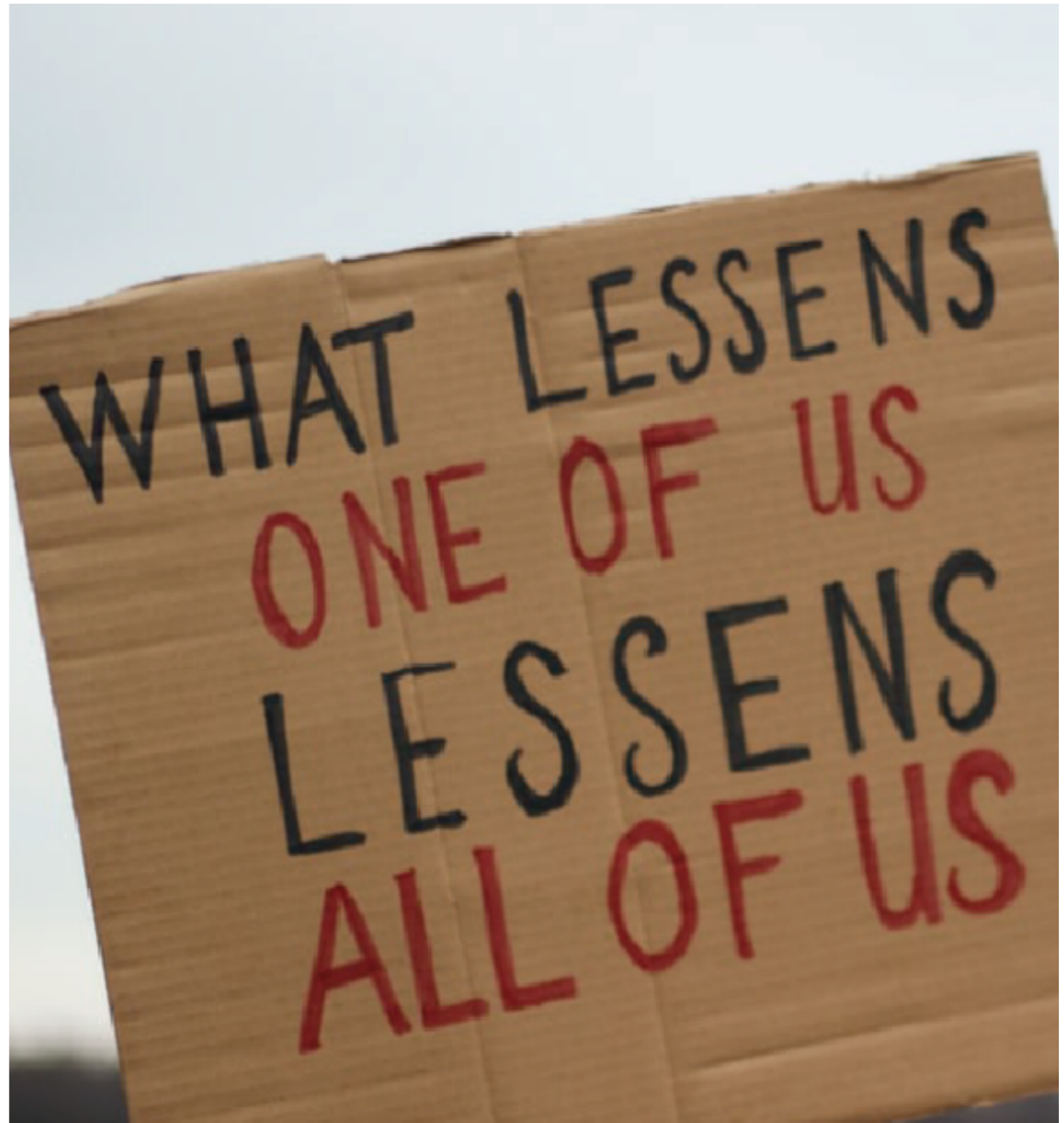
What do we mean?

Activism is taking action to promote reform or support changes in society towards a perceived greater good. This can be through a social, political, economic or environmental change.

Activism is most effective when people work together

“The world is messy.... I do get a sense sometimes now among certain young people, and this is accelerated by social media, there is this sense sometimes of: ‘The way of me making change is to be as judgemental as possible about other people’ That is not activism. That is not bringing about change, if all you are doing is casting stones, you’re probably not going to get that far. That’s easy to do.”

Barack Obama 2020



02 Talking about Race in the Classroom

Every situation is different!

Often it can be difficult to discuss race in a classroom - what one person finds offensive another will not. Therefore it is important to establish relationships, have honest if sometimes difficult conversations and set the boundaries. Think about the dynamics, the psychological safety of the group and why you might be asking the questions. If your teaching is culturally responsive and you can show the connection between lived experience and learning it will not feel uncomfortable.

Top Tips:

- 1. Normalise and articulate at the start of the course that you will be using lived experience when appropriate.**
- 2. Always ask if someone would like to share**
- 3. Check body language and respond - move on if you feel someone is uncomfortable**
- 4. Gate keep the responses of other students - it is our responsibility to protect individuals from judgement**
- 5. If a student does share, validate the contribution and thank them**



Section 3

Resources

Learn, Unlearn and Re-learn

Whilst there isn't a precise prescription for eradicating racism, there are some critical first steps:-

- embracing difficult conversations
- reflecting on our own privilege and ingrained racism
- owning our own education

In this historical moment, many non-Black people want to join the conversation but are hesitant as they don't know what to say and are worried about getting it wrong. Similarly, many Black people feel constrained by the motional tax of otherness, traumatised or completely exhausted from the recent events. The combination of these can, if we aren't careful, pull us towards political correctness and tokenism, This could cost us the desperately needed collective progress.

As stated earlier in the toolkit, there is no such thing as being non-racist. We all like to think we are, but in reality, if we aren't conscious of our behaviours and are anti-racist, then our behaviours and actions are likely to be racist. The first step to understanding any problem is better understanding the problem, and therefore the first step is building your own knowledge and skills using the resources below.

Once we are better informed, we should reflect on our own behaviours, recognise the patterns and confront the uncomfortable truths that we should expect to find. We need to fully embrace this rather than skirt around the edges; this will push us into both the uncomfortable and transformative 'unlearn - relearn' stage.

You WILL get it wrong sometimes, everyone does. What matters when you do that is what you do next. We recommend the ADDER technique when you either realise you weren't inclusive, or someone highlights this for you:

Admit you made a mistake (intentional or otherwise)

Declare your (genuine) intention to do better

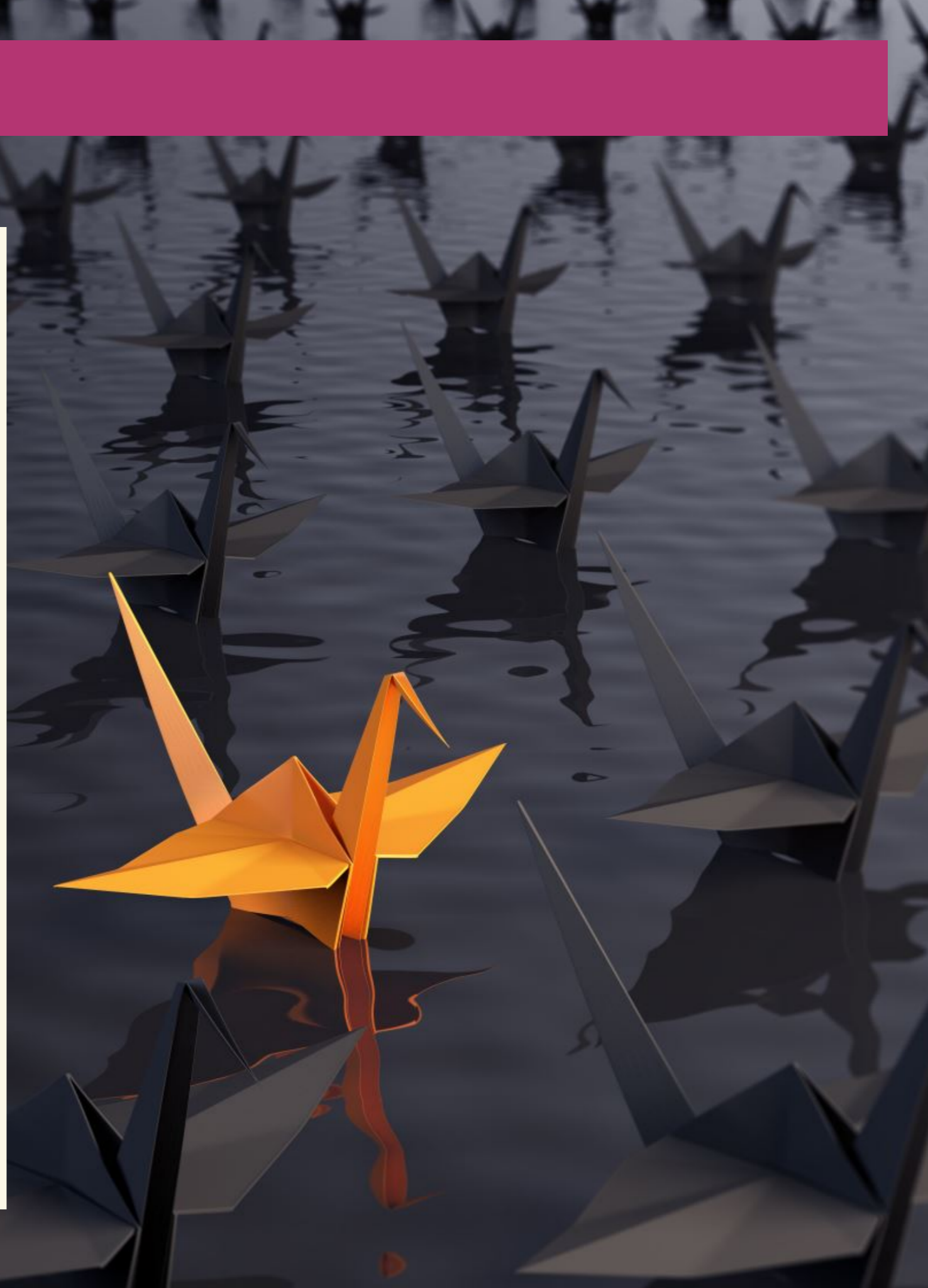
Describe what you are going to do to ensure you learn from this and do better next time

Expect and embrace others holding you to account for doing what you said above (and you them)

Reward each other when we learn from a mistake

Watch

1. [Racism and Institutionalised racism](#) - BBC Teach
2. Just Mercy
3. Selma
4. The Hate U Give
5. If Beale Street could talk
6. 12 Years a slave
7. The immortal life of Henrietta Lacks
8. Malcolm X
9. 13th (Netflix)
10. Welcome to Leith
11. When they see us (Netflix)
12. [Black feminism and the movement for black lives](#) - Barbara Smith, Reina Gossett, Charlene Carruthers
13. [Dr. Robin DiAngelo discusses "White Fragility"](#)
14. ["How studying privilege systems can strengthen compassion"](#) - Peggy McIntosh
15. Hidden Figures
16. Black and British: A forgotten History (BBC)



Read - Articles

The following articles may be of interest - please click on the links

[For our white friends desiring to be allies - Sojourners](#)

[Welcome to the anti-racism movement here's what you've missed — Ijeoma Oluo](#)

[7 reasons why 'colour-blindness' contributes to racism instead of solves it - Jon Greenberg](#)

[Got internalised white superiority? - Jen Willsea](#)

[Why you need to stop saying 'All lives matter' - Rachel Cargle](#)

[White Privilege: Unpacking the Invisible knapsack - Peggy McIntosh](#)

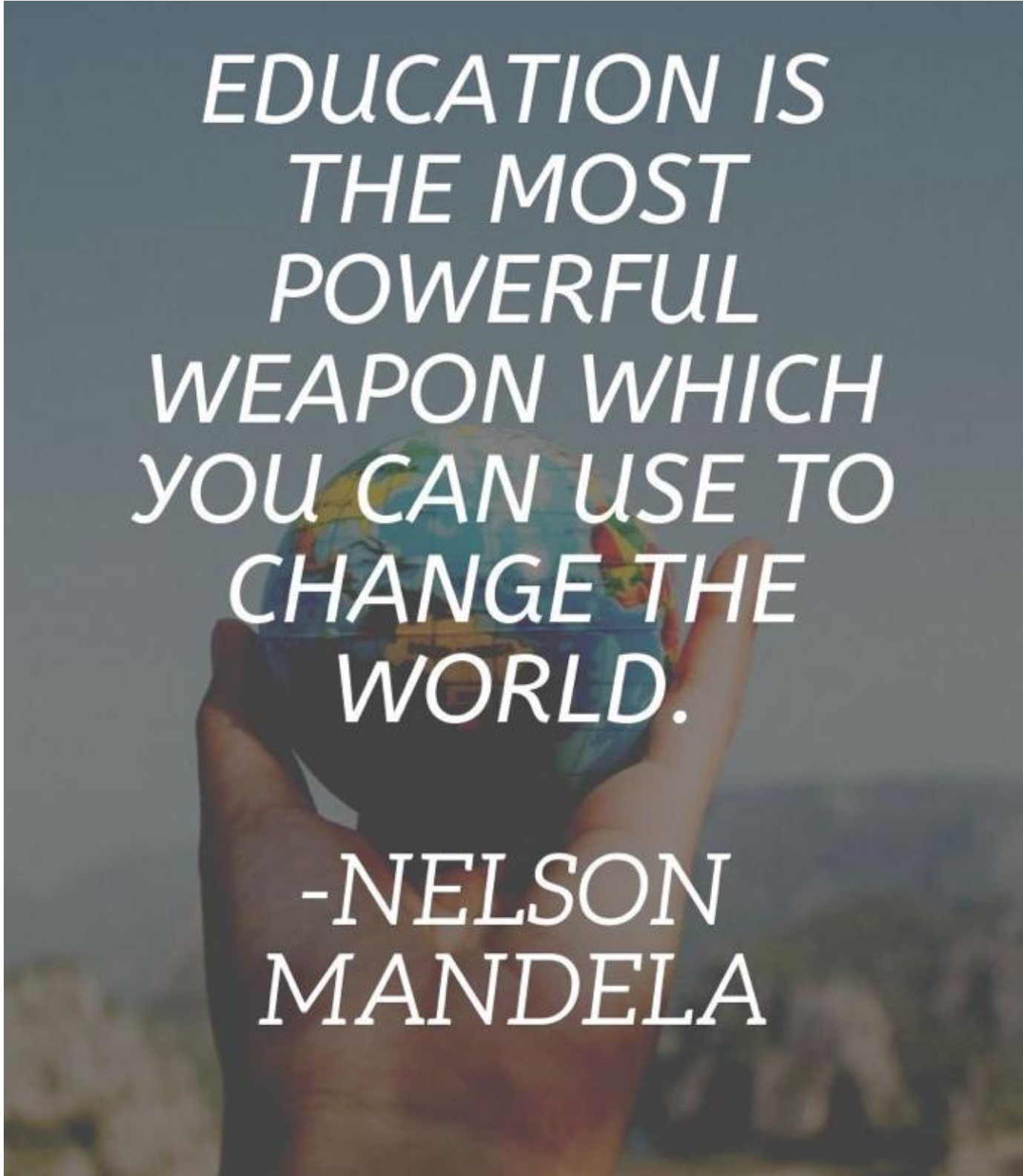
[Guide to allyship](#)

[The American Nightmare - Ibram X Kendi](#)

[How to talk to your white family about racial injustice](#)

[We need to rethink our "pics or it didn't happen" approach to activism - Yomi Adegoke](#)

[I'm a windrush grandchild and the scandal has taught me so much about privilege - Lollie King](#)



EDUCATION IS
THE MOST
POWERFUL
WEAPON WHICH
YOU CAN USE TO
CHANGE THE
WORLD.

-NELSON
MANDELA

Read - Books

1. Me and white supremacy - Layla F.Saad
2. Why I am no longer talking to white people about race - Reni Eddo-Lodge
3. White fragility: Why it's so hard for white people to talk about racism - Robin DeAngelo
4. I'm still here - Austin Channing Brown
5. Natives - Akala
6. Dark Days - James Baldwin
7. Diversify - June Sarpong
8. How to be antiracist - Ibram X Kendi
9. Don't touch my hair - Emma Dabiri
10. Your silence will not protect you - Audre Lorde
11. White girls - Hilton All
12. Brit (ish) - Afua Hirsch
13. Freedom is a constant struggle - Angela Davis
14. Biased - Dr. Jennifer Eberhardt
15. I know why the caged bird sings - Maya Angelou



Listen

Seeing White - by Scene on Radio with John Biewen feat. Dr. Chenjerai Kumanyika

About race - with Anna Holmes, Baratunde Thurston, Raquel Cepeda and Tanner Colby

Instagram, Activism and white privilege - Rachel Cargle

Intersectionality Matters - Kimberle Crenshaw

1619 - New York Times audio that examines the long shadow of American Slavery

Momentum: A race forward

