



AdvanceHE



Scottish Funding Council
Comhairle Maoineachaidh na h-Alba

Tackling Racism on Campus: Anti-Racist Practice

Dr Nighet Riaz, Programme Advisor, Advance HE

Khadija Mohammed, Chair of SFC/Advance HE Steering Group, Tackling
Racism on Campus Project

Principles for respectful enquiry

- Listen to understand
- Honour confidentiality
- Pay attention to each other as if we were together in person
- Welcome and respect the diversity of voices pay particular attention to the voices of people of colour
- Be kind about the challenges of working online
- Be mindful of the impact of what we say
- Give and receive caring feedback
- Practice and respect self-care
- Be curious about emotional responses

Today's session overview

- Setting the Scene for Anti-Racist Education 'Tackling Racism on Campus'
- Student Experience
- Developing Racial Literacy
- Trajectory: Where are we, and where do we want to be?
- Q &A

Setting the context

The Equality and Human Rights Commission's 2019 report, Tackling racial harassment: universities challenged, highlighted the widespread prevalence of racial harassment on campus and the challenges we have to tackle urgently now.

Key Recommendations:

- leaders and governing bodies demonstrate leadership and accountability for embedding an inclusive culture across their institution.
- providers must enable students and staff to report harassment and ensure their complaints procedures are fit for purpose and offer effective redress.

Scottish roundtable main finding: we need to talk about race and facilitate honest, open and constructive conversations about race, racism and whiteness. (SFC, Scot Gov, Advance HE, SREN, US)

EHRC (2019) Universities Challenged.

Personal experiences of racial harassment: Students

24% experiences racial harassment (29% Black students – 27% Asian)

56% racist name-calling, insults and jokes

27% reported racial harassment in a teaching setting

25% harassed by a tutor or academic

66% students did not report it

20% physical attacks

42 % experienced microaggressions

Personal experiences of racial harassment: Staff

**33% racist name-calling, insults
and jokes**

**80% incidents part of repetitive
and escalating behaviour**

**Fewer than 50% of staff did not
report it**

70% experienced microaggressions

Tackling Racism on Campus Project

How the project began

Milestone 1 : COVID 19

Milestone 2: Being Brave and pushing opening doors

Milestone 3: George Floyd was murdered #BlackLivesMatter

Milestone 4: Black History Month & Anti-racist and Asset Pilot

Milestone 5: The 'soft' launch of the assets

The story continues and next step?



Oilthigh na Gàidhealtachd agus nan Eilean
Colaiste na Gàidhealtachd an Iar



Abertay University



Advance HE/SFC Project Criteria

Produce a suite of resources grounded in evidence that institutions are able to use to:

- Raise awareness and visibility of racial harassment
- Signpost staff and students to support/reporting
- Produce an online toolkit to support conversations about racial harassment, rights and responsibilities
- Build capacity within priority functions, e.g. HR and staff induction processes and student support.

***Negotiating the parameters**

The SFC Funded and Advance HE led work on race equality

Tackling Underrepresentation of Ethnic
Diversity in the Workplace



TACKLING RACISM ON CAMPUS

Online
Bullying



Anti-racist and
Asset Training



Anti-Racist Curriculum Project



Declaration

Statement
of Intent

Tackling
Racism
Diagnostic
Tool

Posters/
Leaflets

Micro-
aggressions

Anti-
racism
Glossary



Assets developed and shared with sector

- Declaration
 - Race statement
 - Guidance on reporting
 - Scottish Code of Good Higher Education Governance
 - Workshop presentation
 - Anti Racist Ally Stamp
 - Micro aggressions living document
 - Race literacy glossary
 - User manual / campaign guidance
 - Animation
 - Video
 - Social Media Images / Templates (LinkedIn / twitter / Facebook)
 - Poster and leaflet templates
 - Webinars
 - Blogs
- ## Assets in development
- Directory of BAME Academics and Professionals
 - Best practice guide to recruit, retain and promote BAME staff in the workplace

Declaration against Racism



- ✓ The declaration is the steering group's response to EHRC recommendation 9:

Higher education leaders and governing bodies demonstrate leadership and accountability for embedding an inclusive culture across their The EHRC recommended that Heads of providers and senior leaders:

- a) take steps to better understand issues of harassment, including racial harassment
- b) publish a public commitment to tackling harassment
- c) embed the responsibility to eliminate harassment into their institution's culture, knowledge and practices.

Statement of Intent

**Racism exists
on our campuses
and in our society.
Call it what it is
and reject it in
all its forms.**

**We stand united
against racism.**

Space for your logo here

You just look like you've got a tan.
Do you have hair under your hijab?
Do people eat insects in your country?
I just don't see colour.
I don't think of you as black.

**Call it
racism.**

#CallItRacism

#CallItRacism

**Further and Higher Education is an
integral part of Scottish society
and therefore has a key role to
play in addressing racism.***

As part of Scotland's Further and Higher Education sector, we, (insert organisational name here) as students, staff and partners, recognise and acknowledge that racism is embedded in our policies, processes and practices despite some efforts to the contrary.

This is a reflection of larger society, and occurs on an interpersonal level. Racism promotes and enables social, education and economic inequality, and hinders the progress and well-being of racialised groups. It is our duty as active participants in education to eliminate the practices that reinforce institutional and interpersonal racism. We will provide strategic commitment and leadership, from our Principal, governing body, and executive team. We strive to work towards tackling racism together across departments. Because pinpointing how to make this real can be elusive, we have identified the following actions to achieve the objectives of the declaration:

continued >



1 Fostering an anti-racist culture of understanding

It is important for all staff and in particular, senior leaders to develop a nuanced understanding of racism and whiteness and how it manifests within institutions. It is important to have a shared language around basic racial literacy in order to name racism, understand it and then be able to change practice. In order to achieve this boards, committees and advisory groups which specifically deal with racism must be steered by those with lived experience or specific expertise in the area. Subsequent guidance on best practice will be nurtured and actioned by senior leaders who will commit to an ethos which calls out racial harassment and systemic racism. Making race equality a regular feature on all committee agendas will ensure that these aims are prioritised consistently. Similarly, systematic, effective use of Equality Impact Assessments will aid in ensuring anti-racist practice.



2 Supporting an Anti-Racist Curriculum

Curriculum approaches must value non-European/Western approaches and include scholars, theories, experiences, techniques from the rest of the world with equal regard. Acknowledging the historical legacy of colonisation and slavery will bring understanding to the origins and hidden nature of racism. Colleges and universities need to implement reforms in their curriculum to avert from implicit ideas that assert European culture as pre-eminent. Perhaps more importantly, educators and students must engage critically with all learning materials to instil a consciousness that allows the unlearning of racist ideas.

Race Statement of Intent

✓ Purpose

- Underpins the Declaration Against Racism. It unequivocally states that racism exists and is embedded within policies, processes and practices, and makes visible how racism can manifest, and how it can be tackled
- Recommends 8 areas within tertiary education sectors where racism can be pinpointed and addressed.
 1. Fostering an antiracist culture of understanding
 2. Supporting and anti-racist curriculum
 3. Constructing systematic anti-racist development practices
 4. Investing in a diverse workforce
 5. Recording and responding effectively to racist incidents
 6. Monitoring and reviewing organisation race data
 7. Consulting with Black community partners
 8. Responsibility and accountability

Asset: Race literacy glossary

- ✓ Purpose
 - To understand language and terminologies and support courageous and critical conversations
 - As part of the project an agreement has been made with The Anti Racist Educator to utilise their website.

<https://www.theantiracisteducator.com/glossary>



People of Colour

Often the preferred collective term for referring to non-white racial groups. Racial justice advocates have been using the term 'people of colour' (not to be confused with the pejorative 'coloured people') since the late 1970s as an inclusive and unifying frame across different racial groups that are not white, to address racial inequities. While 'people of colour' can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, e.g., 'non-white'), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.

Prejudice

A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalisations (or stereotypes) that deny the right of individual members of certain groups to be recognised and treated as individuals with individual characteristics.

Race

Racial categorisation schemes were invented by scientists to support worldviews that viewed some groups of people as superior and some as inferior. Race is a made-up social construct, and not an actual biological fact.
SOURCE: L.J. PBS, 'The Power of an Illusion' (2018-2019 season of PBS series).

Racism

Racism = race prejudice + social and institutional power
Racism = a system of advantage based on race
Racism = a system of oppression based on race
Racism = a white supremacy system

Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.

SOURCE: 'What is Racism?'

Racist

One who is supporting a racist policy through their actions or interaction or expressing a racist idea.

SOURCE: Ibrahim K. Kendi, <https://www.theantiracisteducator.com/glossary>, Random House, 2019.

White Fragility

A state in which even a minimum amount of racial stress becomes intolerable for white people, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviours such as argumentation, silence, and leaving the stress-inducing situation. These behaviours, in turn, function to reinstate white racial equilibrium.

SOURCE: Robin DiAngelo, 'White Fragility' (International Journal of Critical Pedagogy, 2011).

1. Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.

2. **Structural White Privilege:** A system of white domination that creates and maintains belief systems that make current racial advantages and disadvantages seem normal. The system includes powerful incentives for maintaining white privilege and its consequences, and powerful negative consequences for trying to interrupt white privilege or reduce its consequences in meaningful ways. The system includes internal and external manifestations at the individual, interpersonal, cultural and institutional levels.

The accumulated and interrelated advantages and disadvantages of white privilege that are reflected in racial/ethnic inequities in life expectancy and other health outcomes, income and wealth, and other outcomes, in part through different access to opportunities and resources. These differences are maintained in part by denying that these advantages and disadvantages exist at the structural, institutional, cultural, interpersonal, and individual levels and by refusing to address them or eliminate the systems, policies, practices, cultural norms, and other behaviours and assumptions that maintain them.

Interpersonal White Privilege: Behaviour between people that consciously or unconsciously reflects white superiority or entitlement.

Cultural White Privilege: A set of dominant cultural assumptions about what is good, normal or appropriate that reflects Western European white world views and dismisses or demonises other world views.

Institutional White Privilege: Policies, practices and behaviours of institutions—such as schools, banks, non-profits or the judiciary systems—that have the effect of maintaining or increasing accumulated advantages for those groups currently defined as white, and maintaining or increasing disadvantages for those racial or ethnic groups not defined as white. The ability of institutions to survive and thrive even when their policies, practices and behaviours maintain, expand or fail to address accumulated disadvantages and/or inequitable outcomes for people of colour.

SOURCE: Peggy McIntyre, 'White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Men's Studies' (1988), *Transforming White Privilege: A 21st Century Leadership Capacity*, CAPD, KP Associates, World Trust Educational Services (2015).

White Supremacy

The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Colour and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of colour as worthless (worth less), immoral, bad, and inhuman and 'undeserving.' Drawing from critical race theory, the term 'white supremacy' also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.

SOURCE: 'What is Racism?'

Whiteness

The term white, referring to people, was created by Virginia slave owners and colonial rulers in the 17th century. It replaced terms like Christian and Englishman to distinguish European colonists from Africans and indigenous peoples. European colonial powers established whiteness as a legal concept after Bacon's Rebellion in 1676, during which indentured servants of European and African descent had united against the colonial elite. The legal distinction of white separated the servant class on the basis of skin colour and continental origin. The creation of 'whiteness' meant giving privileges to some, while denying them to others with the justification of biological and social inferiority.

Whiteness itself refers to the specific dimensions of racism that serve to elevate white people over people of colour. This definition counters the dominant representation of racism in mainstream education as isolated in discrete behaviours that some individuals may or may not demonstrate, and goes beyond naming specific privileges (McIntyre, 1988). Whites are theorised as actively shaped, affected, defined, and elevated through their racialisation and the individual and collective consciousness formed within it... Whiteness is thus conceptualised as a constellation of processes and practices rather than as a discrete entity (i.e. skin colour alone). Whiteness is dynamic, relational, and operating at all times and on myriad levels. These processes and practices include basic rights, values, beliefs, perspectives, and experiences purported to be commonly shared by all but which are actually only consistently afforded to white people.

SOURCE: 1. PBS, 'The Power of an Illusion' (2018-2019 season of PBS series); 2. Robin DiAngelo, 'White Fragility' (International Journal of Critical Pedagogy, 2011).

As definitions and meanings can change over time, please use 'The Anti-Racist Educator' glossary and [Race Equity Tools](#) for the latest updates.

How comfortable are you in discussing race, racism and whiteness?

- Where are you from? (BBC)

https://www.youtube.com/watch?v=RU_htgjlMVE

Advance HE (Video)

https://www.youtube.com/watch?v=ff0kA_K0JAA

A microaggression is a term used for brief and commonplace daily verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative prejudicial slights and insults toward any group.

Professor Chester. M. Pierce

Breakout rooms (15 min)

Discuss using the Race Literacy Glossary and video on micro-aggressions

- Your **thoughts** on the videos
 - Can you **identify incidents** of racism either overt or covert?
 - How are **micro-aggressions** understood and or dealt with?
 - How do we begin to understand the impact of racial trauma?
 - Are conversations about race inequality taking place in your institution/school?
 - In the handout which terms were you familiar with which ones were new to you?
 - Where do these terms get used and in what context if any?
- Points to consider
 - Are you more confident using some terms over others?
 - Where is there tension in the use of language?
 - Does it matter who the perpetrator is?
 - Does relationships of power make a difference ?
 - How do you begin to navigate intersectional identities?

Where are we now and where do we want to get to?

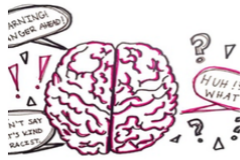
Diagnostic tool

✓ Purpose

- This diagnostic tool uses the Statement of Intent alongside an adapted version of Dr Gurnam Singh's (2020) model to:
 - a. Determine strategic commitment and leadership, from our principal, governing bodies, and executive teams, school and department heads, as well as programme and course leaders, alongside professional services staff can enable pre-assessment, plan action, implementation and measure impact.
 - b. Determine how we will move towards a racially just institution, and the role that they play within the institution to make it happen.

	Column 1	Column 2	Column 3	Column 4
1. Fostering an anti-racist culture of understanding	Acceptance and active support of existing culture including active denial of FE/HE culture supporting embedded racism.	Relates to racism through the prism of liberal 'political correctness' and therefore does not engage fully with the idea of FE/HE culture being impacted by racism.	Recognises the link between racism and power and seeks to find ways to address the FE/HE culture. Seeks to address racism but through opaque language (EDI banner).	Interventions in place addressing: - representation of BAME people decision-making - all discipline research environments operate through active rejection of white hierarchy - culture to call out and address racism is actively in place
2. Supporting an Anti-Racist Curriculum	Does not engage with curricula review based on removing embedded racism, takes steps to preserve existing curriculum and prevent redress.	Continued and dedicated defence of western 'universalism'; and the right to offend.	Engages with the concepts of historical racism and with debates around learning & teaching as vehicles though requires 'convincing' in terms of application to all disciplines.	Programme of curriculum review results in curricula; - free from components that reproduce racism - learning that acknowledges and addresses racism where it has existed - expects capability to call out/question in the learning environment
3. Constructing systematic, anti-racist development practices	Does not recognise that development routes within FE/HE supports existing hierarchy of whiteness through the development on offer, the delivery and the content.	Unwilling participant in development activities and events, questions purpose and has some desire not to engage beyond the minimum.	Accepts racism as a product of society and engages with unconscious bias concepts. Seeks to engage across a range of events and activities but does not embed development beyond the development space. There is an emotional engagement with racism and its impact.	All development offerings for staff and students embodies anti-racism; - induction and continuing development models are anti-racist - specific race equality training explores institutional racism, white privilege, power and microaggressions - trainers have been through anti-racist modules - training and development is reviewed via curriculum review principles
4. Investing in a diverse workforce	The FE/HE does not engage with efforts to diversify the employee population preferring to reinforce the status quo activity supporting the assumption that genuine meritocracy exists.	Belief in meritocracy but also that there is some 'deserving disadvantages' deserve help.	Supports the ideas behind diversity in the workforce (student population) though tangible and SMART activity is not realised.	Scotland's colleges and universities reflect diversity at all levels actions include; - recruitment processes reviewed and amended - monitoring and evaluation of applicant, shortlisting, appointments progression/promotion transparent promotion data - positive action measures in place
5. Recording and responding effectively to racist incidents	The FE/HE does not actively engage in discussions about racism and questions the relevance of racism in staff/student behaviours resulting in poor to non-existent incident reporting.	There is a lack of engagement with what would constitute racist behaviour in terms of incidents that occur or in one's own behaviour or in the structures of the FE/HE.	Discussions around race and racism are tentatively approached. Language is a difficult area, so articulation for individuals/organisation is emotive rather than rational and action focused.	Racist incidents are; - treated as racist, recorded, investigated and resolved using secure and robust systems - processes embed addressing racism - those investigating have been appropriately trained and follow a victim-led approach - the FE/HE routinely reports on incidents
6. Monitoring and reviewing organisational race data	The FE/HE does not accept that data reveals links to privilege and as a result denies the need to address unreasonable advantage resulting from being white.	Assumes responsibility of 'poor' data is always down to individuals rather than addressing FE/HEI issues that prevent data sharing. Requires legal basis to engage in the area and even then with reticence.	Data becomes the proxy for activity to address racism. Efforts focus on quantitative rather than lived-experience due to the nature of discussion about numbers being less 'awkward'.	The FE/HE ensures all reporting on 'people' information explicitly reports ethnicity data; - across the employee/student journey - understands the story in the data, e.g. the BAME attainment gap - data is robust and accurate - data includes complaint/grievance/etc - data supports equality impact assessment and evidence based action planning - data is reported to relevant committees/boards
7. Consulting with Black community partners	There is no attempt to engage with Black/BAME members of the FE/HE community – there is a denial that specific lived-experience is relevant in the FE/HE community	There is no acceptance of whiteness and white privilege and therefore engaging with groups of interest is secondary to engaging with the overall population. The lived-experience of individuals is not	There is a desire to engage with relevant issues in relevant spaces - EDI Committee/Board. There is minor progress in embedding anti-racism via data rather than action.	The FE/HE clearly demonstrates engagement with the BAME community; - develops and supports staff and student networks - engages beyond the institution through professional and academic bodies in shaping activities - creates open space and amplifies voices through engagement

Asset: Race Statement of Intent

White Supremacy	White Indifference	White Awareness	White Allyship
 • Accepts, and in some cases promotes, theories designed to justify white dominance and racial hierarchy typically associated with 'scientific racism'. • Fear/loathing/exoticisation of the non-white other which may be overt or covert. • Characterised by the 'white gaze'. • Belief that we live in a meritocracy. • Uncritical/favourable view of empire and colonialism - the white man's burden. • Subscribes to scientific racism. • *Black underachievement is seen to be due to their dysfunctionality/pathology. • Whiteness and its proxies' function as badges of honour • White privilege is rationalised as the natural order. • Onus on black People to accept their place.	 • Passionate defender of western universalism, academic freedom and the right to offend. • Belief in meritocracy but also recognises that some (deserving) disadvantaged people need help. • Characterised by a refusal to take a serious look at racism and views anti-racist initiatives as ideological endeavours linked to culture wars and political correctness. • Self-concept is based on being rational and moral, which results in avoidance of responsibility for discriminatory behaviour! • Willing to 'tolerate'/'fetishize'/'pity the 'non-white' other. • Happy to make tokenistic gestures, but total refusal to accept one's own complicity in the (re)production of racism. • Whiteness is denied, so it functions as an absent/invisible/mythical norm leaving white privilege intact. • Onus on Black People to build up their 'resilience'.	 • Belief that racism is real and that it is a product of 'prejudice plus power' • Characterised by a desire to critically reflect. • Functions like a mental illness that only white people have (Katz) hence focus on 'discovering' unconscious bias and cognitive distortions. • Desire to engage with 'black issues and people, but only in limited spaces (committees, training events) • This may be as a result of feeling guilty of historic racism and/or a desire to make some amends. • White privilege is recognised and becomes a source of shame and embarrassment. • Most activity however restricted to self-development and deployment of politically correct language. • Onus on white people to overcome unconscious bias.	 • Racism is a complex interaction between structural, ideological, institutional and behavioural processes, but it can be overcome. • Characterised by the desire to take responsibility for change, which is not restricted to behaviour alone. • Focus on paradigm shifts and concrete interventions • Dynamic and creative solutions through co-creation. • Rejection of deficit models and acceptance of the link between white privilege and educational outcomes. • Share power, privilege, risk and vulnerability. • Actively divesting from histories, systems and structures that reproduce racism. • Onus on white to build sustained partnerships with black people.

Note: *The term 'black' here is used to denote all those people who are positioned outside of whiteness and as a result experience racial disadvantage. The degree of racial disadvantage will vary as a result of other factors primarily associated with gender, class, ethnicity.

Q & A

You can contact us:

Khadija Mohammed: Khadija.Mohammed@uws.ac.uk

Dr Nighet Riaz: Nighet.Riaz@advance-he.ac.uk



For more information

www.advance-he.ac.uk

🐦 @AdvanceHE

Thank you