

INTRODUCTION TO ANTI-RACIST CURRICULUM DEVELOPMENT

A GUIDE FOR TEACHERS IN SCOTLAND

COALITION FOR RACIAL EQUALITY AND RIGHTS, JULY 2021



CRER

Coalition for Racial Equality and Rights

The design of this publication is inspired by the infographic posters created by the sociologist W.E.B. DuBois and his colleagues for an exhibition at the Paris World Fair of 1900.

These posters used statistical evidence to show the realities of oppression, marginalisation and discrimination affecting African American people at that time.

Although his views and context are separated from ours by over 100 years of change, we share his commitment to achieving racial justice for all, using evidence-based and rights-based approaches to eradicate racism and racial inequality.



WHO WE ARE

The Coalition for Racial Equality and Rights is a Scottish anti-racism charity based in Glasgow.

We are focused on working to eliminate racial discrimination and harassment, and promote racial justice across Scotland.

Our key mission is to:

- Protect, enhance, and promote the rights of minority ethnic communities across all areas of life in Scotland; and,
- Strengthen the social, economic, and political capital of minority ethnic communities, especially those at greatest risk of disadvantage

CRER takes a rights-based approach, promoting relevant international, regional, and national human rights and equality conventions and legislation.

Many thanks to all who have supported us with feedback and advice in developing this resource, including colleagues at the Anti-Racist Educator, St. Alberts Primary, Glasgow, and Members of the Scottish Youth Parliament. Thanks are particularly due to all of the young people who responded to our call for views; your invaluable insights into 'what teachers need to know' are reflected throughout the guide.

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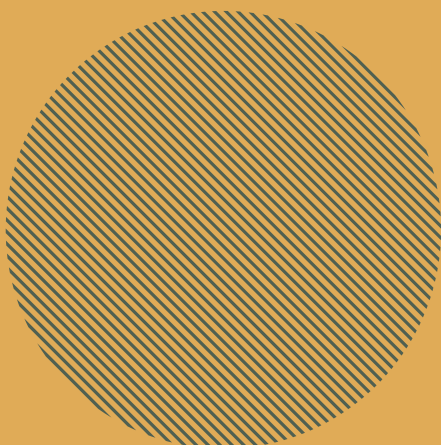
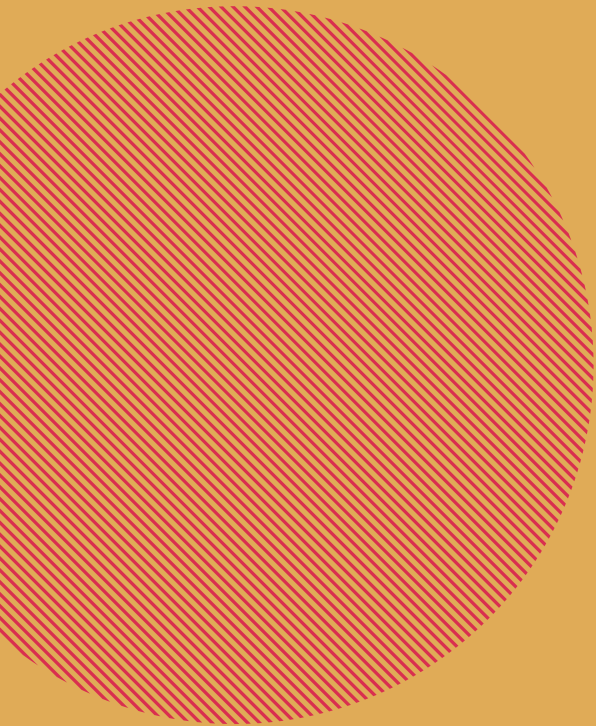
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INTRODUCTION

This guide outlines why anti-racist approaches are important in curriculum development, and explores the barriers that have hampered race equality in education.



All teachers in Scotland should feel confident in building a curriculum that meets the needs of a diverse range of learners and improves relationships between children and young people.

This can feel like a challenge when divisive influences, bias and stereotypes are present in our society. Anti-racist approaches can help to mitigate against these influences, creating a better environment for learning.

Based on CRER's two decades of anti-racist work and research on what works to create attitude and behaviour change, this guide will support you to reflect on your own practice, and practice within your school more widely. Our aim is to help you to build approaches to curriculum development based on robust principles that work to meet Black and minority ethnic (BME)¹ learners' needs, equip majority ethnic learners for life in a diverse society, improve social cohesion and address racism.

This guide outlines why anti-racist approaches are important in curriculum development, and explores the barriers that have hampered race equality in education. It then goes on to explore three key components for developing anti-racist approaches to curriculum development:

- Decolonising the curriculum
- Building intercultural competence
- Reducing racism, prejudice and discrimination

None of these components stand alone; there is a degree of cross-over between each of them. Together, they can provide a useful framework for thinking about anti-racist approaches. This framework is consolidated in the self-reflection template provided at Appendix 1.

Each of the three components is presented in a section setting out how these might apply in the educational environment in Scotland. Self-reflective questions guide you to consider how they apply in your own work.

In the past, there has been a tendency for some schools to feel that if they have few minority ethnic learners or staff, an anti-racist perspective isn't relevant. Of course, increasing teacher diversity is vital, but it's important that all teachers feel equipped to take forward anti-racist approaches to curriculum development. These approaches benefit everyone within the school community. It's especially important that the work involved is shared across the school, ensuring that it doesn't disproportionately fall on minority ethnic staff to take action.

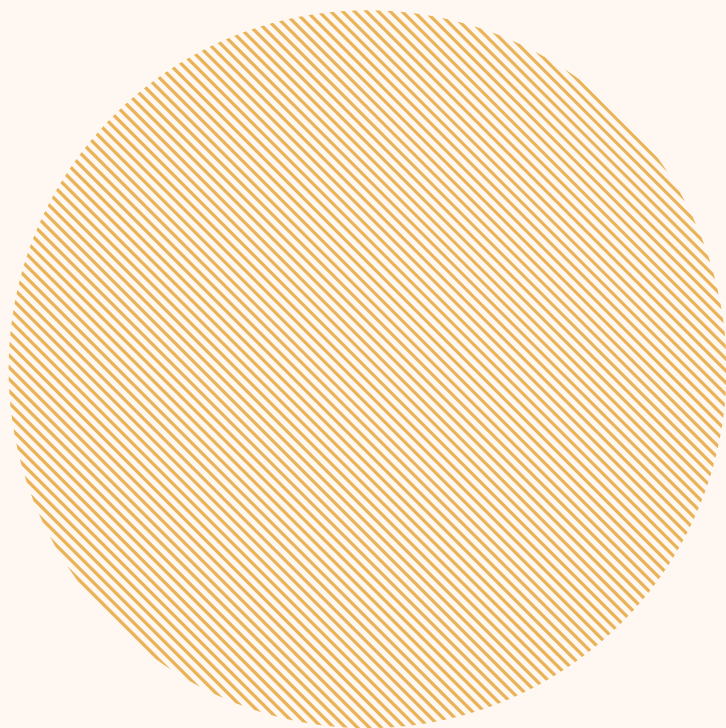
1. For more information on the terminology used in relation to ethnicity within this publication, please see the glossary, p.42.

The level of diversity in a school's learner population doesn't determine whether anti-racist approaches are relevant – they are always relevant. As we will explore later in the guide, anti-racist approaches are just as important for white majority ethnic Scottish children and young people, and their learning experience can have an impact on social cohesion in wider society.

Likewise, it's never too soon to start this work with children and young people. Embedding anti-racist approaches from the early years onwards is crucial. This guide doesn't attempt to prescribe what's appropriate according to age and stage; teachers know their learners best, so this is something for you to explore (including through involving BME learners in meaningful ways).

It isn't possible to provide all of the information you might find useful in building race equality into curriculum development in one short publication. This guide aims to provide you with tools to support your work, giving a selection of viewpoints that align well with the context for Scottish education.

Curriculum development is only one of many areas where anti-racist approaches are needed in schools. Anti-racist approaches to parental engagement, teaching diversity and anti-bullying work are just a few examples. We hope that this guide is a valuable addition to your wider professional learning and development on race and racism.



WHAT'S DIFFERENT ABOUT AN ANTI-RACIST APPROACH?

Anti-racism is a concept which goes beyond non-discrimination or general support for equality and diversity.



This guide for teachers focuses specifically on anti-racism, which may seem like a departure from the 'diversity' and 'equity' context often reflected within the Scottish education system.

Our previous anti-bullying guide for teachers, written in partnership with *respectme*, sets out information on how racism can be understood in the Scottish context:

“The term 'racism' is technically most applicable to prejudice or discrimination against groups which have historically been racialised, with implications around skin colour and specific forms of stereotyping. The background to racism in Britain lies in history. During the time of the British Empire, theories that people could be divided into 'racial' groups linked to ethnicity became popular. These theories, although untrue, made it easier for Britain to downplay the brutality of slavery and colonisation. 'Other races' were portrayed as inferior and in need of 'help' from Britain. This impacted the racial stereotypes we see today, where BME people are often treated as though they are 'different' in comparison to the 'normal' white Scottish community. This sense of difference underpins racism.

Racial prejudice can be obvious or hidden, and sometimes the people who hold this prejudice lack the knowledge they need to recognise it in themselves. Someone doesn't have to feel particularly hostile towards people from a BME group in order to have racist attitudes or to act in a racist way. Racism has persisted for so long, and is so tied up with the way society and organisations operate, that it has become embedded across all areas of life in nations like Scotland. We can see its impact through continuing racial inequalities in areas such as employment, income and housing.”

From CRER and *respectme*'s publication [Addressing Inclusion: Effectively Challenging Racism in Schools](#)

These issues are deeply ingrained, and so addressing them pro-actively is essential.

Anti-racism is a concept which goes beyond non-discrimination or general support for equality and diversity. Its aim is to actively tackle all forms of racism (e.g. personal, social and institutional; see p.10).

It requires action to identify and address the factors that create racist impacts (for example ways of working that disadvantage BME people or policies which are inadequate or unequal) as well as racist attitudes and behaviours. People can be anti-racist in their personal and professional lives, and organisations can use anti-racist approaches within their work.

This takes us further than simply having a positive ethos. It helps us to avoid approaches to diversity or equity which simply don't work, and can backfire. An anti-racist approach helps us to ask the right questions about what needs to change in our ways of working.

HOW DOES ANTI-RACISM FIT INTO THE SCOTTISH CONTEXT?

Awareness of the term anti-racism has arguably grown due to interest in the global Black Lives Matter movement over the summer of 2020. Movements like this, albeit on a smaller scale, have existed in Scotland for at least a century. In 1919, the African Races Association of Glasgow spoke out against racist rioting incited by Trades Unions and police discrimination. There are examples of anti-racist protest and campaign in Scotland throughout the following decades. More recently, anti-racist groups spent two decades fighting institutional racism to bring the killer of Surjit Singh Chhokar to justice in 2016. In 2020, after five years of campaigning, the family and friends of Sheku Bayoh finally secured an inquiry into his death in police custody.

However, both in the USA where Black Lives Matter originated and in Scotland, anti-racism isn't primarily about taking to the streets when something bad happens. It's not only a concern about racist policing, or racist violence. It's about the day-to-day impacts of structural racism.

WHAT IS STRUCTURAL RACISM?

The term structural racism is sometimes used interchangeably with other terms such as systemic racism, or institutional racism. Many different academic and activist writings over the years have taken their own approach to this.

For CRER, racism is a social structure that impacts every area of life. The term structural racism describes how different facets of racism across different areas of life all work together to maintain a system that disadvantages and harms people who have been negatively affected by racialisation. This is a process where people are divided into racial groups based on stereotypes and pseudoscience, as described at p.9. Racialisation creates advantages for groups classed as white, which can be described as white privilege (this is explored further on p.15).

Structural racism exists at personal, social and institutional levels in Scotland.

Personal racism involves prejudice against people from ethnic backgrounds which have been negatively affected by racialisation.

Social racism involves the combination of power and prejudice which allows racial hierarchies to be created and maintained; it can be seen in attitudes, behaviours and social discourse (e.g. narratives, discussions, media and other ways that societies communicate). This combination of power and prejudice can be seen in all forms of racism, and is the reason why reverse racism doesn't exist. Acts of anti-white behaviour by non-white people in our society lack the power and influence to become a system of oppression, or to alter the racial hierarchies which prioritise white people.

So while, for example, a small proportion of racial hate crimes are targeted towards someone on the grounds that they are white, the traumatic experience of being targeted in this way will not be reflected in other areas of the person's life – they will still be at a relative advantage in the labour market, in access to housing and so on. It is unlikely that other members of their family or community who are white will experience this type of hate crime, because it's a fairly rare occurrence.² Whilst abhorrent, incidents like this don't affect the basic structures of racism which are consistent over time.

Institutional racism³ is created within an organisation by rules, customs, processes and practices which have been implemented without regard to the potential impacts on people from minority ethnic groups. This may, or may not, coincide with directly racist actions on the part of an institution or its employees. The impacts of the institution's work and the way it operates are racist, regardless of whether the people within the institution have racist attitudes themselves.

WHY BUILD ANTI-RACIST APPROACHES TO CURRICULUM DEVELOPMENT?

Scotland isn't mono-cultural but the educational environment, in many cases, behaves as though it is. Learning that incorporates perspectives outside of a white Scottish, Western or Eurocentric viewpoint is often regarded as an add-on, rather than a core part of everyday learning.

2. A recent study demonstrated that in around 3% of racial hate crimes, the perpetrator specifically demonstrated anti-white prejudice (note that it can't be assumed that all of these cases involved a perpetrator who was not white). Specifically looking at the white Scottish community, 10% of racial hate crimes had a white Scottish victim, but in 29% of these cases the racist motivation was anti-Black. Only 20% of cases involving a white Scottish victim related specifically to anti-white prejudice. Scottish Government (2021). **A Study into the Characteristics of Police Recorded Hate Crime in Scotland.**

3. In Britain, the landmark report of the **Stephen Lawrence Inquiry** substantially contributed to understandings of institutional racism following its publication in 1999. Its recommendations and findings remain useful today.

Casual and overt racism⁴ have undeniably negative impacts on the daily experience of young people, yet both are often overlooked or poorly dealt with in schools. This is something that has to change.

Building anti-racist approaches to curriculum development can contribute to making that change, both in terms of prevention and in terms of building your own understanding and confidence in talking about race and racism.

There are strong imperatives through national education policy for schools to be inclusive. For example, aspects of the Experiences and Outcomes of Curriculum for Excellence and the How Good Is Our School self-assessment process stress the need for inclusion. Undoubtedly, all schools would be able to demonstrate a range of activity in pursuit of this. The recently refreshed General Teaching Council for Scotland standards also have a focus on social justice, equality and diversity.

However, there has been a lack of clarity on how ambitions of inclusion can become a reality for BME young people. The flexibility of Scotland's curriculum brings both opportunities and challenges, and even those teachers who are most committed to inclusion may not always have access to evidence on what actually works to create it.

WE CELEBRATE DIVERSITY!

For a long time, approaches to race equality education in Scotland have been focused on 'celebrating diversity'. The feel-good factor of this type of activity makes it appealing. If not planned with an understanding of how racism operates, however, this can be actively damaging.

Unfortunately, the reality is that activities aimed at celebrating diversity often rely on stereotypes, both in terms of content and how content is delivered. Presenting a stereotypical view of ethnic and national cultural traditions can reinforce (or even create) racial prejudices. A positive stereotype is still a stereotype. Positive stereotypes limit perspectives on what the lives of minority ethnic people look like.

Sharing personal stories of tradition and heritage is often a feature of diversity work in schools. This might also involve young people's families, or community members from various ethnic backgrounds. With the right approach, this can be a positive experience and help to break down barriers through creating common understandings and building an authentic view of people as they really are.

4. Casual racism can be something that teachers find more challenging to identify and tackle. More information about related issues such as racial microaggressions and addressing language is available in CRER and respectme's 2019 publication **Addressing Inclusion: Effectively Challenging Racism in Schools**.

Without the right approach, however, this can also be damaging. It can create an onus on minority ethnic pupils to address their presumed 'difference' in ways that cause discomfort and disrupt their sense of belonging.

In schools with less diversity, if the only opportunity to meet someone from a particular ethnic background focuses on their 'different' heritage and culture, stereotypes are likely to form.

Another vitally important consideration is that teaching on topics which involve harm to people from BME backgrounds needs to be sensitively delivered. This should include offers of support for learners who may be affected by these topics. For example, learning about the transatlantic slavery trade⁵ and the brutality involved can be particularly distressing for young people of African and/or Caribbean heritage. In addition, if this is the main or only learning content about people with this heritage that learners are receiving, it can create stereotypes of victimhood.

It's essential, however, that issues around race, racism, history, and heritage are a part of young people's overall learning experience. Well-planned activities can help to mitigate against stereotypes by focusing on real people and their wider lives as well as traditions, histories and cultures. Wherever people have faced oppression and brutality, there are stories to be told about their resistance and road towards freedom.

Finally, the key to making celebrating diversity a positive part of learning is ensuring that it's only one part of a whole-school approach to anti-racism. A range of resources to support your work in promoting race equality and anti-racist education are available on Education Scotland's Improvement Hub.⁶

5. Often known as the transatlantic slave trade - CRER uses the term 'slavery' for the trade, and 'enslaved people' to describe the people affected by it.

6. Education Scotland (2021). **Promoting Race Equality and Anti-racist Education.**

UNDERSTANDING THE BARRIERS TO CHANGE

Scotland's Curriculum creates both opportunities and challenges for building race equality into the curriculum.



In research by CERES [the University of Edinburgh based Centre for Education on Racial Equality in Scotland],⁷ young people felt that they wanted more input directly addressing race and racism in the classroom, but felt that the school “...like to play happy families a little bit.”

This sentiment was starkly echoed by one Head Teacher who said, “I get uncomfortable with the word anti-racist... when you start using emotive words like 'racist' or 'anti-racist', it evokes all kinds of different impressions on people. So we talk about the egalitarian side of things.”

Whilst schools are increasingly prepared to begin discussing race and racism, and individual teachers will often take this forward themselves, this isn't the case across the board. Petitions and campaigns by young people themselves have made this clear.

When the school environment 'focuses on the egalitarian side of things', this focus is a choice. It's a choice which protects the comfort of the largely white education workforce and upholds the status quo in schools, at the expense of Black and minority ethnic children and young people's wellbeing.

This is a significant barrier to change, which urgently needs to be addressed where it exists.

In truth, this choice is only open to schools because the negative impact of racism and discrimination, by and large, doesn't personally affect the majority of the workforce. That's the basic nature of white privilege – the freedom to be assured that, no matter how many things make your life hard, other people's perception of you in racial terms isn't going to make it harder.

UNDERSTANDING WHITE PRIVILEGE

Just like the concept of race, the concept of whiteness is something created by society. These things don't exist in nature, but they are so deeply ingrained in our society's way of living that they appear normal. White privilege, at its most basic, is the privilege of being seen as 'normal' in comparison to 'different' BME groups.

7. Arshad, R. and Moskal, M. (2016). **Racial Equality and Scottish School Education: Ensuring today's young people are tomorrow's confident citizens.**

Access to white privilege is affected by many factors, and people from white minority ethnic groups might not always be able to benefit from it. Despite being of white appearance, some groups (for example Ashkenazi Jewish people and Scottish Gypsy/Travellers) have arguably been racialised as non-white, and continue to face prejudice. Recent migrants from Central and Eastern Europe may face xenophobia connected to, for example, their accent.

For all people of white appearance, however, at least some degree of white privilege will be available. This may be as simple as the freedom to walk down the average street in Scotland without being noticed, scrutinised and often judged on the basis of their skin colour.

In the educational context, white privilege often goes unrecognised because of the seeming contradiction in attainment rates.⁸ Whilst the majority of BME groups see higher attainment levels (especially for female learners), white majority ethnic male learners have notably lower levels of attainment. The reasons for this are complex, and raising attainment for this group is rightly a priority. However, the common fallacy that this group represent the 'left behind' white working class,⁹ whilst higher attaining BME groups represent a progressive post-racial future, is highly damaging.¹⁰

Poverty, low pay and insecure employment are all more common amongst BME communities than in the white majority ethnic community.¹¹ These are not the only determinants of socio-economic status, but in effect, disproportionate numbers of BME people are part of Scotland's working class.

Educational attainment does not translate to labour market advantages in the way it should for BME learners. When life opportunities are blighted by racism and racial inequality, studying hard becomes a survival mechanism.

High attainment is, at least in part, a sign that BME learners and their families are trying to counteract the disadvantages that white privilege creates. However, this is not often recognised. On the contrary, some prominent reports have framed it as evidence that white privilege is not operating in schools.¹² Ignoring the host of racism-related problems BME learners face, in favour of a positive story focused only on attainment, is an ongoing barrier to progress and a sign of structural racism in the education sector.

If action isn't taken, BME young people will continue to be at a disadvantage in school and beyond. Embedding anti-racism in curriculum development can help to address this.

8. Although this publication focuses on curriculum development, it should be noted that assessment, achievement and attainment measures also need to be considered through a racial lens to identify how they can become more responsive to the needs and experiences of BME learners. This is a broader conversation for national education policy.

9. Ashe, S.D. (2019). **Reframing the 'Left Behind'**. British Academy / Leverhulme.

10. Bhopal, K. (2021). **The Sewell report displays a basic misunderstanding of how racism works**. Guardian, 31st March 2021.

11. Scottish Parliament Equality and Human Rights Committee (2020). **Race Equality, Employment and Skills: Making Progress?**

12. Bhopal, K. (2021). **The Sewell report displays a basic misunderstanding of how racism works**. Guardian, 31st March 2021.

It's vitally important for minority ethnic young people to feel that their perspectives (or at least, a wide range of perspectives) are reflected in what they learn. They need to know that their voices are heard and their heritage is valued. They need relief from the overbearing sense that being white is the only way to be 'normal'.

The challenge facing Scotland's educators isn't only about getting the learning environment right for Black and minority ethnic young people. The current ways of working are not necessarily equipping majority ethnic children to interact well with people they think aren't in their own ethnic group, and this is harmful for them, too. Where education doesn't counteract their view of themselves as 'the normal ones', they remain susceptible to racial stereotyping and prejudiced attitudes.

Majority ethnic young people leaving Scotland's schools must be equipped with a firm understanding that ethnicity doesn't determine someone's character or potential. Otherwise, the same problems with racism and discrimination that currently hamper people's lives will continue once today's learners become tomorrow's employers, colleagues and service providers.

CREATING THE RIGHT ENVIRONMENT

Curriculum resources need to be delivered in a psychologically safe environment for Black and minority ethnic pupils. An inclusive curriculum will not achieve anything where racial tensions, racist bullying, ostracism or social segregation are at play. All of these factors must be addressed, without exception.

Experiences of racism at a young age can be recognised as adverse childhood experiences (ACEs),¹³ with consequences for mental wellbeing, confidence and self-image that can last a lifetime. Racist bullying can be experienced not just as a personal attack on a young person, but as something deeper which undermines and degrades their family, their community and their culture.¹⁴ Racism can also be internalized by young people,¹⁵ affecting their perception of their own power, potential, entitlements and behavioural roles. More information about how to address racist bullying can be found in CRER's joint publication with *respectme*, *Addressing Inclusion: Effectively Challenging Racism in Schools*.¹⁶

13. See glossary for more information.

14. Tippett et al (2011). *Prevention and Response to Identity Based Bullying among Local Authorities in England, Scotland and Wales*. London: EHRC.

15. See Glossary for more information on internalized racism. p.46.

16. CRER / *respectme* (2019). **Addressing Inclusion: Effectively Challenging Racism in Schools**.

Fear of reputational risk has been a significant barrier to challenging racism in schools in the past, creating reluctance to record racist incidents, proactively address racism in the school environment or introduce discussion of race and racism in learning. Schools are sometimes concerned that by raising the problem of racism, they will be seen to have a problem with racism. This pattern within organisations mimics the phenomenon known as 'white fragility' in individuals.

White fragility can be a barrier to productive discussions on race and racism in the classroom. Living a life free from racism and racial stereotyping means that most of the time, white people don't experience stress related to race (racial stress). Having to talk about race, address racism or be in a space where they become conscious of their racial position can create racial stress, especially for people who aren't used to this. The defensive reactions that result are known as white fragility.

These defensive reactions can include becoming upset, angry or withdrawing from the conversation to avoid discomfort. This shuts down the potential for a positive outcome, and so serves to reinforce and maintain racism.

When organisations look for ways to minimise, deflect or 'smooth over' issues around racism, the same process is at play. Openly and transparently addressing these issues where they arise in school, even where this is uncomfortable, is the only way to achieve a positive outcome for children and young people.

As part of this, building a supportive environment for BME young people is essential for health and wellbeing. They need to feel reassured that schools recognise and understand the discomfort they might face every day in being constantly 'noticed' in racial terms.

Building a supportive environment could include, for example, teachers building up to and preparing properly for discussions related to race and racism in class. It could include enabling young people to organise and connect, through extra-curricular groups focused on anti-racism and solidarity. It should always include mechanisms for ensuring BME young people's voices are heard (including in relation to curriculum development). It should also include pastoral care that supports health and wellbeing, prioritising young people's feelings and experiences and the impact of feeling racialised in the school environment. It absolutely must include effectively addressing racist incidents where they occur.

There are some key questions you can ask yourself to help create the right environment for building race equality into learning:

- What is your understanding of race and racism, and how can you talk about this in ways that resonate with minority ethnic learners?
- How would you confidently address overt or subtle forms of racism that might occur in class?
- What do you do to keep the focus on impact rather than intention when dealing with racist language, incidents or bullying?
- How are you actively finding ways to make the classroom a psychologically safe place for minority ethnic learners when topics with a race aspect are being covered?
- What are you doing to identify the impact of your own practice through a racial lens and make changes to better support minority ethnic learners?
- What steps can you take to engage with and listen to minority ethnic learners, and ensure they know that you understand their personal context and any barriers or issues they might be facing?

CURRICULUM DEVELOPMENT IN SCOTLAND

Scotland's Curriculum creates both opportunities and challenges for building race equality into the curriculum. The flexibility it provides means that, depending on how individual teachers view the importance of race equality within work towards the curriculum Experiences and Outcomes, their approaches can vary widely.

The whole school approach to race equality requires all teachers to have a consistent, positive focus on that aspect of teaching. However, this can be challenging to achieve. Personal views and priorities across a wide range of teaching staff may not align. On top of this, capacity and understanding of what constitutes good practice will vary.

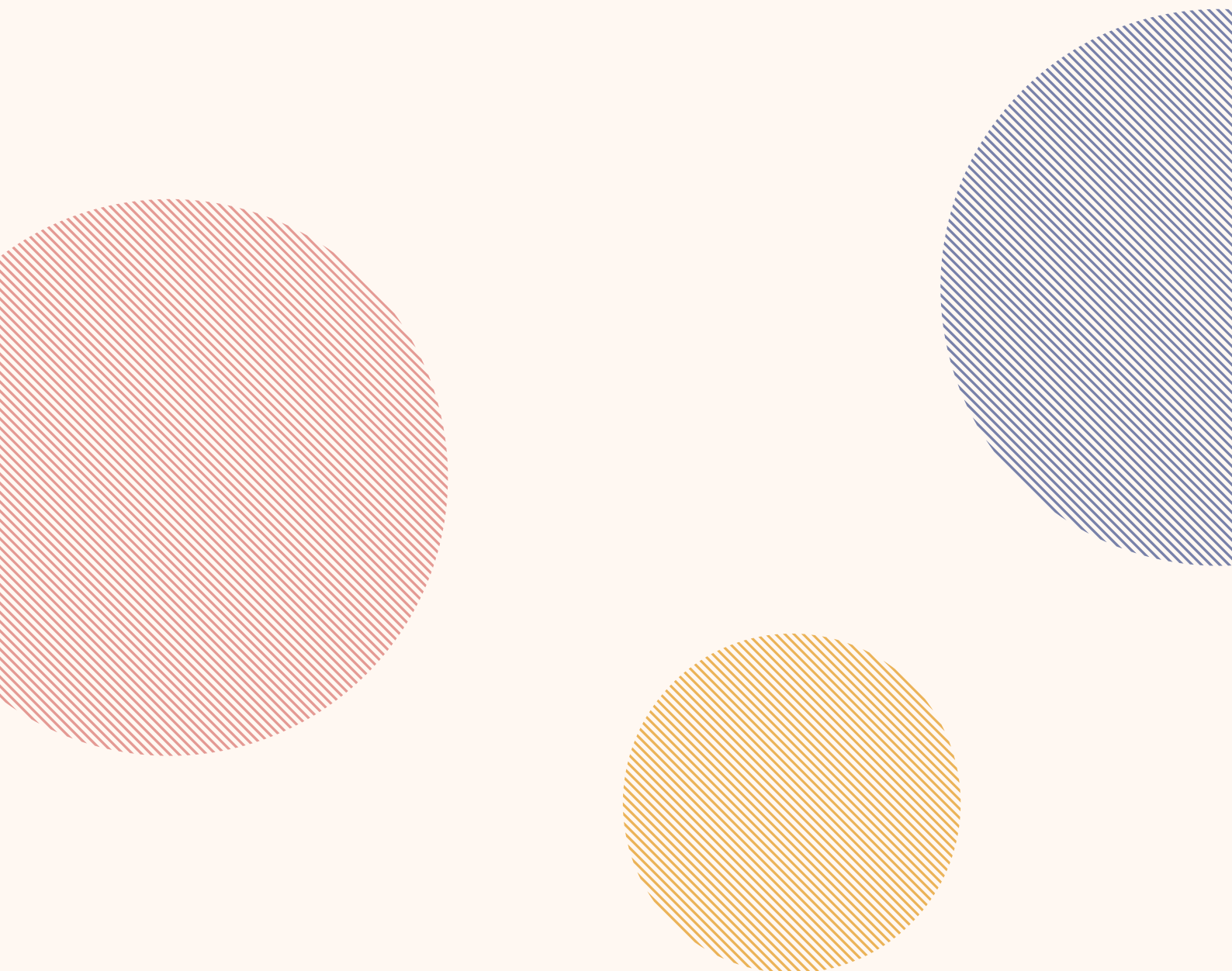
This is especially true in light of the historical tendency to focus on 'the egalitarian side of things'. There has been a reticence within the Education sector to speak openly about race and racism.¹⁷ As a starting point, schools need to work around this reticence so that teachers feel able to develop their capacity and understanding.

17. See, for example, CERES (2020). [Decolonising and Initial Teacher Education](#).

The Curriculum for Excellence includes various units that directly provide opportunities to teach race equality related issues (such as the history of the transatlantic slavery trade and aspects of migration to Scotland). However, it's up to teachers to decide which units to deliver, and to set the tone in how they are delivered. To a great extent, this will determine whether these learning opportunities make a positive difference.

Specialised units and topics around race-related issues have their place in schools, but to create a genuinely anti-racist approach, it's vital to go beyond this. The aim is to thread this broader range of learning through the whole curriculum, normalising diverse perspectives in each subject area.

The concept of decolonising the curriculum is a useful framework to help you to think strategically about how to achieve this.



DECOLONISING THE CURRICULUM

Decolonising the curriculum allows you to reconstruct what young people have the opportunity to learn, who they learn about and how they learn.



In the context of school education, the concept of coloniality explains how Western and Eurocentric perspectives have become 'the norm', partly because of lack of diversity in the education workforce and more generally because of power imbalances in society that have existed since colonial times.

These power imbalances determine which viewpoints are regarded as valuable, and which types of information schools have traditionally focused on teaching.

The assumptions we make about the importance of Western and Eurocentric perspectives, and the irrelevance of the perspectives of groups that were negatively affected by racialisation, are based on a colonial mindset. Groups of people were racialised as a way of justifying their oppression by colonial powers such as Britain (with Scottish people playing a key role). The impact of this persists into life today, and this is why the concept of decolonising the curriculum has come to the fore.

Recognising and exploring the aspects of Scottish and British history that link to empire, colonialism, slavery and migration helps learners to understand how much these have influenced cultures, traditions and practices today.

This is relevant across the whole range of subject areas, so you don't need to be a history teacher to build these narratives into lesson planning. From the built environment in cities like Glasgow and Dundee, to the origins of mathematics, to everyday things like a cup of tea, or sugar used in baking, there are connections to be made with these histories.

Decolonising the curriculum isn't about abandoning all current approaches or existing work on curriculum development. It's about building a wider range of perspectives into the work you already do.

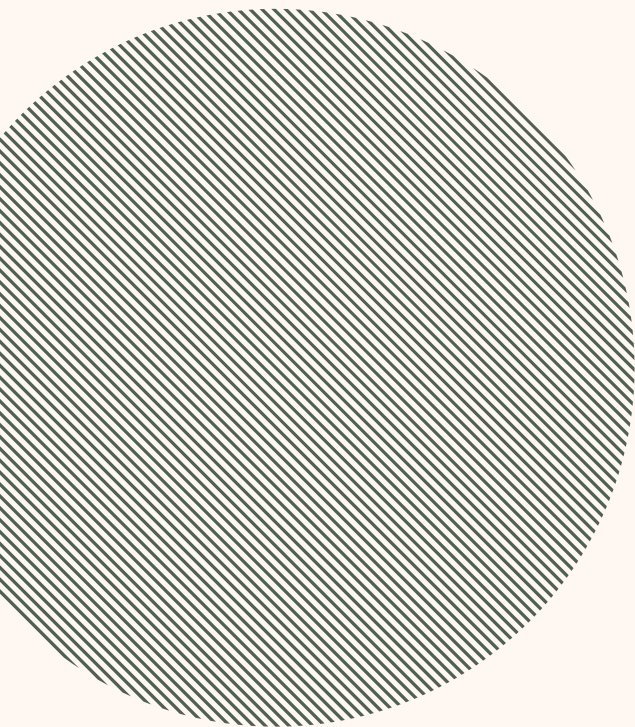
This includes seeking out and illuminating the histories and stories of Black and minority ethnic people in Scotland, as well as taking a more global view on the narratives you use in learning.

It's also about recognising how the power structures of racism can be seen within the curriculum; decolonising is an active effort to dismantle these power structures.

Decolonising the curriculum allows you to reconstruct what young people have the opportunity to learn, who they learn about and how they learn. Eurocentric learning approaches that can cause harm are replaced by approaches that enrich learning, make schools more socially cohesive and broaden the horizons of all young people.

To begin thinking about decolonising the curriculum, there are particular questions that can help to set the scene and identify ideas for change:

- Who can you see in the curriculum? Who writes the texts and resources you explore with learners, who created the knowledge society has gained, and where are the notable figures and pioneers from minority ethnic backgrounds?
- What are the hidden origins of topics or objects which could bring in a more diverse perspective?
- What world events are included in learning, where did they happen and whose perspective are we portraying?
- Are characters from BME groups telling their own story, from their own perspective? How often are these the lead character, and are they realistic and authentic? Are their stories free from harmful stereotypes (for example, reinforcing narratives of victimhood and white saviourism)?
- Are a diverse range of perspectives normally present throughout the curriculum - are you working to make sure these aren't sidelined into a 'diversity' niche?



INTERCULTURAL COMPETENCE

Interculturalism is a concept that recognises that 'culture' is the product of many factors which shape the world view of individuals and communities.



Intercultural competences are the attitudes, skills and knowledge that people need to build in order to interact positively with people whom they perceive to be 'different' in some way, and in particular where the perceived difference is on the grounds of ethnicity.

There is a degree of cross-over between developing these competences and decolonising the curriculum (in educational practice, this links to areas such as critical literacies and culturally-relevant and sustainable pedagogy).

Interculturalism is a concept that recognises that 'culture' is the product of many factors which shape the world view of individuals and communities. Whilst nationality and ethnicity are part of this picture, they're not the only defining feature of culture or identity.

Intersectionality and pluralism, two concepts that look at how diverse people are within themselves, are key features of interculturalism. It understands that people are individuals, not stereotypes, and that identities are open to interpretation and change.

The term intersectionality was originally coined by Kimberlé Crenshaw, a lawyer who wanted to highlight the fact that Black women face a specific set of stereotypes and discrimination that white women don't face, and Black men don't face either.¹⁸ Their experience is unique and needs to be recognised as such. Today, some people also use this term in reference to other forms of intersectional discrimination that people experience on the grounds of their own mixture of characteristics.¹⁹

Pluralism, on the other hand, describes how identities aren't fixed and how there are many different influences on how we feel about ourselves. For example some young Scottish born minority ethnic people feel mostly Scottish, whilst some identify more with their ancestral heritage and culture. Most will have their own blend of identity, and a lot of this identity won't be about ethnicity or nationality.

Other factors have a profound impact on identity. Examples of these factors might include age, sexual orientation, belonging to friendship groups, faith groups or a neighbourhood community, as well as sub-cultures. Personal or political interests, especially when shared with friends, can also shape identity.

18. Crenshaw, K. (1989). *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics*. (It should be noted that the concepts intersectionality covers had long been recognised by writers and activists, for example Sojourner Truth's 1851 speech, later titled *Ain't I a Woman?* and the 1977 statement of the Black lesbian feminist group, the Combahee River Collective.)

19. Particularly the protected characteristics of the Equality Act 2010: age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, sex, sexual orientation, race, and religion or belief.

Coming to understand intersectionality and pluralism helps young people to realise how false stereotypes are. By exploring the many facets of identity, these concepts can also support young minority ethnic people to feel comfortable in being themselves at school, helping to bring about a shared sense of belonging.

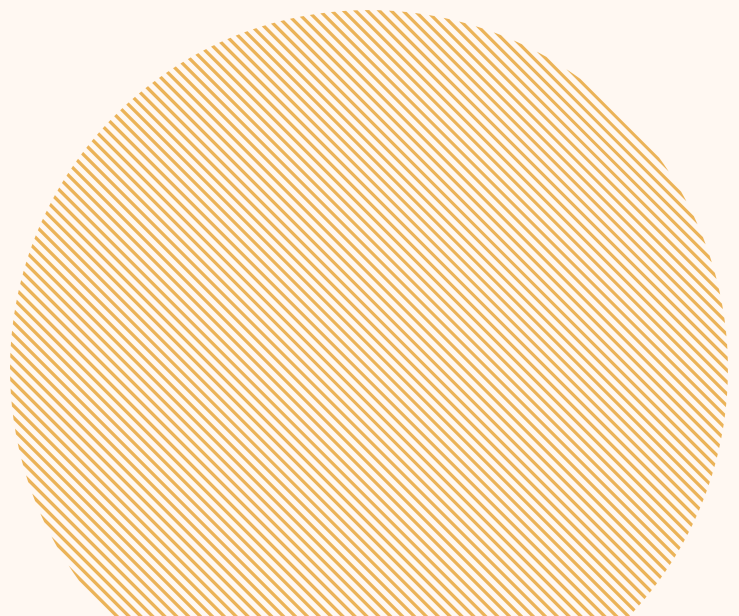
Importantly, these intercultural approaches reinforce the fact that discrimination and prejudice are not inevitable results of the presence of minority ethnic people within a majority ethnic community. Instead, racism exists because societies and the people within them lack the ability to live together productively and comfortably – they lack intercultural competence.

For the dominant ethnic group in any society (in our case, white majority ethnic Scots), this is magnified because their own ethnic and cultural background is seen as the norm. They have the privilege of not being seen in racial terms by others, and within media and wider society.

Because racism advantages rather than harms the dominant group, there isn't always a strong natural imperative for them to learn to be interculturally competent. They may not fully understand why they should care, may believe that the situation is fine as it is, or may not understand the damage a lack of intercultural competence in society causes. This wilful ignorance is a key factor in how racial power hierarchies are maintained over time.

Educational approaches that bring about intercultural competence help to counteract this, and ultimately, they create more socially cohesive schools.

So what does intercultural competence look like? The concept fits perfectly with school education in Scotland, because a lot of the factors intercultural competence involves are things that we already aim to achieve for learners. However, it can only be a useful part of an anti-racist approach when it works in conjunction with efforts to decolonise and reduce racism, prejudice and discrimination.



EXAMPLES OF INTERCULTURAL COMPETENCES

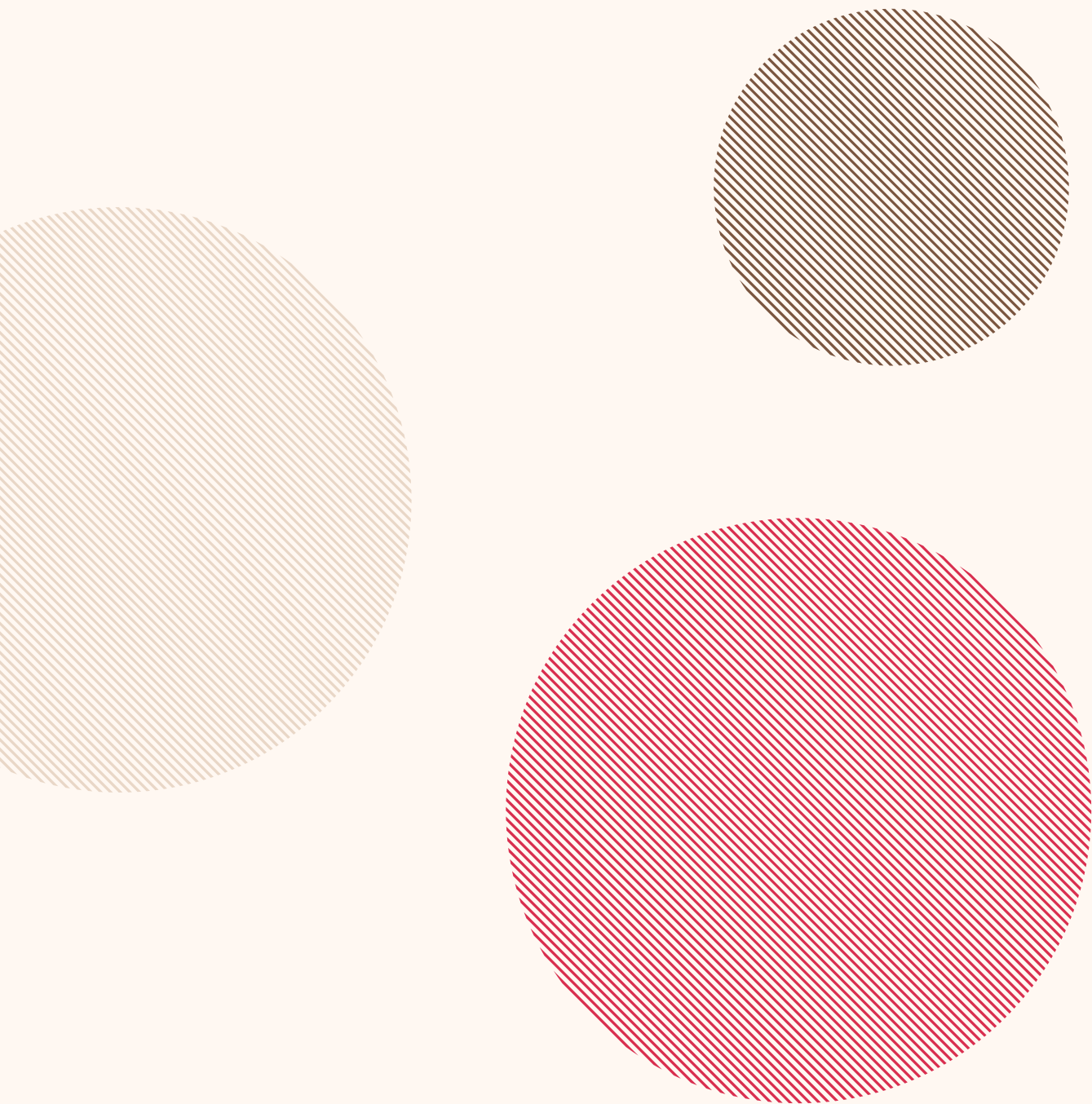
ATTITUDES	SKILLS	KNOWLEDGE AND UNDERSTANDING
<ul style="list-style-type: none"> • Respect • Tolerance of ambiguity • Open mindedness and curiosity • Empathy • Self-awareness • Confidence to challenge and be challenged 	<ul style="list-style-type: none"> • Interaction, including listening, communicating, discussing, reacting and clarifying • Multiperspectivity (seeing things from a range of perspectives) • Critical thinking • Problem solving and collaboration • Ability to grow / adaptability 	<ul style="list-style-type: none"> • About different forms of interaction • About social practices • About the role of social and political actors • About world views and belief systems (including reflecting on your own, and understanding that these can influence, but don't determine, group and individual identity)

These competences make it easier to communicate and interact effectively with everyone, not just with people from a range of ethnic backgrounds.

There are some self-reflection questions which can help you to consider how to build intercultural competences in the classroom:

- Which of the approaches you already use can help to build these competences, and can more diverse perspectives be brought into the activities that you're using to achieve that?
- What can you learn about how you plan lessons and interpret different materials from self-reflection about your own background, heritage and experience in life?
- What are the opportunities to develop or 'tweak' lesson plans and activities in ways that would help to build these competences?

- How can you create the right balance in discussions around heritage, culture and ethnicity, avoiding over-reliance on minority ethnic learners' experiences and ensuring majority ethnic learners can see the relevance to their own experiences?
- Do you see a positive impact on relationships between learners from a diverse range of backgrounds when their learning experience helps to build these competences?



REDUCING RACISM, PREJUDICE AND DISCRIMINATION

Anti-racist curriculum development has great potential to break down the attitudes and behaviours that contribute to racism and racial inequalities in schools, and in wider society.



As well as planning ways to deliver learning that supports intercultural competence, it's important to consider the evidence on what works to reduce racism, prejudice and discrimination.

There are approaches which are proven to work, and some approaches which might seem like 'common sense' but can often backfire.²⁰

Anti-racist curriculum development has great potential to break down the attitudes and behaviours that contribute to racism and racial inequalities in schools, and in wider society. The messages learners receive can impact the entire range of ways that racism operates as a structure – personal, social, institutional and internalized racism. This is not just about tackling overtly racist attitudes and behaviours, but actively working to change the broader range of negative assumptions and social norms that affect young people's world views and how they interact together.

Anti-racist education aims to challenge ethnocentricity – the tendency to assume that our own ethnic group and its perspectives are more important, more valued and 'normal' in comparison to other groups.

In practice, this involves exploring and challenging the boundaries of what normal means – are any of us entirely 'normal'? Or are we all normal, in our own way?

The sense of belonging to the majority or dominant ethnic group in the classroom, where ethnocentricity is present, creates in-group / out-group behaviours. These behaviours act to keep BME learners from being fully included by their peers. Even where relationships in the classroom seem to be positive on the surface, ethnocentrism can often be seen in examples of every-day racism, stereotypes and assumptions.

Developing an understanding of how ethnocentrism and related concepts work helps to shift understandings of racism away from a 'good / bad' binary, towards an understanding of the structures of racism and how they affect attitudes and behaviours.²¹ This approach can simultaneously help majority ethnic learners to engage better with the concepts, whilst prioritising the comfort of BME learners by making discussion productive instead of confrontational.

20. Due to the large number of sources used in developing this section, references are listed as a bibliography at Appendix 3.

21. CRER (2016). **Changing the Race Equality Paradigm**.

Creating a psychologically safe space for discussion of race and racism is important, and can be a positive step forward (provided that the discussion is not one sided and BME learners feel supported and comfortable, without pressure to relate their own traumatic experiences). With the right groundwork, there is potential to translate discussion into opportunities for young people to take action. Learners can be supported to undertake their own anti-racist activism, perhaps even involving their families and the wider community.

However, directly addressing the issues is unlikely to succeed as a standalone method for tackling racism. Alongside this, subtler approaches which actively challenge the psychology underlying prejudice and discrimination are needed.

Part of the solution is to create new understandings of who belongs to the 'in-group', based on factors other than ethnicity. Supporting learners to develop more nuanced understandings of culture, identity, belonging and community can help to address ethnocentricity. This, in turn, helps to reduce prejudice and increase social cohesion.

Evidence suggests that specific types of learning activity can help to achieve this. Activities that disrupt views of the 'in-group' and 'out-group' by incorporating diverse groups of pupils into groups in other ways may be effective. This might include being in the same team, liking similar things or having similar experiences. Co-operative learning activities where a diverse group have to work together to achieve a goal, with each person playing their part in this, have been shown to be particularly effective.

In delivering these activities, a range of useful, evidence-based approaches can be used:

- Using strong arguments in favour of equality, avoiding weak arguments, irrelevant information or anything that repeats a negative message directly
- Emphasising learners' individual accountability for challenging racism, rather than general social accountability
- Promoting desirable behaviour as the norm for learners instead of prohibiting undesirable behaviour – for example encouraging them to consider their own view of themselves as fair, moral, decent etc. and contrasting that with the unfairness, immorality etc. of prejudice
- Presenting positive messages that are generally regarded as true ('truisms'); especially if pupils then explain why these are true (e.g. explaining why equality is important)
- Avoiding making challenging prejudice seem like something heroic or exceptionally brave (this makes it seem less achievable)
- Avoiding presenting information or using activities which are likely to make learners feel guilty, angry, defensive or stupid

Research also suggests that certain types of narrative work well, including those which positively portray strong friendships between majority ethnic and minority ethnic people, use historical events to create understanding of current inequalities or weave in information about anti-discrimination/hate crime law.

On the other hand, narratives that focus heavily on cultural difference or present a minority ethnic character that learners dislike can work against the aim of reducing prejudice. These types of narrative can reinforce stereotypes or in-group/out-group behaviours.

It's important to note that the published research shows there is no single, reliable way to change prejudiced attitudes. This is particularly the case in schools, because any given classroom will include young people who may hold different levels of implicit or explicit bias, and who may be motivated or unmotivated learners when it comes to addressing issues around race and racism. Each of these qualities creates a different response to different ways of working. As a compromise, effective approaches could be expected to use a range of the approaches set out earlier in this section.

It's also necessary to target specific forms of prejudice individually and appropriately rather than as part of overall 'fairness' or 'equality'. Different attitudes, behaviours and social structures underpin prejudice against different protected characteristic groups.

When building approaches that reduce racism, prejudice and discrimination into the curriculum, some questions to help you reflect might include:

- How can you regularly consider the evidence on what works to create attitude and behaviour change when planning activities (see p.39)?
- Thinking about the evidence, have you reviewed the materials you use? (see Appendix 1: self-reflection template, p.36)
- Are there contexts for individual learners that need to be considered in order to plan input responsively; previous or current instances of racist bullying, for example?
- What are the views of BME learners in your class, and how can you make the environment safe for them?
- When planning to discuss racism and racial prejudice in the classroom, what are the responses you might receive from pupils and how can you best react to these?

LEADERSHIP ON ANTI-RACIST APPROACHES TO CURRICULUM DEVELOPMENT

Working together within a whole school approach, teachers can create the change that's needed in the current education system.



Finally, it's important to note that the role of leadership in supporting anti-racist approaches to curriculum development is vital.

Although this guide is primarily aimed at individual teachers, as previously mentioned, anti-racist approaches to curriculum development will work most successfully when they're part of a whole school approach. This means threading anti-racism throughout teaching and learning, as well as working to improve race equality across other areas including anti-bullying, teacher diversity, parental and community involvement and learner engagement.

As part of this work, senior leaders within schools can consider how to strategically plan ways for teachers to work together on the areas set out in this guide. Examples of partnership working between schools and LGBT third sector organisations in Scotland in recent years have shown clearly that schools can and do undertake targeted work towards equality for specific groups facing prejudice.

The following questions may be useful in considering how this work can be taken forward throughout the school:

- How can Heads and Deputies, and senior leadership in education more broadly, support teachers to feel confident in taking this work forward?
- If there are professional learning opportunities or resources that teachers feel would help, how can you support their access to these?
- What existing planning mechanisms can you use to prioritise this?
- How can you make space for teachers with busy working lives to explore the approaches they need to take?
- What other areas of the school experience impacting minority ethnic young people does the school need to look at, in order to prepare and create the right environment for embedding anti-racist approaches to curriculum development?

The approaches set out here will always work best where leaders are clear in their commitment to equality, their trust in teachers to deliver this learning effectively and their support for the work that's needed.

Working together within a whole school approach, teachers can create the change that's needed in the current education system. This has the potential not only to transform the experience of individual learners, but wider society. Teachers have a vital role to play in creating an inclusive, anti-racist future for Scotland.

For more information or to share your experiences of using this resource, please get in touch: carol@crer.org.uk

APPENDICES



APPENDIX 1: ANTI-RACIST CURRICULUM DEVELOPMENT: SELF-REFLECTION TEMPLATE

INTRODUCTION TO THE TEMPLATE

This template is based on evidence from a wide range of research and evaluation on what works in reducing prejudice and discrimination, as well as some key principles drawn from academic and other sources on decolonising the curriculum and intercultural learning approaches.

Its intention is to help people developing curriculum resources to reflect on features which could make their approaches more, or less, effective.

Features for reflection are set out for the three key areas explored in this guide:

- Decolonising the curriculum
- Building intercultural competence
- Reducing racism, prejudice and discrimination

Many of the features for reflection have cross-over between these three areas, and so have wider benefits.

As stated in the guide which this template accompanies, it should be noted that the published research clearly shows that there is no single, reliable way to deliver this type of learning. This applies across educational settings and age groups. The attitudes and behaviours of learners will vary widely; some may hold implicit or explicit biases, and some may be motivated or unmotivated learners. Each of these qualities creates a different response to different types of activity and content.

Effective resources use a range of approaches which have shown success under these varying conditions, and avoid techniques which have been shown to be counterproductive. It's also necessary to ensure approaches target a specific form of prejudice (e.g. racism), as different attitudes and social structures underpin prejudice for different protected characteristic groups. A one-size-fits-all approach will not work.

No-one is expected to be able to build all of the positive features noted in the template into any one curriculum resource. A large number of features are provided so that you can read through these briefly, and then focus in on the most relevant ones for your particular work. At the same time, the features included here are not exhaustive – there are many ways to build anti-racism into learning.

The number of features that are relevant will depend on the nature of the resource or lesson plan being developed. The intention of the template is to allow you to identify where you already have good practice, and to inspire ideas for building more.

In addition to the features noted here, it will be necessary to take into account all of the standard considerations for curriculum development, for example the five aspects of curriculum making²² set out by Education Scotland:

- Understanding the learners
- Knowing the big ideas
- Knowing your own learning and support needs
- Using meaningful learning networks
- Being clear on practical approaches

And the related seven design principles:

- Challenge and enjoyment
- Breadth
- Progression
- Depth
- Personalisation and choice
- Coherence
- Relevance

22. Scotland's Curriculum for Excellence: **Curriculum Making**.

Name of resource / lesson plan: _____

Overview –

Subject / topic / module title: _____

Age group / stage: _____

Summary: _____

DECOLONISING THE CURRICULUM



Builds diverse perspectives into the lesson plan/resource as an integral part of learning, rather than as an add-on

Includes sources written by minority ethnic people, whether from a Scottish/British or global perspective

Focuses on similarities as well as differences when sharing personal stories about tradition and heritage, and expects the same level of sharing from majority ethnic learners as from minority ethnic learners

Features characters from BME backgrounds in stories who have their own narratives and voices, are authentic, have agency and are free from harmful stereotypes

Introduces and discusses topics which may be distressing for BME learners with care and sensitivity

Makes links between everyday objects and practices in Scotland / Britain, and Scotland's global past and history of migration

Explores historical and world events to create understanding of current inequalities

BUILDING INTERCULTURAL COMPETENCE

Considers intercultural competence (and how learners can be supported to develop this) as part of lesson planning

Encourages learners to interact, collaborate, use problems solving skills, think critically and/or adapt

Encourages 'multiple categorisation', recognising that people are each diverse and individual and do not belong to only one group (see discussion of intersectionality and pluralism at p. xx) – this includes building tolerance of ambiguity and discouraging labelling

Encourages pupils to think with empathy / see things from the perspective of people who are marginalised (e.g. people facing racism)

Builds learners' confidence to challenge, and be challenged

Engages learners' sense of curiosity and open mindedness

Emphasises the importance of respect

Covers a range of world views and belief systems in a way that also requires learners to consider their own world views and belief systems

REDUCING RACISM, PREJUDICE AND DISCRIMINATION

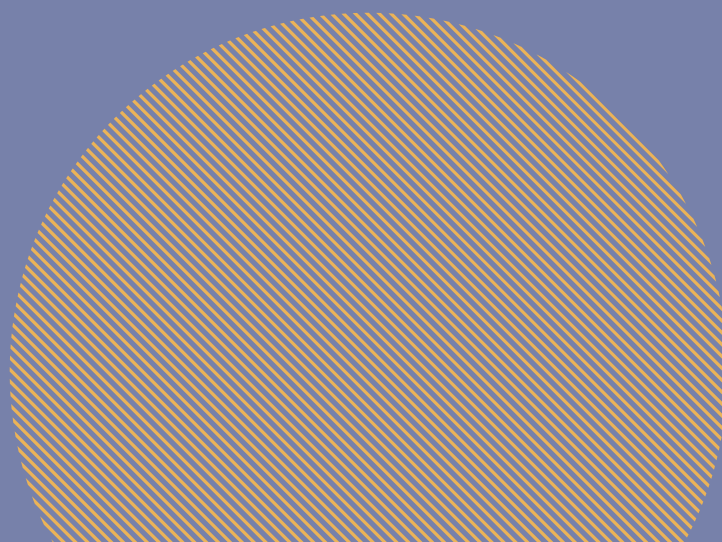
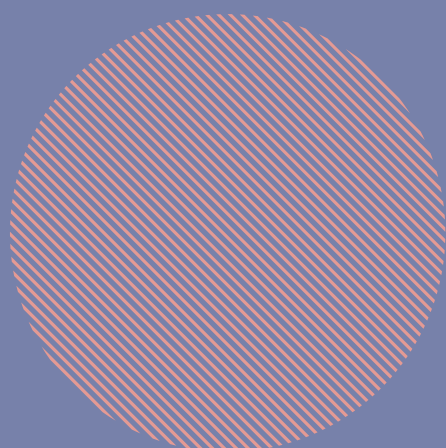
Sustainable approach: Involves a range of activities / learning over time, rather than a one off session; supports a whole-school approach to anti-racism

Includes co-operative learning activities where a diverse range of people have to work together

Disrupts views of the 'in-group' and 'out-group' by incorporating diverse groups of pupils into groups in neutral ways, such as in a team, liking something similar or wearing the same uniform

Builds in opportunities for learners to express their opinions through thoughtful processes which require elaboration and reflection	
Includes an implementation element, where pupils are required to describe how they will put their learning into action	
Uses strong arguments in favour of equality, avoids weak arguments and avoids presenting irrelevant information	
Uses stories which positively portray strong friendships between majority ethnic and minority ethnic people	
Emphasises pupils' individual accountability for challenging racism rather than general social accountability	
Presents non-prejudiced attitudes / behaviour as 'the norm' or socially desirable in pupils' peer group, city, country or other group/thing they identify with	
Promotes desirable behaviour – encourages challenging prejudice rather than discouraging being prejudiced, and/or encourages pupils to consider their own view of themselves as fair, moral, decent etc. and contrasts that with the unfairness, immorality etc. of prejudice	
Combines information proving racial discrimination is real with activities to motivate individuals to be non-prejudiced	
Presents positive messages that are generally regarded as true ('truisms'); especially if pupils then explain why these are true (e.g. explaining why equality is important)	
Delivers messages which are simple and repeated a moderate amount of times	
Avoids making non-prejudiced behaviour / challenging prejudice seem exceptional or heroic (this makes it seem less achievable)	

Avoids suggesting that prejudice is a normal or inevitable part of human behaviour	
Avoids presenting information / using activities which are likely to make pupils feel guilty, angry, defensive or stupid	
Challenges stereotypes (avoiding examples where non-conformity is very extreme)	
Uses examples of people from the group facing prejudice who are admired, in contrast to examples of people from the dominant group who are disliked (e.g. BME pioneers or activists, ideally with links to Scotland / Britain, in contrast to their oppressors from the dominant ethnic group)	
Includes information about young people's rights under anti-discrimination/hate crime law	
Avoids focusing too heavily on cultural difference, at the expense of commonality	
Avoids using a character or person whom pupils dislike as the protagonist / person delivering anti-prejudice messages	
Avoids presenting negative information (e.g. playing 'devil's advocate', myth-busting which repeats myths, instructing people not to use certain stereotypes or otherwise repeating prejudice based statements)	



APPENDIX 2: GLOSSARY

The Coalition for Racial Equality and Rights (CRER) is a strategic anti-racist organisation which aims to eliminate racial discrimination and harassment and promote racial justice across Scotland. This glossary explains the terminology used by CRER.

As well as reflecting some of the terms used within this guide, it includes terms relating to our ethos and the way we work. Our use of terminology is informed by the following principles:

- Evidence based policy
- Rights based approaches
- Relevant concepts from theoretical frameworks including Critical Race Theory
- The Scottish political, structural and social context
- The implications of equality and human rights law, in theory and practice

CRER is a Black led organisation focused on creating structural and practical change through policy, research and campaigning. We are not an umbrella organisation, and do not seek to represent the views of other individuals or groups.

It is not expected that everyone will agree with or adhere to the terminology that we use. No terminology is perfect, and whilst everyone is free to decide on their own preferred terminology, we may not always agree with other organisations and individuals on this.

What we should all agree on is the vital importance of ensuring that debates about terminology don't distract from the work needed to tackle racism and racial inequalities. Nevertheless, transparency and accuracy in how we communicate is also important; this glossary is provided to ensure that we achieve this as an organisation.

CRER constantly strives to improve how we articulate our positions and the concepts behind them. The glossaries we include in our publications are always evolving as we find new ways to communicate.

More detailed information about CRER's stance on racism and how it operates can be found in the publication *Changing the Race Equality Paradigm*.²³

23. CRER (2014). *Changing the Race Equality Paradigm*.

Adverse Childhood Experiences (ACEs)

Adverse Childhood Experiences is a phrase used to describe any of a wide range of experiences in childhood which can have a negative effect on wellbeing and opportunities, sometimes carrying on into later life. Childhood adversity affects each person who experiences it differently. Responses to ACEs which can take place in schools include action to prevent or halt adversity and trauma, as well as trauma-informed approaches to support learners.

Anti-racism

Anti-racism is a concept which goes beyond non-discrimination or general support for equality and diversity, to actively tackle all forms of racism (e.g. personal, social and institutional). It requires action to identify and address the factors that create racist impacts, for example unequal policies and practices, or racist attitudes and behaviours. People can be anti-racist in their own lives, and organisations can use anti-racist approaches within their work.

Black and minority ethnic / BME / BAME

While the term 'minority ethnic' can refer to any or all groups which are not part of the majority ethnic group (in Scotland, this would be white Scottish or white British groups), our inclusion of Black in BME reflects the specific impacts of colour-based racism and the experiences of those who face it.²⁴ In Scotland, the term Black is often used as a description of a broad political and inclusive identity shared by people from a wide range of backgrounds who have a shared history of colonialism and/or enslavement; people who continue to face racism in contemporary Scotland. This is distinct from the Black ethnicity category in the Scottish Census, which represents a self-identified Black ethnicity. CRER supports the rights of all people to express their ethnicity in the way they choose, and is aware of the wide diversity of opinion on the use of the term Black as an ethnic or political identity within African, Caribbean and Black communities and beyond. We also believe that self-identified ethnicities are too complex and nuanced to be grouped together in a short phrase or acronym, as in BAME (Black, Asian and minority ethnic). As a compromise, we generally use the term BME (Black and minority ethnic or Black minority ethnic), with Black in this instance ensuring that we centre on the specific impacts of colour-based racism and the experiences of those who face it. At times, we will use 'minority ethnic' instead, either for narrative flow or because the particular sentence is referring to minority ethnic groups in the broader sense.

Critical Race Theory

See 'Theoretical frameworks on race'

24. For example, the **National Black Police Association's constitution** states that "The definition of 'Black' is one that emphasises the common experience and determination of people of African, African-Caribbean, Middle-Eastern, Asian or Asian sub-continent origin to oppose the effects of racism and victimisation."

Culture

A cultural group is a group of people who feel broadly bound together by social customs, activities, beliefs, behavioural norms and values. These factors arise from a wide range of life experiences and perspectives, not always linked to ethnicity, nationality or heritage. It's therefore not accurate to use the term 'culture' as a proxy for these, and culture is only of importance to race equality work in very limited circumstances. For example, dietary requirements are often described as cultural but can, in fact, be related to religion, tradition or neither of these. The fact that people identify as part of a cultural group linked to their ethnicity, nationality or heritage does not mean that their needs, expectations or values are all the same (the concept of interculturalism is useful in understanding this). Assuming that BME people have needs, expectations or values that differ from the 'norm' as defined by the majority ethnic group, as well ignoring the possibility that they differ, are both part of the structure of racism. Person centred approaches that communicate with individuals rather than make assumptions based on stereotypes about culture are needed to avoid both of these outcomes.

Deficit based approaches

Deficit based approaches view racial inequality as stemming from the supposed inadequacies of BME communities and individuals. These approaches concentrate on barriers which, whilst relevant for some individuals, do not explain and cannot counter the level of inequality experienced by BME people. For example, language barriers are often blamed for poor employment outcomes in particular minority ethnic groups, when this is contrary to the evidence on the causes of labour market inequality. Deficit based approaches are sometimes contrasted with asset based approaches, however we don't believe this is appropriate in an anti-racist context. Race equality should be considered in light of the rights of BME people, regardless of their positive qualities or capabilities (which would be the focus of an asset based approach, and can be seen in arguments such as 'the business case for diversity'). CRER believes that avoiding deficit based approaches and focusing on rights is essential to achieving race equality.

Discrimination (contrast with: hate crime, racist incident)

CRER generally only refers to something as discrimination or discriminatory if we mean this in a legal sense. This would be described as unlawful discrimination, as civil law is involved. Where criminal law is involved, this can be described as illegal, and normally we would refer to criminal acts involving racism as hate crimes.

Ethnic group

An ethnic group is a group of people who are bound together by certain characteristics and understandings they share, which might include language, culture, history, folklore, ideology, national origin, nationality or ancestry.

Ethnicity categorisation

Wherever possible, ethnicity categories used for data gathering or research purposes should match Scottish Census categories. This is the only reliable way to allow benchmarking with population data. Where an ethnic group is being described in more subjective contexts and does not have an identity that matches a Census category, the terminology used should be as clear as possible. For example, if using the term South Asian to refer to Indian, Pakistani and Bangladeshi communities collectively (i.e. a selection of the ethnicities within the Asian Census category), the groups being referred to as South Asian should be explained clearly. If highlighting data for BME groups, it is important to also disaggregate white majority groups from white minority groups. However, it should be noted that outcomes for specific ethnic groups within both BME and white minority categories often vary, so where possible and appropriate, it's important to look at each group individually.

Ethnocentrism

A tendency to believe that your own ethnic group and its cultural beliefs, traditions and practices are of central importance, and to make judgemental assumptions about other ethnic groups based on that belief. Where ethnocentrism relates to ethnic groups of European origin, this is often called Eurocentrism.

Evidence based policy

This refers to the need to gather and analyse the widest possible range of relevant evidence in making decisions about an organisation's policies and practices. All of CRER's policy positions and priorities are developed through evidence based policy, and we advocate strongly for this approach to be taken in all work to tackle racism and racial inequality.

Exoticize

To reduce something or someone perceived to be 'different' to a glamorous or romantic stereotype; presenting a simplistic view that reflects the supposedly 'exotic' aspects associated with an ethnic or cultural group.

Hate crime

A hate crime is an act of criminal behaviour based on prejudice. Under the Hate Crime and Public Order (Scotland) Act 2021, the characteristics protected by hate crime law are age; disability; race, colour, nationality (including citizenship), or ethnic or national origins; religion or, in the case of a social or cultural group, perceived religious affiliation; sexual orientation; transgender identity; and variations in sex characteristics.

Hidden bias

Prejudice that is not outwardly deliberate but nonetheless affects attitudes and behaviour; occurs because the person responsible has not consciously understood or acknowledged how stereotypes and the social structures of racism affect their own perceptions and actions.

Internalized racism

The impact of racist social structures on an individual's perception of their own power, potential, entitlements and behavioural roles. This reduces the ability of BME individuals and communities to assert their rights and challenge those structures.

Intersectionality

Intersectionality theory explains how the specific characteristics someone possesses impacts their experience of inequality. Much of the early prominent academic work on this is by Kimberlé Crenshaw, focusing on how anti-discrimination law and theory often fails to protect Black women whose experience of inequality and discrimination is distinct from the experiences of both white women and Black men.

Migration and migrants

Migrants are people who have migrated from one country or area to another. CRER only uses the term 'migrant' to describe people who have recently moved to the UK. Undocumented migrants is a useful term for describing people who have no formal recognition of their residency in the UK; CRER never uses 'illegal' to describe these people. Asylum seekers and refugees are sub-groups of migrants. Asylum seeker refers to anyone who is seeking refugee status or humanitarian protection. Whilst refugee is a term that can describe anyone who has fled their home country seeking protection, in the UK, the legal system means that it makes more sense to reserve this term for people who have been given leave to remain in the UK. CRER's work does not focus specifically on migration issues, but we will often outline where the experiences of migrants and UK-born BME people differ due to the impact this has on inequality.

Race and racialisation

The concept of a 'racial group' is derived from outdated anthropological approaches claiming that humans could be divided into racial groups based on shared language, nationality and physical and behavioural traits. The current use of the terms 'race' and 'racial' have developed because disproved notions of racial difference have become embedded in the beliefs and behaviours of society. Groups of people who are viewed in ways linked to race are sometimes described as racialised groups (although it is important to note that the process of racialisation also shaped whiteness and cemented notions about the supposed superiority of Western and Eurocentric ideologies). This social construct of race has continuing impacts today on institutional, personal and social behaviours, underpinning all forms of racism.

Race as a legal concept

Anti-discrimination legislation and associated human rights instruments protect everyone in the UK from discrimination on the grounds of race, colour, nationality and ethnic or national origins. We recognise this within our work, but focus on those most likely to need this protection as a result of racism. We oppose the idea that race equality work can be carried out based purely on the legal definition, without recognising where the concept of race comes from and the impact of racialisation.

Racial microaggressions

Racial microaggressions are subtle, regular interactions that reflect bias or stereotypes (similar to what is sometimes called 'everyday racism'). They often take the form of demeaning, disrespectful or insulting comments or actions, which are often unintentional and therefore harder to challenge. The impact of racial microaggressions builds over time to create a constant hostile environment for those experiencing them.

Racism

Racism is a structure which exists at personal, social and institutional levels in Scotland. Personal racism involves prejudice against people from ethnic backgrounds which have been negatively affected by racialisation (see also: race and racialisation). Social racism involves the combination of power and prejudice which allows racial hierarchies to be created and maintained; it can be seen in attitudes, behaviours and social discourse (e.g. narratives, discussions, media and other ways that societies communicate). This combination of power and prejudice can be seen in all forms of racism, and is the reason why reverse racism does not exist – acts of anti-white behaviour amongst non-white people lack the power and influence to become a system of oppression (see also: whiteness, white privilege). Institutional racism is created within an organisation by rules, customs, processes and practices which have been planned without regard to the potential impacts on people from BME communities. This may, or may not, coincide with directly racist actions on the part of an institution or its employees. The impacts of the institution's work and the way it operates are racist, regardless of whether the people within the institution have racist attitudes themselves.

Racist incident

Racist incidents can involve any behaviour which is perceived to be racist, across a wide range of scenarios. Particularly, though, this term is used in criminal justice and education contexts. We recommend use of the Macpherson definition of racist incident – “any incident which is perceived to be racist by the victim or any other person”.

Racist or racial

When referring to acts of racism (violence, attacks etc.) consider whether this is an act by a racist individual, or referring to acts in general. In the first instance 'racist' will be the right word to describe it, and in the second case, 'racial' will be the right word. For example, a racist attack committed by an individual could be part of a pattern of racial violence in our society.

Religion and race

Both Jewish and Sikh groups were protected by race discrimination law before the introduction of protection on the grounds of religion or belief. There is an argument for some communities of, for example, Jewish or Muslim people to be considered as ethnoreligious groups. However, there is considerable ethnic diversity within both of these religious groups (and their various branches). We are mindful of the need not to conflate ethnicity and religion. However, we also recognise that in many cases, religious discrimination has its roots in stereotypes and prejudice related to ethnicity. We normally only address religious discrimination in this sense.

Rights based approaches

A rights based approach focuses on ensuring that the rights of minority ethnic people are the primary focus of work to achieve equality. These rights are enshrined in equality and human rights laws, regulations, treaties and conventions. CRER takes a rights based approach throughout its work.

Theoretical frameworks on race

There are many theoretical frameworks for looking at race and racism, each providing their own set of central principles. However, all have a degree of debate on viewpoints within them. CRER's work draws particularly on Critical Race Theory, as well as interculturalism and multiculturalism. Critical Race Theory sets out how racism is created and maintained through a combination of prejudice and power, how this is normalised and almost invisible to many people in societies, the role of whiteness and privilege, and of the intersectionality of specific forms of discrimination. It is also concerned with the factors that influence anti-racism, including activism and convergence of interest between those campaigning against and those benefiting from racism.²⁵ Interculturalism and multiculturalism are sometimes portrayed in opposition to each other, but CRER sees these as two frameworks with close links. Interculturalism can arguably be seen as a natural evolution from multiculturalism in that it takes the approach of looking at the ways in which different ethnic and cultural groups live alongside each other (as multiculturalism does) and expands on how individuals within those groups understand and relate to one another.

White fragility

This refers to the defensive reactions white people often have when being asked to think about race or racism. These reactions can even occur simply because a white person is in the rare situation of recognising their own whiteness. These reactions simultaneously reinforce prejudice within individuals and silence the discussion, creating a cycle where existing racial hierarchies are maintained.

25. For an overview of the central principles of CRT, see Rollock, N. and Gillborn, D. (2011). **Critical Race Theory**.

White minority ethnic groups

The term 'white minority ethnic groups' normally encapsulates all white non-British groups, for statistical purposes. In practice, people who might be considered as being from a white minority ethnic group are part of an ethnic group who are perceived as white, but have markers differentiating them from the majority ethnic group. As well as identifying with their particular ethnic group rather than a purely Scottish or British identity, other markers can include language, accent, cultural norms and values or traditions. Where white minority ethnic groups are amongst those facing a disadvantage, CRER will include this in our work and may use the term 'minority ethnic' to encompass all of the groups described in that context. Our work is focused on the structural nature of racism based on racialisation and white privilege which persists over generations, so we do not extensively research or focus on white minority ethnic groups. Importantly, though, some groups counted as white for statistical (e.g. Census) purposes are not racialised as white. This would include Ashkenazi Jewish, Gypsy/Traveller and Roma people. We are also cognisant of the xenophobia faced by groups such as recent Central and Eastern European migrants, as well as anti-Irish sentiment, and will highlight this in our work where relevant.

White privilege

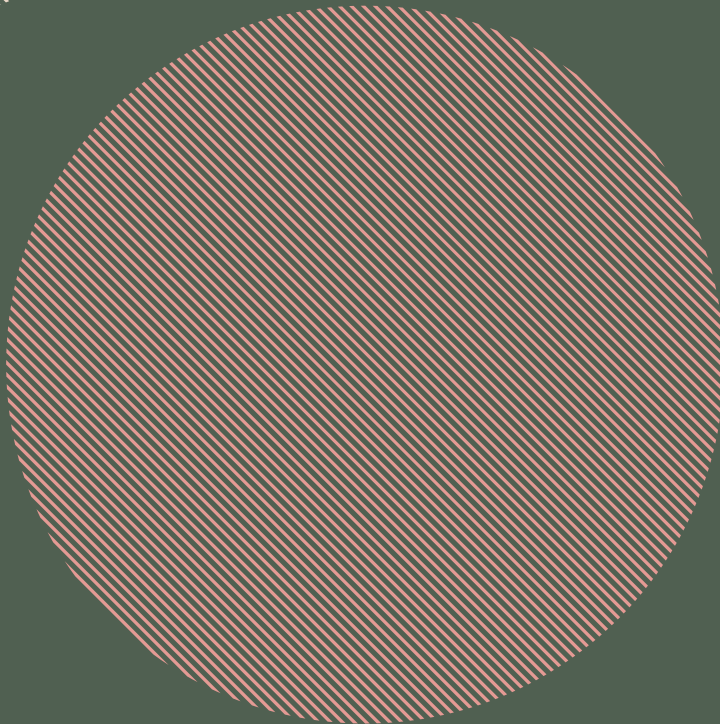
This describes the advantages which automatically apply to a person because they are white, in a society which is designed around the world view of a white majority ethnic group. At its most basic, the advantage arises from white people being well represented in all areas of life and, particularly for those in the majority ethnic group, the protection which whiteness provides them against the experience and threat of racism. Whiteness is a social structure, and white people do not choose (or indeed have a choice about) their privilege. The range of white minority ethnic groups in Scotland have differing levels of access to white privilege, with the majority ethnic group controlling this. However, the use of skin colour as the main marker of whiteness means that all white ethnic groups have some level of white privilege in Scotland, even if this is only the freedom to walk down the street without facing curiosity, assumptions or prejudice on the basis of colour.

Whiteness

Whiteness is one of a number of factors which can confer advantage and create a resulting disadvantage for people who cannot benefit from it. Examples of other factors that affect advantage and disadvantage include class, gender, language, citizenship and education. Whiteness is a concept created and maintained by society which ensures that people seen as white are regarded as the normal, favoured or superior group. This system of white supremacy underpins all racism, and at its extreme end, can be seen in the white supremacist movement and other racist far right movements.

Xenophobia

Prejudice against people who are viewed as being 'foreign' or 'from another country'. This term is particularly applied to prejudice against people from white minority ethnic groups who may face stereotypes, prejudice and discrimination, particularly those who can be identified by others as recent migrants. Over time, the visible signs of belonging to a minority ethnic community such as accent or names usually change to the point where the children and descendants of migrants are no longer viewed as 'different' from the majority ethnic white Scottish population (although there are exceptions to this – see also: white minority ethnic groups). In legal terms, xenophobia is considered to be racism (see also: race as a legal concept).



APPENDIX 3: SOURCE LIST FOR EVIDENCE ON 'WHAT WORKS' TO CHALLENGE RACISM, PREJUDICE AND DISCRIMINATION

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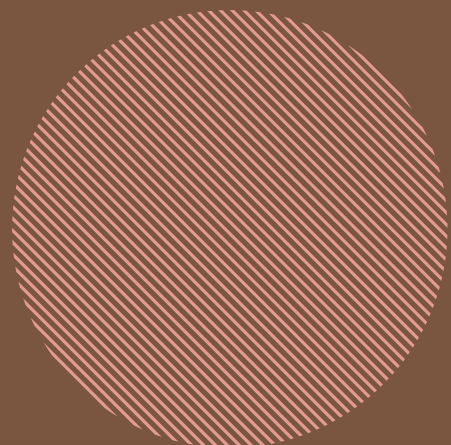
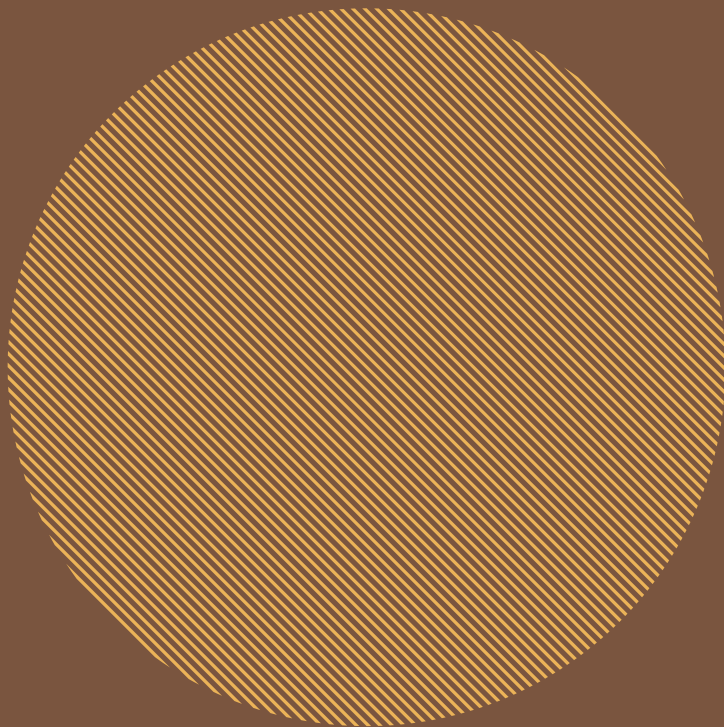
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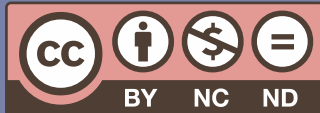
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