



# Standing Together

## Mobilising for anti-racism at work

Anti-racist Leadership Learning Resource for EIS Equality Reps,  
Trade Union Reps, Local Association Secretaries and  
Branch Secretaries



eis

The Educational  
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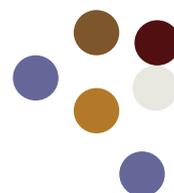
SCOTTISH ASSOCIATION  
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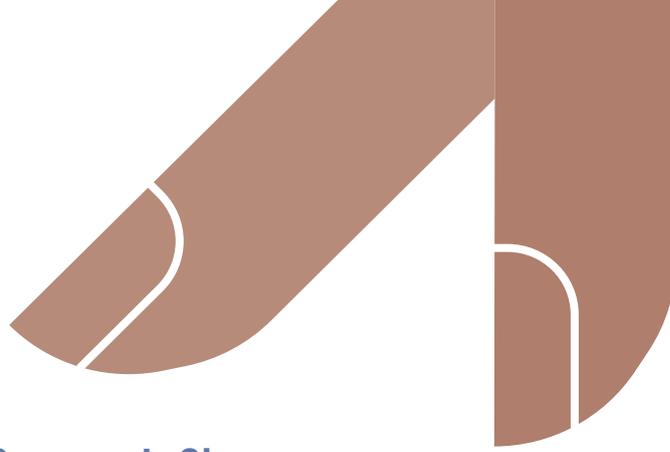
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## Generously Given

they had said like it was a given.  
Generously given. Holding space  
they said but that space so easily dissolves  
like sugar boiled. Our hurts flood  
through the air vents- rises up  
from shelves lined with good intent  
and anthologies entitled- hear me.

Patchy. Patches worn like the way my skin  
is browner there. Lighter there- like sun dapples  
negligible in whispers. Looks given to us like apology  
hiding the eyebrow raising eye rolling as they let us in  
to spaces, into rooms that once stored boxes.  
And she finds me there. Declares herself an ally  
like I am to congratulate her. Mistakes me taking

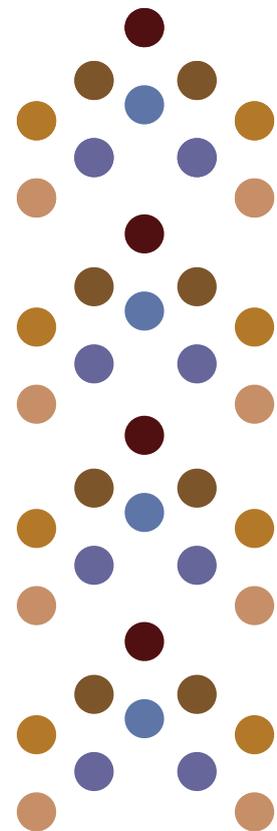
the knee as worship- as gratitude. Not defiance not power.  
Offers me her voice and replaces mine.  
Gives me helping hand and I think to bite it  
but I am full. Full of it. They are screaming it's satire  
from the front pages- his face pink. Hair cut like Trump.  
As if I wouldn't recognise the handshake secret there.  
Dog whistle? Remember half of me is trained to hear it.

It is a safe space they had said- like it was a given.  
Generously given. Like it was safe to be  
all of your choices. The good of you.  
The bad of you. The ugly- like all of you  
would be free here. That we would  
judge you as we judge ourselves.

Hannah Lavery

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# 1. Introduction

## Unions, rights, and race equality

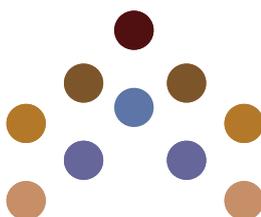
Unions work to advance our rights to fairness, dignity, and respect within our workplaces, and challenge the power structures in society which foster divisions between us. We know that when we stand together, we are stronger.

Structural inequalities that prevail in our society mean that our members' rights are impacted differently by workplace policies, financial cuts, and the bargaining strategies we choose to employ. No one person should be solely responsible for driving the equality agenda, as we all have a role to play. To be effective trade union activists, we must organise for all, and coordinate our efforts alongside wider societal struggles for equality.

## Reflection

In considering your role within the Union and the trade union movement, as a starting point, you may want to:

- Consider your own beliefs and knowledge base - challenge yourself and your own ideas.
- Listen to those who have experienced racism - how can you find out what the issues are?
- Critically review your workplace policies, and EIS policies - what is the current state of play?
- Engage in anti-racist CPD opportunities - what might you want to learn more about?



## EIS Reps mobilising for race equality

The Educational Institute of Scotland (EIS) has a strong commitment to race equality, and a long-standing track record of tackling discrimination and harassment within the workplace and within education. The EIS continues to be a committed advocate of anti-racist education, and in this pursuit, this learning resource is intended to give guidance to Equality Reps, School Reps, Local Association Secretaries, and Branch Secretaries, who want to mobilise for anti-racism at work.

As trade union leaders, you can work to facilitate and mobilise workers to organise for anti-racism. Organising around anti-racist issues can be a key way to engage members in matters they care about, and can demonstrate the relevance of union activity to social justice issues.

This guide is intended as a practical tool to support your skills development to address racism within your role, and to enable you to begin engaging with members around race equality, as well as supporting you to understand and challenge racism beyond the workplace too.

There are several terms used within this guide that may be new to you. A glossary is provided in Appendix A where these will be explained in some detail. Other Appendices include practical templates or resources to help you in your mobilisation for anti-racism at work.

The EIS recognises that some of the terms used within this document, such as 'BAME', are contested terms. This document is a 'live' document and will be updated as required. If you have any feedback or suggestions, please contact Selma Augestad, National Officer, Equality, EIS Education and Equality Department on [saugestad@eis.org.uk](mailto:saugestad@eis.org.uk)

# 2. Growing Your Anti-Racist Awareness

To be effective in our activism, we must be able to make the case for why race equality is important. At a time when we are witnessing a roll-back on rights, and the far-right are growing across the world, it is important to make our argument clear. This section will give a foundation for making the case for the importance of anti-racism.

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## What is racism?

### A social construct

‘Race’ is a social construct, the existence of which carries grave effects. Racial classification was developed as part of genetic or biological studies popularised during the rise of colonialism and imperialism, effectively seeking to justify the discriminatory treatment of people who were not white, who were assessed as inferior based on their ‘race’.

*“Racism - the assignment of people to an inferior category and the determination of their social, economic, civic, and human standing on that basis” - Tommy J. Curry, 2017*

The consequences of our history of white supremacy is very real today, in all parts of the world. Globally, from beauty standards to promotions, white people are viewed as the default, and people who are not white are racialised - and as a group face, higher levels of barriers and discrimination due to their ‘race’.

Although race is a social construct with no scientific basis, simply ignoring race, will not address this inequality of racism. Racism is very real as a force in our society. We need to acknowledge racism in order to be able to challenge it. People who have been oppressed because of racism have always resisted discrimination and organised for their own liberation as Black, Indigenous and People of Colour, or Black Panthers, or Black Lives Matter. Therefore, not ‘seeing’ someone’s race is ignoring a large part of their identity, and how they are positioned within society. If we do not ‘see’ race, we cannot effectively tackle racism.

### What racism looks like

Racism can manifest itself in many ways. It is often most easily recognised at a personal level through a display of prejudice, ignorance and stereotyping. More difficult to see but very damaging is ‘systemic’ or institutional racism, and ‘everyday racism’ for example microaggressions - commonplace insidious communications that invalidate, insult or attack someone, such as a judgmental look, asking a BAME person where they are ‘really’ from, etc. Below are some definitions of different strands of racism:

- Institutional racism: racism embedded within the everyday practices of a society or an institution. When organisations or institutions, like schools, indirectly or directly discriminate against certain groups of people, due to the way they are organised, for example in their policies and procedures.
- Individual racism: often subtle and covert acts of discrimination due to held beliefs (i.e. micro-aggressions due to prejudice or bias)

Importantly - Regardless of intent, whether something is racist or not depends on the impact of actions on those who experience them. For example, a person may not intend to be cruel when they make a prejudiced stereotype of an Asian person the butt of their joke, but it has the impact of ‘othering’ and excluding their Asian colleagues. Therefore, it is racist.

- Internalised racism: when members of stigmatised groups are bombarded with negative messages about their own abilities or worth, they may begin to internalise those negative messages. This may mean they will refuse to acknowledge any discrimination they have faced, or that they believe it is their fault. It holds people back in their personal and professional development.

These everyday systems and communications effectively operate to exclude and disadvantage Black Asian and Minority Ethnic (BAME) people. It is therefore important that beyond challenging racist incidents where they occur, we take a proactive approach to race equality.

## Intersectionality

Racism does not work alone. Applying an intersectional lens to understanding discrimination helps us understand the relationship between race and other characteristics, such as gender, that may produce different privileges and disadvantages for a person. For example, a Black woman and an Asian woman may experience racism differently, and a white woman's experience of sexism will again be different from that of BAME women because of their white privilege.

That does not mean that everyone who is a woman or a BAME person will identify as being the victim of discrimination, and we should be careful not to make assumptions about anyone's experience based on their identity.

## Summary

In summary, racist behaviour is not simply 'bullying', as even individually targeted behaviours are part of a wider system of inequality. Even insidious or subtle forms of racism, such as stereotypes in the media, reproduce these systems of inequality and help to maintain the status quo.

## Racism in Scotland

### Debunking the myth

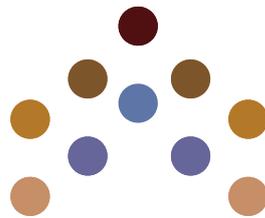
Anti-racist campaigners have long taken issue with the commonly-held conception that racism isn't a problem in Scotland.

The Black Lives Matter movement in its re-emergence in 2020 demonstrated exactly the ways in which racism is alive and well here, highlighting Scotland's BAME people's experiences of racism and violence. The death of Sheku Bayoh at the hands of the police, and the legacy of slavery and the extent to which Scotland greatly profited are clear evidence of racism in Scotland present and past.

During abolition, Scottish plantation owners were paid enormous bail-outs for their loss of income as enslaved people were unbonded. UK tax-payers were still contributing to paying off these debts until 2015, whilst main streets of Scottish cities remain dedicated to the very men responsible for delaying abolition - such as Henry Dundas.

More recently, the Scottish Parliament Equality and Human Rights Committee's Report into Race Equality, Employment and Skills, found that 86% of BAME women experienced racism working in the public sector, and that the employment gap for BAME people has increased by 2% between 2017 and 2019.

Data gathered by Show Racism the Red Card, reported in May 2017, highlighted that 37% of young people in the classes they were working with had experienced racism. Intercultural Youth Scotland's In-sight Report, 2020, described how over half of pupils responding to their survey disagreed with the statement "Teachers at my school were knowledgeable about the processes they were required to follow if a racist incident happened at school".



*“I got no compassion, the teacher just said, ‘What do you want me to do about it?’” Pupil quoted in In-Sight Report, Intercultural Youth Scotland, 2020*

It is clear that racism is widely underreported, and the consequences are grave if it goes unchecked.

## How racism affects educators and the sector

### Barriers to Fair Work

The STUC, Scottish Government and employers have worked together in recent years to agree the Fair Work Framework which is underpinned by a set of principles that should apply in all workplace contexts. Racism is a significant barrier to the realisation of Fair Work for BAME people, impacting their access to opportunity, safety, fulfilment, respect and to have their voices heard.

### EIS members’ lack of access to fair work

A 2018 survey of EIS BAME Members demonstrated prevailing inequalities in relation to progression, belonging, safety at work and representation. In all respects, the principles of Fair Work were being breached.

The survey data highlighted that racism in the teaching profession is evident in:

- Unfair treatment in recruitment practices and access to promoted posts (institutional racism)
- Bullying and undermining workplace behaviour and culture (interpersonal racism)
- BAME teachers leaving the workforce or reporting struggling with their professional

identity as a result of the workplace culture (internalised racism)

The impact of this includes:

- Weakened professional relationships and opportunity for possible friendships with colleagues
- Reduced professional growth and development for BME educators due to a lack of new educational and professional experiences that broaden their horizons

*Racial trauma - people who are often marginalised because of their ethnicity experience racial trauma. “Racial oppression is a traumatic form of interpersonal violence which can lacerate the spirit, scar the soul, and puncture the psyche” (Hardy, 2013, p.25).*

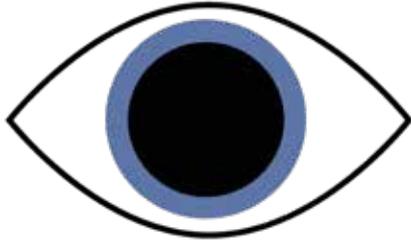
### Professional isolation

Professional isolation occurs when BAME teachers’ feel a poor sense of belonging, and their distinctive skills and abilities are undervalued, ideas are usurped by colleagues, or there is a lack of confidants to discuss experiences and challenges with.

Unfortunately, the focus of many interventions often does not support individuals in overcoming the barriers that prevent them from being themselves in the workplace, but rather how they can change to fit in. BAME educators may describe “...being present and yet not visible, being visible and yet not present (Macedo, 2001).

### Under-representation

BAME young people can go through their entire schooling without seeing a BME educator and are even less likely to see a BME person in a leadership position



White teachers can go through their entire professional career without working with or even seeing a BAME educator.

BAME teachers and lecturers are vastly underrepresented within the profession. According to the 2011 Census, although 4% of the Scottish population identified as Black or Minority Ethnic, only 1.4% of the teaching workforce were BAME. Since then, Scotland's diversity has increased, but the picture for the profession remains much the same. When it comes to promoted posts, the underrepresentation is even more stark.

***“Difficult to get a promotion. I mean how many hijabi or Asians do we see in HT, PT or DHT roles. I have been teaching 9 years and yet to meet one. Sad times.” EIS Member Survey 2018***

Where there is under-representation, it can be easy to close one's eyes to the anti-racist agenda. But, we all have a responsibility to pursue equality, no matter who is in the room. Perhaps also by asking the question - who is missing, and why?

## Policy and legislative framework

### The Equality Act 2010

The Equality Act 2010 replaces the Race Relations Act 1976, which was amended by the Race Relations (Amendment) Act 2000. Within the Act, race is termed as a 'protected characteristic'. For the purpose of the Act, 'race' includes colour, nationality and ethnic or national origins. A racial group can be made up of two or more different racial groups, i.e., Black Asian.

There are four types of behaviour that are prohibited by the Equality Act 2010. The

explanations below illustrate how they may relate to race.

### Direct discrimination

Direct discrimination involves treating a person less favourably than others are or would be treated, in the same or similar circumstances, because of their race. Direct race discrimination claims can be brought by people who have been treated less favourably because of their own race, or because they are wrongly perceived to be of a particular racial group.

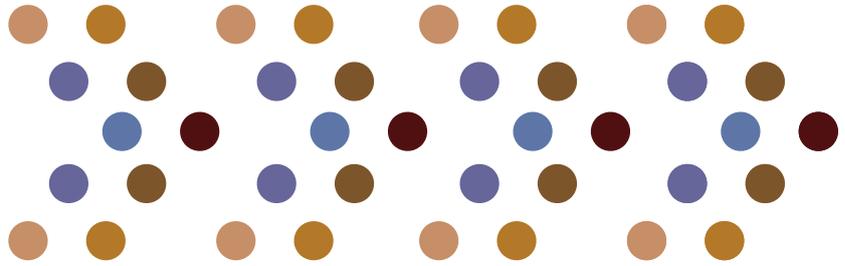
### Indirect discrimination

Indirect racial discrimination can occur when there is a condition, rule, policy or even a practice in your workplace that applies to everyone, but in reality, disadvantages people that belong to a particular racial group. Indirect discrimination can be defended if the person or organisation can show that it was a proportionate means of achieving a legitimate aim. A 'legitimate aim' might, for example, ensure a service is delivered, whilst being 'proportionate' really means being fair and reasonable.

### Victimisation

Victimisation occurs if a person is treated less favourably because they have made or supported a complaint under the Equality Act 2010, or because they are suspected of doing so. An example of victimisation would be an employer providing a bad reference for an ex-employee because they have complained of discrimination.

It should also be noted that the protection does not apply if a false allegation of discrimination or harassment was maliciously made or supported against an employer.



## Harassment

Harassment is when there is conduct in the workplace that is related to 'race' as defined in the Act, that has the purpose of violating that person's dignity, or of creating an intimidating, hostile, degrading, humiliating or offensive environment for that person.

It is not necessary for the conduct to be related to the victim's race; it could be related to the race of someone that they associate with or a misperception of the perpetrator that they belong to a certain racial group.

It is also not necessary for comments to be specifically targeted at the complainant. For example, a white teacher overhears frequent racist 'banter' from colleagues, and this creates an offensive working environment for them.

## Public Sector Equality Duty

Education providers have a statutory duty to give due regard to eliminating discrimination and promoting equality of opportunity for both staff and pupils. All policies and procedures must ensure fair and equal treatment, and processes should advance the opportunity of all, equally. Education providers also need to facilitate good relations between people who share a Protected Characteristic and people who do not - for example between different groups of staff from different ethnic backgrounds.

Employers are liable for acts of harassment by their employees if they have failed to take all reasonable steps to prevent it happening, for example, by failing to put in place adequate policies and provide training to staff that makes clear that such behaviour will not be tolerated.

Your workplace will have its own set of guidelines, policies and practices. Many local authorities now have equality statements or values statements within their policy. As part of your learning about

anti-racism, it may be useful to consider your workplace policies, especially dignity at work and anti-harassment policies, in light of what you know about racism and the experience of BAME teachers and pupils.

## Reflection

- Do these policies reflect you, and the challenges you are likely to face?
- How do these policies include BAME people?
- Do the policies make explicit reference to anti-racism?

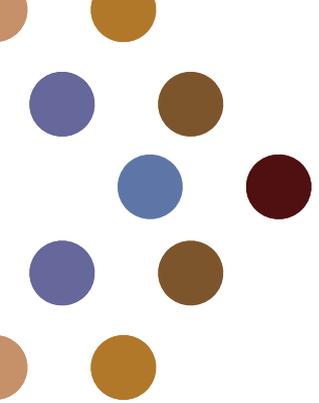
Later on, when developing an anti-racist action plan, you may want to go back to these policies and consider how effective they are in practice.

## Towards race equality

### Perspectives on success

There are many views on what the goal of race equality looks like. For some, doing away with race all together, meaning that race no longer is a social construct which has any impact on people's lives, is the ideal. For others, their identity is strongly tied up with their race, and they do not want to lose their history or roots in struggling for equality. Rather, the goal would be that racial identity no longer is a marker of differential access to opportunity, or discrimination, but remains a cultural signifier.

Equality should not mean treating everyone the same, as we then would ignore the lived experience of discrimination and inequality. Some prefer the term 'equity', as it encompasses giving people the resources and opportunities, they need given their circumstances and history.



Many BAME colleagues who strive every day to advance racial equality in their personal and professional communities are left demoralised and frustrated by tokenistic equality, diversity and inclusion roles.

It is important to recognise the reality of racism, to work to dismantle the ways in which power is unequally distributed, and to fight against discrimination and undervaluing of BAME people. As trade unionists, we can pursue race equality by ensuring we organise for equality and Fair Work for all, and that our efforts are sustained and not tokenistic.

## Anti-racist leadership

The role of union reps lends itself well to undertaking anti-racist work, in that reps can:

- Provide advice and support to members
- Organise under-represented members
- Raise awareness of discrimination and equality issues in the workplace
- Conduct equality audits, equality impact assessments and investigate equality issues
- Support the development of best practice policy and procedures
- Monitor progress towards equality

As a trade union Rep or Equality Rep you are in a useful position to facilitate anti-racist action in your workplace. Local Association and Branch Secretaries can work to directly include these issues in the negotiating agenda. To take a lead role in anti-racist action, you may want to begin by reflecting on your own racial identity and your privilege.

## White Privilege

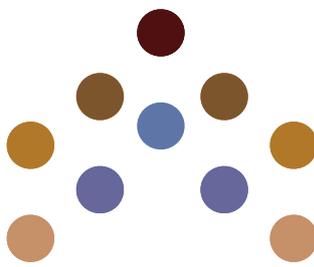
*In the dominant position, whites are almost always racially comfortable and thus have developed unchallenged expectations to remain so. Whites have not had to build tolerance for racial discomfort and thus when racial discomfort arises, whites typically respond as if something is “wrong,” and blame the person or event that triggered the discomfort (usually a person of colour).” Robin DiAngelo, 2018*

We must recognise that white people cannot know what it is like to experience racism as this is intrinsically tied to historical oppression, and systemic inequality. White privilege means you and others like you are not systemically and have not been historically discriminated against on the basis of your race – but this does not mean that you have never struggled or faced inequality, just that your race is not the reason for this.

If thinking about yourself as white makes you uncomfortable, you may want to reflect on feelings of white fragility, anger, fear, guilt, apathy, and the privilege of being able to ignore the issue of racism. Your BAME colleagues and pupils/students do not have the same privilege of choosing to ‘switch off’ from the issue.

## Reflection

- Do you have feelings or thoughts that block you from taking action on anti-racism?
- What can you do about these uncomfortable feelings, and how can you move through them?
- You may want to consult books that include advice for white people to reckon with these feelings, e.g: *Why I Am No Longer Talking to White People About Race*, by Reni Eddo-Lodge, or *Me and White Supremacy*, by Layla F. Saad.



## Who leads?

### Inclusive activism

There is power in the Union to tackle discrimination, harassment and victimisation both through the organising agenda and through individual member support. We should also work to create an inclusive culture from the outset, rather than waiting until there is a racist incident to prompt anti-racist action. As a Rep, you can consider BAME perspectives in your negotiations, and organising of members - how inclusive is your Rep practice to BAME members?

### The role of lived experience and white allies

Anti-racist activity should centre on the voices and experiences of those who are marginalised, and the direction of travel for our agenda should be led by their lived experience, and what they say they need.

It is important, however, that not one sole person becomes the voice of everyone from their racial group. Racial groups are not homogenous so it is important that a range of voices are sought and heard in order that representation is truly inclusive.

Also, the actual doing of the anti-racism work should not be a burden placed solely on those who experience inequality. White people are in a privileged position to sustain anti-racist action and drive change, without experiencing racism. They can act as important allies in the struggle against workplace and wider societal racism.

At the same time, it is likely that, if you are white, associating with anti-racist issues can mean you become treated unfavourably as a result - you are rocking the status quo! Although it can be very uncomfortable, the opposite- not taking responsibility for racism, would mean contributing to enable the status quo. No one person is solely

responsible for anti-racism, but we all must take some responsibility.

*“Allies are individuals who belong to dominant social groups and, through their support of nondominant groups, actively work toward the eradication of prejudicial practices they witness in both their personal and professional lives.” Sue, 2019*

### Advice for BAME Reps

If you are Black, Asian or Minority Ethnic, you may want to reflect on the impact racism has on your life, and consider how you can access support in your anti-racist efforts to take care of your mental health and wellbeing. If racism is an issue that affects you personally, driving the agenda can be even more weighty, and in taking the lead, you may want to look to others who can help share the burden. Please take the opportunity to reach out to allies in your workplace, the Union or SAMEE for further support.

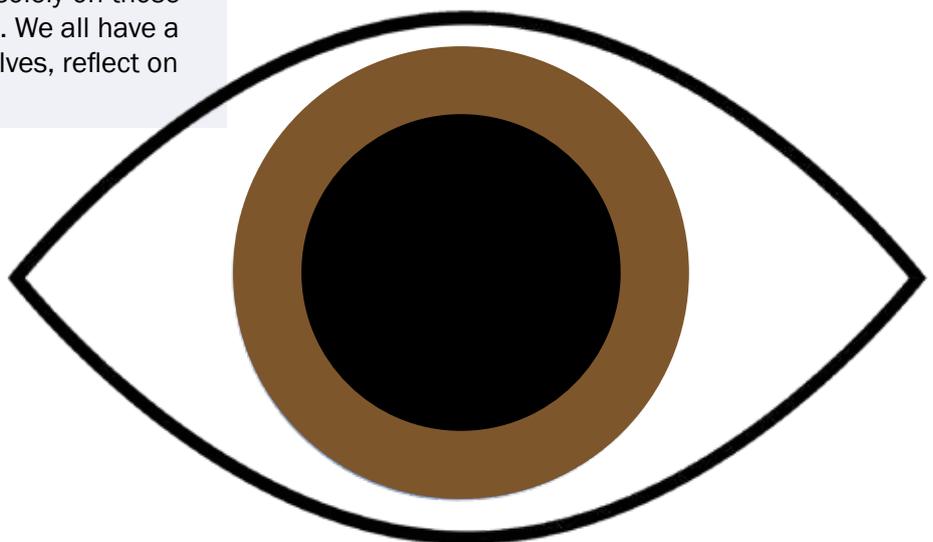
Furthermore, although knowing from your own lived experience is an incredibly important source of knowledge, BAME people are not necessarily experts on anti-racism. Review gaps in your own knowledge and where you might access learning.

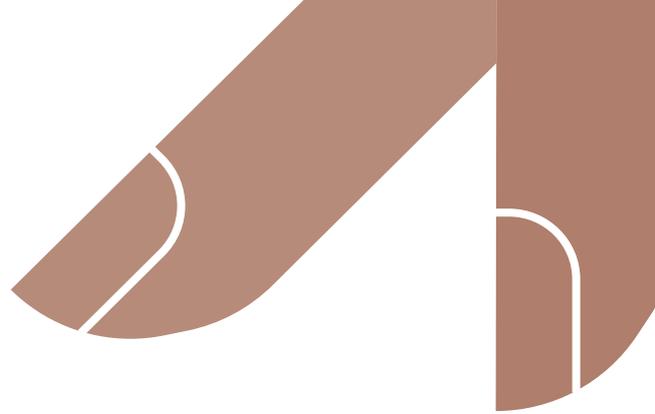
### Making the case

A key role for Equality Reps, trade union Reps, Local Association Secretaries and Branch Secretaries will be to support local anti-racist action by enabling spaces for discussion and reflection on action that can be taken locally.

### Key points to consider:

- The term 'BAME' is contested, but commonly used in policy. Remember that not all people who fall under this group would like to be identified as such. The usefulness of the term is to denote a shared experience of being minoritised in a white majority society – although the fact is that African, Asian and all other people who are not white are a global majority. Other terms used may be 'minority ethnic', 'Black', or 'people of colour'. If you are talking specifically about one group of people, for example if you are talking about an experience affecting Chinese people, say that.
- BAME people are individuals with individual unique identities which include their gender, sexuality, class, etc. It is important not to treat BAME people as a homogenous group.
- Although anti-racist work must have the lived experience of BAME people at the centre and be led by what would be most impactful for them, we should not place the burden of representation for anti-racism solely on those with lived experience of racism. We all have a responsibility to educate ourselves, reflect on and address racism.





## Challenging false narratives

In pursuing these conversations about anti-racism, you may come across some barriers, such as people believing that racism isn't an issue. Reflect on the statements below and the prompt bullet points to construct your counter arguments. For further evidence you may want to consult the Diversity in Teaching Profession Report, 2018 and Intercultural Youth Scotland's In-Sight Report, 2019.

False narrative	Setting the record straight
"Racism just doesn't happen here in Scotland, it's not a problem here"	<p>Scotland has a history of colonialism and involvement in the slave trade.</p> <p>Evidence shows that there is prevailing underrepresentation in the teaching profession and in promoted posts.</p> <p>Research with BAME pupils report racism in schools.</p> <p>Research with EIS BAME members show widespread issues of racism in the profession.</p>
"We don't have much diversity, so anti-racism isn't a priority"	<p>Racist attitudes are taught through media, and mainstream culture regardless of the makeup of your school.</p> <p>Schools should prepare children for the real world.</p> <p>Do not wait until there is a BAME child experiencing racism in the school to educate on race equality.</p>
"The real barriers are against white working class pupils, and the anti-racism agenda takes away from that"	<p>There is room in the agenda for multiple issues.</p> <p>Intersectionality is a helpful lens to understand multiple intersections of inequality – BAME people can be working class too.</p> <p>The race pay gap is a class issue.</p> <p>There are comparably higher rates of BAME poverty in Scotland.</p>

False narrative	Setting the record straight
<p>“We treat everyone the same, regardless of their race or background”</p>	<p>Colour-blindness is erasure of BAME people’s lived experiences of racism.</p> <p>There is privilege in “not seeing” race if you do not experience racism.</p> <p>Racism exists in our society, so our actions need to be actively anti-racist otherwise we are just perpetuating the status quo and closing our eyes to the issues.</p>
<p>“All lives matter”</p>	<p>Of course, all lives should matter, but recognising the reality for certain groups who face barriers and discrimination due to their race, and driving their equality, is crucial to ensure all lives actually matter equally.</p> <p>Dismissing Black Lives Matter undermines the experience of BAME people.</p> <p>Dismissing racism is not the way towards equality, for any group.</p> <p>Recognise the historical and ongoing inequality of BAME people on the basis of race.</p>
<p>“I am BAME and I have never experienced racism, so it isn’t an issue for me”</p>	<p>It is great that you don’t feel affected by racism, but BAME people as a group still face discrimination.</p> <p>Internalised racism sometimes results in BAME people not wanting to acknowledge the impact of racism, as this would feel too traumatic or put them on the spot/make them feel singled out.</p> <p>Everyday racism is so frequent and insidious, often perceived as normal, which can mean BAME peoples minimise their own experiences.</p> <p>Structural inequality exists for BAME people, and history of racism is not invalidated by one person’s experience.</p>
<p>“Having BAME specific recruitment strategies is discriminatory against white applicants”</p>	<p>Under the Equality Act 2010, employers are permitted to take positive action to address, for example, the underrepresentation of BAME groups.</p> <p>Actions to promote race equality, will, until people have equal opportunity and privilege, involve tailoring interventions specific to groups in order to address imbalances.</p>

# 3. Dealing with racism at work

Many of our BAME members report experiencing racism, most notably from pupils and parents, but also from colleagues. The detrimental effects of living with racism as a minoritised group are well evidenced, including with regards to mental health, this in turn impacting confidence, participation, and wellbeing.

The EIS BAME member survey from 2018 shows a stark picture of the reality of racism for BAME teachers/lecturers. 71% of BAME respondents had experienced racism in their capacity as a teacher or lecturer, whilst 43% had experienced discrimination in seeking a promoted post.

***“As someone from an ethnic minority, you have to always work harder and longer than others. Becoming a manager or having a managerial role is kind of considered that it is not something that is for you although it is never discussed. You are simply counted out...” EIS BAME Member survey, 2018***

## Responding collectively

When one group of workers have their rights undermined, it hurts us all. As trade unionists, we must organise in solidarity to ensure all workers' rights are protected. This includes working proactively towards a culture that is inclusive, but also dealing appropriately when colleagues disclose racist incidents, or we witness this.

Remember: Anyone can raise that racist comments or behaviour create an offensive working environment for them, regardless of whether it is directed at them. This could be a claim for harassment under the 2010 Equality Act. To proactively challenge racism, we should not wait until there is a BAME person present to address racist behaviour.

## Being approachable

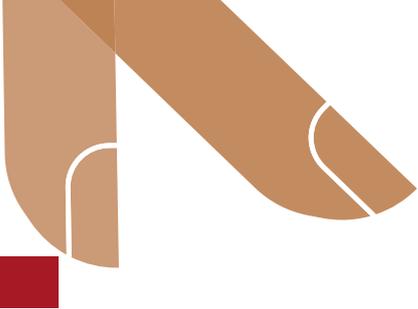
Some BAME Members are hesitant to seek the support of the Union when they experience racism, as they are concerned about not being believed, or understood. It is therefore important that you proactively communicate an environment where members will feel comfortable to approach you with their issues.

***“I have experienced racism from pupils and from my colleagues - this really upsets me. I have tried to approach my HT and my union Rep but they dismiss this by telling me that I am being sensitive and it is my perspective that needs to be reconsidered... they actually don't know how to deal with this and so make it out as if it is my problem to solve...” ('Raj' quoted in Mohammed, 2021).***

## Commitment to act

To feel safe at work, BAME teachers need to see that when they report racist comments from pupils, parents or colleagues, either to the Rep or to the Senior Management of their establishment, that this is followed up with appropriate action that does not cause further upset for them. EIS members from BAME backgrounds have repeatedly articulated feeling that anti-racist policies and protocols exist on paper, yet they do not see them adhered to in practice.

In your EIS role, regardless of whether an individual member wants to take their issue forward, if you are concerned about racism at work you can enquire as to how policies (dignity at work, equality statement, anti-harassment policy, etc.) are working, and raise the issue with the employer.



## Advice for reps on responding to racist behaviours

As demonstrated earlier in this guidance, racism operates on many layers, but some are more readily visible than others. If someone says or does something racist, it is important to challenge this behaviour.

First of all, if a remark is directed at a BAME person it is important to put their wellbeing first, and not to make matters worse for them by putting them on the spot. Checking in after the event can also be useful, but make sure that you also address the perpetrator directly and show solidarity in the moment - not just behind closed doors as silence in the moment can be read as agreement.

## Recognising and challenging racist behaviour

It can sometimes be difficult to identify whether something was racist or not. When thinking about this, it is important to consider the potential impact on the person or what impact it would have had, rather than the intent of the people who are enacting these behaviours.

Racist behaviour may include:

- Differential treatment; treating someone worse, more harshly or with greater scrutiny, than their white peers.
- Gossiping, spreading rumours, or making comments about people based on their race, religion, or nationality.
- Making assumptions, stereotyping, or typecasting people based on their race, religion or nationality.
- Mocking accents, or jokes based on race, religion, or nationality.

- Excluding, silencing, or ignoring someone.
- Harassing, threatening, or demeaning someone.

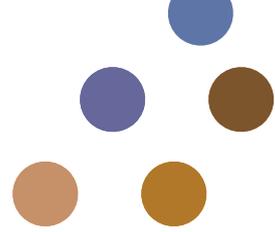
Demonstrate your disapproval when a colleague or young person uses racist tropes in conversation. Regardless of who is in the room, racist behaviours perpetuate inequality. Although it can feel less uncomfortable challenging racist behaviour after the fact, in a one-to-one conversation, it is important to clearly signal and demonstrate to others that the behaviour is not being tolerated.

Most white people will feel uncomfortable with the idea that they are racist and may get defensive when challenged on what they say. If you make your challenge “that is racist, because...” rather than “you are racist, because” it may help for a more constructive conversation. Remember also that you can’t win over everyone.

In the middle of the situation, you might not have the reaction time or space to explain in detail why the behaviour is unacceptable, however you should still clearly state that it is unacceptable.

The following is taken from Show Racism the Red Card’s adaption of Patti DeRosa’s Cross-cultural Consultation guide:

- Make clear that you will not tolerate racist language or behaviour.
- Expect tension and conflict as part of the process.
- Challenge the behaviour rather than the person. Be aware of your own limitations, your attitudes and knowledge.
- Actively listen to learn from others’ experience.



- Establish standards of responsibility and behaviour - hold yourself and others accountable.

### Advice for reps on supporting members who experience racism

As a trade union Representative, members may seek your advice on how to deal with racism and it is important to have a racially literate response.

***“BAME teachers who experience discrimination in the workplace discuss the lack of support they receive from their union reps. They not only have to relive the trauma by describing the incident but then are also asked for evidence. Given that the racial harassment they experience is covert and subtle it is difficult to gather ‘hard’ evidence - consideration must be given to the hurt this causes the victim - sustained microaggressions can lead to racial trauma.” (Mohammed, 2021).***

It is very important to understand that your BAME colleague’s perceptions of the incident should not be questioned or there be any suggestion that they are being overly sensitive. This is known as gaslighting which serves to cause confusion, anxiety and leads to mistrust and to BAME colleagues beginning to question/doubt themselves. All of this has the effect of allowing racism to go unchallenged. Where BAME colleagues report discrimination, Reps should be confident in calling it what it is – racism- and documenting it accordingly.

### Advice for reps on evidence gathering:

- Firstly, ensure that you understand the impact of everyday racism and be honest about any gaps in knowledge - it is ok to go away and get the information required.
- When your BAME colleague describe their experiences, make sure to listen carefully and sensitively.
- It is important to be aware of the impact of racism through. microaggressions, especially on health and wellbeing - can you recognise the subtle and covert nature? Include these behaviours and the impact they have, as evidence in your notes.
- You may also want to consider whether report and support mechanisms are fit for purpose. Ensure that the member is well informed about the options available to them, i.e., informally raising with line manager, raising a formal grievance, discussing the matter in a professional network, etc. Inform the member of the possible actions.
- If you are concerned about the prevalence or racist incidents at your workplace, you can compare notes to other cases to identify any patterns, and to build a possible case. You may at this point consider the merit of a collective grievance.
- You should always keep confidentiality and ensure your actions following evidence gathering are guided by what the member decides they would like to pursue.
- Contact EIS colleagues for further advice if required. This may include seeking advice from the Local Association, Area Officer or the national Education and Equality Department.



- As the case develops, or is concluded, take time to check in with the member afterwards to see how they are doing.

Below are some case studies that might be useful in helping you think through, seek advice, and plan your response on the issues.

### Case Study 1 - Professional Isolation

*"I am frustrated ... I am really upset as my colleagues organise social events, which I don't feel comfortable with. I am not being difficult, I have been to the pub several times but the last time I went along, I experienced racial abuse... my colleagues know what happened but still want to go there. I am being excluded and when I raised this point, I found myself completely isolated... senior staff members walk past me ...whispers in the corridor... I have been told that I am being difficult?"(Lubna)*

How would you advise Lubna if she approached you in your union capacity? Possible solutions:

- Make sure you listen carefully and ensure that Lubna feels that she is being heard.
- It is important to not make assumptions - racial groups are not homogenous.
- Find out relevant information.
- The steps you plan to take to address this must be in consultation with Lubna, you can provide information and further support to her.
- Work collaboratively with colleagues to ensure a positive outcome.
- Remember to check in and monitor the impact on Lubna afterwards.

### Case Study 2 - Experiencing racist harassment in the workplace

*'I notice young people pulling their eyes to the sides and talking gibberish as soon as I walk into the classroom' (Li Jie)*

How would you support Li Jie and address this racist incident? Possible solutions:

- The example is a racist incident, make sure it is recorded as such following your workplace policies and procedures.
- It is important to build the trust of Li Jie, so provide unequivocal support provided to him - do not dismiss the behaviours as juvenile antics – but acknowledge that this is inappropriate racist behaviour.
- With Li Jie's agreement, you may want to ensure this is addressed as a whole school issue - how will the Senior Leaders in the school ensure that Li Jie, and other BAME colleagues, are protected from racist behaviour in the future?
- Changing this behaviour may require anti-racist training for staff to develop their own understanding of race and racism, for them to feel confident to navigate critical conversations about race with young people. You may want to consider adding this to the bargaining agenda.



### Case Study 3 - Micro Aggressions

*'When you make a suggestion or a proposal it is completely dismissed and yet, when a white colleague makes a similar suggestion it is commended.'* (Amjad)

How will you support Amjad to address this issue?  
Possible solutions:

- You should ensure meetings are minuted so discussions are well documented.
- It is important that you take the opportunity to meet with Amjad and discuss ways in which he can also be involved in the proposed activity to address this issue.
- You may want to organise and facilitate a meeting between Amjad and his colleague to discuss what this involvement will look like.
- Work with the employer to provide guidelines to promote a more inclusive meeting space - where all voices are acknowledged and valued.
- Discuss the need for anti-racism training for staff, that includes coverage of bias.

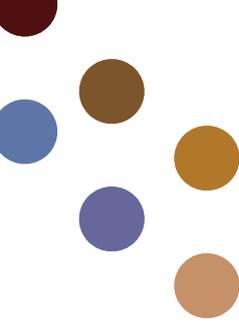
### Case Study 4 - Lack of access to promoted posts

*'I have no control over my career progression ... it's like hitting a brick wall each time - I am slowly stepping back...I know teachers who have left as they have become demoralised as their self-esteem is impacted...how many more courses do I need to complete?'* (Priti)

How would you support Priti? Possible solutions:

- You should listen carefully and offer your support to Priti.
- Consider gathering information from members and the employer regarding progression routes to identify any issues.
- If Priti agrees, you could request and review panel feedback from any applications she has submitted to promoted posts.
- If grounds are found for discriminatory treatment you should offer to support Priti in a grievance process, or submit a collective grievance, seeking advice from EIS colleagues as appropriate, to do this.





## Case Study 5 - BAME colleagues who are reluctant to 'claim' racism for fear of personal/professional implications

As a Rep you observe a colleague being racially bullied/harassed. You take the opportunity to speak with them with a view to taking this forward, but the colleague dismisses the incident.

What would you do? Possible solutions:

- This may constitute harassment under the Equality Act 2010, which could create an offensive working environment for you – you may therefore want to raise this with the employer separately to the colleague.
- You can also raise issues regarding the offensive working environment as part of your bargaining agenda and make recommendations, such as the provision of anti-racist training for all staff.
- You should always ensure your colleague is aware of the steps you are taking and how you are protecting their confidentiality and trust.

In cases where an EIS member is being racist towards another BAME member and the issue becomes a disciplinary or grievance matter, you should escalate this matter to your Local Association to ensure that both can be properly represented without a conflict of interest. The Local Association may seek the involvement of a Rep from another school/college, to represent the perpetrator of racism. It is important to note however, that regardless of what party is represented, the Union should ensure that outcomes include appropriate action to prevent the racist behaviour recurring in the future.

## Monitoring Racist Incidents

Finally, racist incidents must be monitored. In your trade union role, you should keep a note of all incidents that you can use later when making your case on the bargaining agenda. Systems for recording racism both against pupils and staff need to include clear processes that are well communicated to and understood by staff. The vast majority of racism goes unreported, and you may want to consider what barriers to reporting are present in your workplace. Also, unfortunately, the way that racism is currently reported may not lend itself well to facilitating change as a response.

As a Rep, consider the following:

- Investigate and review the process for reporting for staff, and raise the issue as a discussion point, if the current process is not fit for purpose.
- Clear guidance should be provided to staff on how to deal with complaints of discrimination and bias, and complainants should know in advance how their reporting will be dealt with to minimise any anxiety.
- If you find that your workplace has insufficient or inappropriate processes for recording racist incidents, this may be an issue you want to organise members around. It might be useful to collaborate with another workplace to share policies and review these.
- If there is not follow up action or monitoring of trends in reporting, you should raise this as a discussion point.

# 4. Organising for anti-racism at work

***“Not everything that is faced can be changed, but nothing can be changed until it is faced.” James Baldwin***

Racism undermines workplace solidarity and breaks up the unity of workers. With collective action from the branch, equality matters can be bridged with industrial issues - for example looking at race and equal pay or equal access to progression. Combining efforts and communicating the broader picture can be an important tool in winning the argument and facilitating member activity for race equality. However, it is important to note that amidst wider equality agendas, anti-racism risks getting lost. It is crucial that Reps ensure explicit consideration and action is taken on anti-racism.

## Facilitating anti-racist member activism

***“Activism is my rent for living on the planet.” Alice Walker***

Although union representatives can make a great difference in ensuring there are good reporting mechanisms for use where racism occurs, we should not have to wait until a racist incident happens to organise for equality.

Beyond racist incidents, there are systemic barriers that contribute to the underrepresentation of BAME teachers within the teaching profession, including in relation to their progression. These are important to address, but we cannot do so before we know the scale of the problem and can evidence this to school/college management.

## Enabling discussion

As a Rep who wants to take anti-racism forward, a good start would be to enable space for members to engage with anti-racism and the issues that

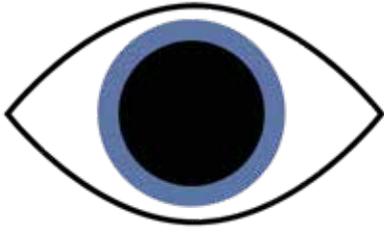
exist. In order to put anti-racism on the organising agenda for the members you represent, you have to facilitate continued conversations to build up interest in the issue and motivation to act collectively to bring about change. Often, ‘race’ gets lost within a diversity and inclusion agenda, or side-lined to be dealt with in isolation. It is important to consider anti-racism in all aspects of our work, as sustained dialogue is key.

To mobilise the wider membership, you may want to hold discussions, film showings, themed events, etc. or, start by having individual conversations with members to win people over on the issues, using these opportunities for dialogue to gather more information about what the issues are and following up with more research as necessary. If there are members with lived experience of racism in your workplace, you can reflect on how you facilitate the self-organising of those groups and draw on their experience to inform the agenda. Race equality action plans should have lived experience at the centre, and their content should be identified by BAME staff - if not, input should be sought from expert external organisations or community groups. A template action plan with suggested actions can be found in Appendix B.

When it comes to integrating efforts, senior leadership will need to buy into the process. Local Association Secretaries can negotiate input on a Local Association level, perhaps involving a programme of training.

## Building local anti-racist networks

Once you have some momentum within your workplace, and members are engaged with the issues with some knowledge, you can begin formalising your efforts through a local anti-racist network. It will be important that the network has representation from across groups, and you may also want to include learners in parts of the activities and discussions. The purpose of these networks will be to keep the momentum,



identify issues, and drive change collectively - whilst also being an accountability measure in monitoring progress on agreed actions. You may want to negotiate for an anti-racist network in your workplace.

## Leading conversations on race

Anti-racist networks bring together a range of people with different experiences and perspectives. Having conversations about racism can evoke strong emotions. As a potential facilitator and driver for these important conversations, it is crucial that you come prepared to productively engage people and manage the discussion in a way that can enable meaningful change. Support colleagues to understand terminology that might be unfamiliar or feel threatening, such as 'white privilege', but be careful not to compromise on language - call racism what it is.

If you are facilitating a group discussion about anti-racism in your workplace, here are some suggested ground rules you may want to start off with as a suggestion. Ground rules work best when people engage with them, so you may want to spend a bit of time asking for additions - what would make people feel comfortable in the discussions?

- Taking up space: remind everyone to be mindful of how they take up space in discussion, and allow people to more equally contribute.
- Respect for others: we do not all have to agree, but we aim to grow our understanding of one another's opinions.
- Own your own: recognise your own limitations and preconceptions, differentiate what is fact and what is opinion.
- We all have something to learn and something to teach: nobody in the room has

the whole picture or complete expertise.

- Open and non-judgemental: encourage the asking of what might seem to be silly questions, and affirm confidentiality.

Remember to always ensure that the purpose of the meetings is clear, that they are accessible and inclusive, and that notes are taken towards ensuring an accurate minute, including accountability for actions as outcomes of the meetings.

To keep the momentum going, you could propose a range of activities to the network, such as:

- Developing an anti-racist school campaign involving learners, parents, and staff.
- Putting on a play, performance or film-screening that explores relevant themes.
- Hosting an expert speaker or inviting a BAME led community group to speak.

## Negotiating for Race Equality in the workplace

### Useful legal and policy frameworks

When bringing race equality to the negotiating table, it is important to remember that the workplace is bound by the Equality Act 2010, and the Public Sector Equality Duty and therefore must consider race equality in all policies and practice. Furthermore, your education leadership should be pursuing, on behalf of the employer, the realisation of Fair Work for all staff. As a reminder, this involves their access to opportunity, safety, fulfilment, respect and to have their voices heard. You could devise your strategy around the Fair Work framework.

## Building Union strength

So, you have reflected on your own position, and members are engaged in discussing anti-racist activity. Part of driving change will now depend on how you bring these perspectives into workplace negotiations. It will be important that you find trade union representative allies to support your efforts in this regard. If you are an Equality Rep, you may want to link up with your Local Association Secretary to draft a strategy based on members' concerns and interests. A template anti-racist action plan is provided in Appendix C.

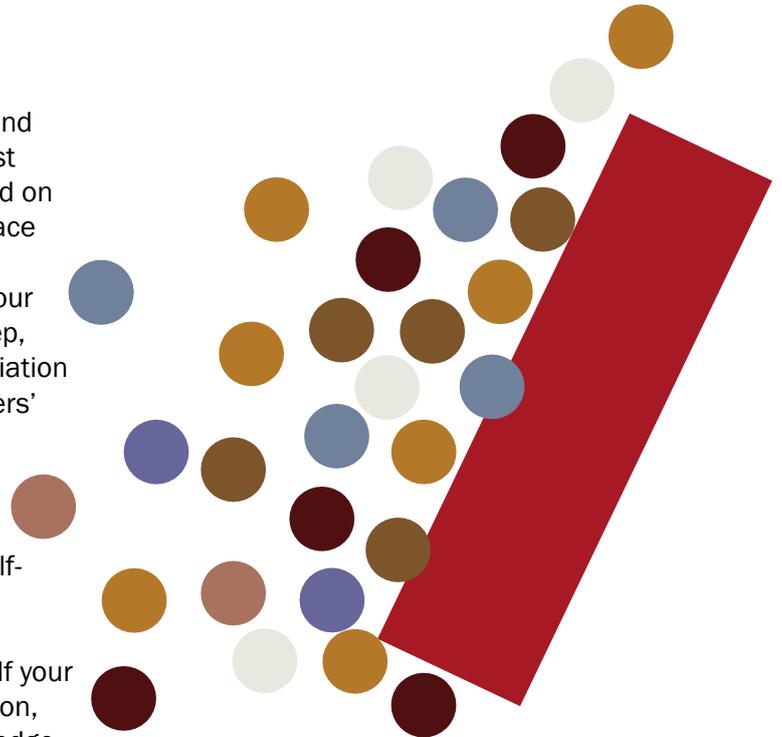
If you have diverse representation in your workplace, your role will be to facilitate the self-organising of BAME members to identify the issues they want to take action on, with white members prepared to take anti-racist action. If your workplace does not have diverse representation, you should still ensure that you involve knowledge about the lived experience of BAME members in your anti-racist planning. This can be done by, for example, seeking out local BAME community groups, contacting national expert organisations such as the Scottish Association of Minority Ethnic Educators, or Intercultural Youth Scotland, and reaching out to the national EIS BAME Network for support.

See Appendix X for ideas for the types of issues you could include in collective bargaining.

## Finally...

We hope that you will have found this guide useful in your work towards race equality, and we are interested in your stories of how local action has been implemented. Please contact the Education and Equality Department with any case studies, feedback or suggestions you may have. This is a live document and will be updated as required.

You can email Selma Augestad, National Officer, Equality on [saugestad@eis.org.uk](mailto:saugestad@eis.org.uk)



# 5. Further information

## Publications

The EIS has published a range of resources to support anti-racism, including the following guidance:

- Briefing: Anti-Racist Education
- Guidance: Challenging Anti-Muslim Prejudice
- Briefing: Holocaust Education

The EIS also signposts to a range of resources on the website. Visit: <https://equality.eis.org.uk/anti-racism>.

In Sight Report – Intercultural Youth Scotland <https://interculturalyouthscotland.org/in-sight-report>

Teaching in a Diverse Scotland Report – Scottish Government <https://www.gov.scot/publications/teaching-diverse-scotland-increasing-retaining-minority-ethnic-teachers-scotlands-schools/>

The Equality and Human Rights Commission has published a number of Codes of Practice and guidance to assist public bodies to carry out their duties under the Act. EHRC's 'Guidance for education providers: Schools' is of particular relevance. <https://www.equalityhumanrights.com/en>

## External organisations who can support

It is crucial that actions are informed by lived experience and anti-racist expertise. Where this does not exist within your locality, you may want to seek external support.

- Local community groups
- Scottish Association of Minority Ethnic Educators (SAMEE) - <https://www.samee.org.uk/>

Intercultural Youth Scotland <https://interculturalyouthscotland.org/>

## Useful Websites

- EIS – [www.eis.org.uk](http://www.eis.org.uk)
- Equality and Human Rights Commission - [www.equalityhumanrights.com/scotland/](http://www.equalityhumanrights.com/scotland/)
- The Scottish Refugee Council – [www.scottishrefugeecouncil.org.uk](http://www.scottishrefugeecouncil.org.uk)
- Scottish Association of Minority Ethnic Educators ( SAMEE) - [www.samee.org.uk](http://www.samee.org.uk)
- The Scottish Government – [www.gov.scot](http://www.gov.scot)

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# 6. Appendices

## Appendix A:

### Anti-racist Glossary

**Ally** – someone who is willing to act with and for others. Allies are from the dominant social group

**Anti-racism** - the work of pro-actively working to dismantle and oppose racism in all its forms

**BAME** - an acronym for 'Black, Asian and Minority Ethnic'. It is important to be mindful in the use of this acronym, to not unnecessarily group together all minoritised people, unless you are talking about a shared experience or positionality of all minoritised people.

**Bias** - perceptions, unconscious or conscious, that result in automatic associations, assumptions or use of stereotypes about groups or individuals, which can result in their true personality, their talent and skills being overlooked and undervalued.

**BIPOC** - an acronym for 'Black, Indigenous and People of Colour'. It is important to be mindful in the use of this acronym, to not unnecessarily group together all minoritised people, unless you are talking about a shared experience or positionality of all minoritised people.

**BME** - an acronym, widely used in Scottish policy, for 'Black and Minority Ethnic'. It is important to be mindful in the use of this acronym, to not unnecessarily group together all minoritised people, unless you are talking about a shared experience or positionality of all minoritised people.

**Bigotry** - unreasonable and prejudicial belief and opinion against someone solely on the basis of their membership of a particular group.

**Black Lives Matter** - US based but now world-wide movement for anti-racism and protest against police brutality, disproportionate risk of violence against Black people, and racial injustice.

**Burden of representation** - pressure on a person from a minoritised group to always act as a representative or spokesperson for their whole group- i.e., for a BME person to always and only be expected to speak about anti-racism.

**Cultural appropriation** - the use of minoritised groups' cultural elements for own use or profit by those belonging to a majority group, without proper understanding or respect for their cultural significance.

**Cultural assimilation** - the process of a minoritised group adopting or being expected to adopt the majority group's culture, norms and behaviours to become more similar to them at the expense of their own culture.

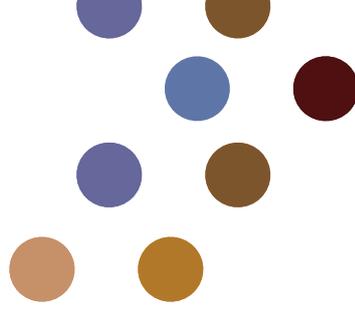
**Colour blindness** - the idea that not 'seeing' someone's race is actually unhelpful, and is erasing of the experiences of racism that BME people experience.

**Colorism** - discrimination or prejudice against people with darker skin tones, favouring those with lighter skin tones.

**Decolonisation** - resistance or deconstructing of systems and power in society that is organised as a result of a colonialism. For example, centering the perspectives and lives of BME people in history books, rather than focusing solely on the perspective of the white 'ruling elite'.

**Diversity** - includes all the ways in which people differ, commonly used to describe a variety of perspectives from people with different backgrounds in terms of race, gender, ability, age, religion, sexual orientation and socio-economic status.

**Ethnicity** - a social construct of categories people are divided into on the basis of, for example, their culture, ancestors' geographical location, nationality, current location of residence, race, language.



**Everyday racism** - the insidious everyday under the radar behaviours and systems that effectively work to maintain a racist status quo.

**Inclusion** - the meaningful ‘bringing in’ and involvement of historically excluded or underrepresented groups into majority groups, decision making or activity - in a way that honours their perspective and needs. Not to be confused with assimilation.

**Individual racism** - often subtle and covert acts of discrimination due to held beliefs (i.e., micro-aggressions due to prejudice or bias).

**Internalised racism** - when members of stigmatised groups are bombarded with negative messages about their own abilities or worth, they may begin to internalise those negative messages. This may mean they will refuse to acknowledge any discrimination they have faced, or that they believe it is their fault. It holds people back in their personal and professional development.

**Intersectionality** - a lens for understanding discrimination and disempowerment, developed by scholar Kimberlé Crenshaw. Intersectionality refers to the ways in which, for example, racism interacts with and is exacerbated by sexism and therefore racist discrimination is experienced differently by BME women and BME men. Failing to acknowledge these particular intersections of inequality mean that, for example anti-racist efforts, will miss out a number of people, as their experiences differ.

**Institutional racism** - racism embedded within the everyday practices of a society or an institution. When organisations or institutions, like schools, indirectly or directly discriminate against certain groups of people, due to the way they are organised, for example in their policies and procedures.

**Marginalisation** - the process in which a group or person is pushed to the margin of society or of an

organisation or profession, and given less power, their perspective and experience treated as less significant.

**Microaggression** - everyday experiences of behaviours, whether intentional or not, that communicate hostile or negative messages to a person solely based on their identity, i.e., racial group.

**Minoritisation** - refers to the process in which one group becomes viewed as a minority other in terms of their identity, culture or practice. For example, although people who are not white are a global majority, they are sometimes unhelpfully referred to as “ethnic minority” in Scotland.

**Oppression** - the systematic undermining of and inequality facing one social group, perpetuated largely by another social group that holds greater power in society. Oppression is involved in a process of socialisation and the systems that perpetuate oppression will not be readily apparent or obvious.

**Othering** - the social processes in which a person or a group of people come to be viewed and considered by others as intrinsically different to (usually) a majority group.

**People of Colour** - a collective term that encompasses all people who are not white. Most commonly used by anti-racist groups to organise among people who face racial inequity.

**Power** - Power is the ability to act or have influence over others, or to decide who will have access to resources and the capacity to exercise control over others. On a structural and institutional level, power may manifest in relation to what groups have access to opportunities, get paid more, and benefit more greatly from the ways in which legal systems, or workplace policies and procedures are framed.

**Prejudice** - Prejudice is unjustified attitudes based on stereotypes of other people’s characteristics, such as their race or gender.

**Privilege** - a right or exemption from liability or duty granted as a special benefit or advantage. Oppression is the result of the use of institutional privilege and power, wherein one person or group benefits at the expense of another.

**Race** - race is a socially constructed concept, with no biological basis. Racial classification was developed as part of genetic studies popularised during the rise of imperialism and colonialism, effectively seeking to justify the discriminatory treatment of people of colour who were assessed as inferior based on their 'race', including as justification for slavery. These historical roots of white supremacy ideology are visible in the ongoing systemic inequality of BME people, across the world, today.

**Racialisation** - a political and social process of ascribing racial identity onto a group which do not themselves identify as such.

**Racism** - refers to the systematic discrimination towards and subordination of a group based on their race, who overall have less power in society as a result. Activists sometimes describe racism as the combination of prejudice and power. Although white people can experience prejudicial behaviours due to being white, their position in society gives privilege because of whiteness and this prejudice is therefore different to racism, which involves the continuation of historical oppression of a racial group.

**Stereotypes** - Stereotypes are societally held beliefs about a group of people and their characteristics, often presented as generalised truths about a whole community or group of people based on their race, nationality or religion. For example, that men are better at sports than women, or that one racial group is better at maths than others.

**Tokenism** - efforts to be inclusive or address racism that are only symbolic or one-off, to give

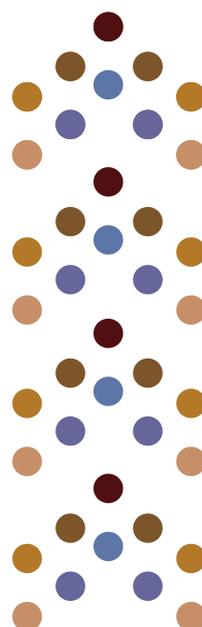
the appearance of taking action, whilst in reality changing very little in terms of systemic inequality.

**White privilege** - Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white.

**White supremacy** - the ideology that white people are superior to BME people, and the systemic, cultural, social and political processes that reinforce this ideology, whether explicit or not.

**White Fragility** - the stress and often defensive emotional reactions of white people when experiencing racial discomfort, for example being scared of being called a racist.

**Xenophobia** - prejudice and discrimination towards people considered to be outsiders of foreigners based on their nationality, migration status, or religion.



## Appendix B Anti-Racist Action Plan template

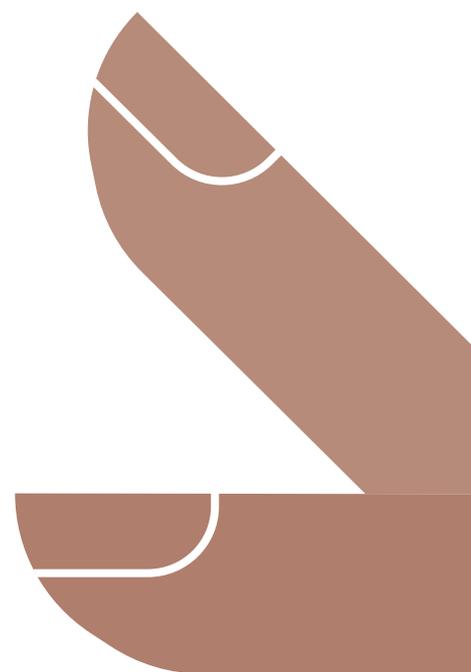
This template provides examples, which you can amend depending on your local circumstances and BAME people in your workplace or community have identified as priorities.

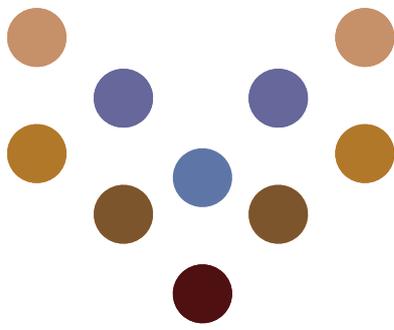
	<b>Key areas</b>	<b>Who can help?</b>	<b>Actions/Improvements required</b>	<b>Progress</b>
<b>1</b>	<p>What are the priority issues facing BAME people in your workplace, and local area?</p> <ul style="list-style-type: none"> <li>• Include staff and pupils'</li> <li>• Are there any patterns or trends in the information</li> </ul>	<p><i>I.e. third sector organisation, parent group, education leadership, EIS, representatives of community, wide engagement</i></p>	<p><i>Once the key priorities have been identified, consider how you might organise members around these, to identify what needs to change and the strategies you wish to employ</i></p> <p><i>Include these items in the action plan.</i></p>	
<b>2</b>	<p>Is there a race equality policy/statement?</p> <ul style="list-style-type: none"> <li>• Does it adequately cover the issues identified?</li> <li>• Is it well understood by staff and pupils?</li> <li>• How is it implemented?</li> </ul>	<p><i>I.e. teachers with lived experience of racism, EIS Education and Equality Department, EIS BAME Network</i></p>	<p><i>Improvements may include:</i></p> <p><i>To ensure social events are not exclusionary Negotiate right to take leave during religious holidays</i></p>	
<b>3</b>	<p>How is racism being recorded, monitored, and reviewed?</p> <ul style="list-style-type: none"> <li>• Is the process fit for purpose, supportive and well understood?</li> <li>• Are trends monitored and action taken as a result?</li> </ul>	<p><i>I.e. BAME members, community groups, EIS Education and Equality Department, EIS BAME Network</i></p>	<p><i>Interventions may include:</i></p> <p><i>Review of recording process, including BAME people to give feedback</i></p> <p><i>Training for staff on how to record appropriately</i></p>	

	<b>Key areas</b>	<b>Who can help?</b>	<b>Actions/Improvements required</b>	<b>Progress required</b>
<b>4</b>	<p>What is the racial diversity within promoted posts and permanent posts?</p> <ul style="list-style-type: none"> <li>Does the recruitment process deal with implicit bias, prejudice and discrimination</li> <li>Recruitment panels trained in equality issues?</li> </ul> <p>BAME representation on the selection panel?</p> <ul style="list-style-type: none"> <li>Reasons for rejection and selection recorded and monitored?</li> </ul>		<p><i>Interventions may include:</i></p> <p><i>Ensure posts are appropriately advertised and recruitment process in place</i></p> <p><i>Advertising should be accessible in its language and encourage underrepresented groups to apply</i></p> <p><i>Systems should be in place for encouraging under-represented groups to apply for promotion</i></p> <p><i>Monitor appraisal and progression marks between different groups - permanent posts</i></p> <p><i>Equality rep and/or BAME member informing and support writing of specs etc.</i></p> <p><i>Negotiate to conduct a workplace equality audit</i></p>	
<b>5</b>	<p>Is anti-racism training undertaken widely by education and trade union leadership?</p> <ul style="list-style-type: none"> <li>Is the training from an expert organisation?</li> <li>Is the training regular and meaningfully engaged with?</li> <li>Is there equal access to training?</li> <li>Is it mandatory?</li> </ul>		<p><i>You could negotiate for:</i></p> <p><i>Regular and integrated anti-racist training for all</i></p> <p><i>Opportunities for under-represented groups,</i></p>	

	<b>Key areas</b>	<b>Who can help?</b>	<b>Actions/Improvements required</b>	<b>Progress required</b>
<b>6</b>	<p>Are conversations about diversifying the curriculum leading to practical implementation?</p> <ul style="list-style-type: none"> <li>• Does history lessons accurately reflect the lives and contributions of BAME people, and not a deficit model focused only on BAME people as victims of oppression?</li> <li>• Is teaching about racism, slavery and colonialism sensitive to the experiences of BAME pupils in the classroom?</li> <li>• Is racially diverse source materials and content widely acknowledged and used across the curriculum, not just in history?</li> <li>• Are teachers and lecturers supported to implement an anti-racist curriculum?</li> </ul>		<p><i>You could negotiate for:</i></p> <p><i>The creation of compulsory teaching resources</i></p> <p><i>Training and development opportunities for anti-racist curriculum</i></p>	

	<b>Key areas</b>	<b>Who can help?</b>	<b>Actions/Improvements required</b>	<b>Progress required</b>
<b>7</b>	<p>How does the school enable staff and pupils to have conversations about racism, promote equality and address issues?</p> <ul style="list-style-type: none"> <li>• How can pupils express their cultural identities?</li> <li>• How does the school address inclusion for staff, and pupils?</li> </ul>		<p><i>You could organise around:</i></p> <ul style="list-style-type: none"> <li>• <i>Reviewing of policies and procedures to ensure they reflect all perspectives</i></li> <li>• <i>Bargaining for a strategy</i></li> <li>• <i>Training on cultural competency</i></li> <li>• <i>Campaigning for increased awareness of racism and equality issues</i></li> </ul>	





## Appendix C: Possible Areas for the Bargaining Agenda

### Recruitment, selection and retention

- Does the workforce reflect the population?
- Where are job vacancies advertised?
- What training is provided to recruitment panels?
- Are exit interview conducted with all staff and are equality issues flagged and addressed?

### Training

- Is there a plan to regularly train staff and education leaders on race equality?
- Is there equal access to training and development opportunities?

### Progression

- Do the progression processes deal with possible bias?
- Are progression processes fair, transparent and accessible?
- Are underrepresented groups supported and encouraged to apply?

### Non-permanent positions

- Is the proportion of BAME staff higher in non-permanent positions?
- Why are these workers not given permanent contracts?
- Are the routes to permanent positions fair, transparent and accessible?

### Pay gap

- Are BME staff on average paid less, for any reason?
- Is the reason to do with progression?
- Is there a strategy to tackle underrepresentation of BME people in higher paid roles?

### Staff reviews, feedback and disciplinary

- Does the process for feedback to staff control for bias?
- Is there monitoring of staff outcomes from staff reviews/feedback in relation to race?
- Do BME staff get more harshly judged on their performance, than their white peers?
- Are BME staff disproportionately subjected to disciplinary action?
- Is disciplinary action used differently for different racial groups?



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