Support Materials for CEC Schools to Develop: An Inclusive, Diverse and Decolonised Curriculum

Inclusive: The UNESCO (2008) definition states that inclusive education is:

'an ongoing process aimed at offering quality education for all while respecting diversity and the different needs and abilities, characteristics and learning expectations of the students and communities, eliminating all forms of discrimination'

p.3 UNESCO-IBE, taken from Introduction to inclusive education, Education Scotland 2018

Diverse: 'It is important that all children and young people are represented, see themselves in the curriculum and recognise that it is relevant to them. A curriculum which represents everyone involves normalising diversity within the curriculum so that learners routinely see language, content and imagery that reflects the diversity of culture, identities, and experiences, including their own.'

https://blogs.glowscotland.org.uk/glowblogs/promotingraceequalityandantiracisteducation/home/scotlands-curriculum

Decolonised: This term refers to interrogating the curriculum and questioning the source of content and the viewpoints represented. Muldoon (2019) argues that it is about challenging longstanding biases and omissions that limit how we understand politics and society and that;

 'It is not simply about the token inclusion of a few Black, Asian and Minority Ethnic writers, but an underlying transformation from a culture of denial and exclusion to a consideration of different traditions of knowledge. To diversify our curriculum is to challenge power relations and call for deeper thinking about the content of our courses and how we teach them.'

Promoting and developing race equality and anti-racist education: an overview, Education Scotland, 2021

Edinburgh Learns for Life

Our Vision

A fairer, healthier, greener future for everyone, where learning for life happens at school, in the wider community, at home, and in in the workplace.

QA Framework for CEC Schools to Develop: An Inclusive, Diverse and Decolonised Curriculum	
Themes ▪ **Rationale and Design** ▪ **Development of the Curriculum** ▪ **Learning Pathways** ▪ **Skills for learning life and work**	This document has used HGIOS 4 Quality Indicator 2.2 as a template to provide direction for schools who are reviewing and developing a curriculum that will; ○ include all learners and takes into account the protected characteristics [Protected characteristics | Equality and Human Rights Commission (equalityhumanrights.com)](equalityhumanrights.com) ○ put the needs, rights and diversity of our learners at the centre of curriculum design and development ○ take a critical view on the cultural influences from our past and present that impact how discrimination is enacted and experienced in our communities. This work should permeate the totality of the learning experience across the four contexts as delivered by the school and its partners. An effective curriculum will eliminate attainment and achievement gaps related to protected characteristics and produce learners who will recognise, challenge and dismantle discrimination at all levels.

Illustration
▪ **Rationale and Design** We work together as a school to develop a vision and rationale for our curriculum that is inclusive, diverse and decolonised. This vision is underpinned by the shared values of our school and community. Our curriculum is grounded in our commitment to securing children's rights and wellbeing. There is a strategic overview which ensures a shared understanding of what is meant by inclusive, diverse and decolonised. The structure of the curriculum provides equity of opportunity to maximise the success of all our learners where every child and young person flourishes and succeeds, in an environment which actively promotes equality and tackles discrimination. Our creative and innovative approaches to curriculum design facilitates learning that works proactively to prevent and challenge racism, homophobia, transphobia, misogyny, ableism and all other forms of prejudice and discrimination. Our work in decolonising challenges the assumptions about knowledge and power in our current structures and institutions. Learning experiences are accessible in a range of formats.
▪ **Development of the curriculum** Our curriculum is reviewed regularly and refreshed by an informed awareness of current educational thinking around equalities, listening to lived experience and evolves through ongoing professional learning and professional dialogue within a culture that is supportive and committed to change. We work well with our partners to ensure that our curriculum promotes inclusion and that all of our learners can see themselves in the characters presented in our curriculum and recognise that it is relevant to them. Our curriculum provides opportunities for everyone in our community to reflect on how our history and particularly history of empire influences current structures, attitudes and behaviours. This in turn informs the creation of a better future.
▪ **Learning Pathways** The curriculum provides flexible learning pathways which lead to the removal of the attainment gap that exists because of discrimination pertaining to protected characteristics. Learning opportunities designed to address prejudice and discrimination are designed across the four contexts and are based on the design principles of progression, coherence, breadth, depth, personalisation and choice, challenge and enjoyment and relevance. All staff take responsibility for developing an inclusive, diverse and decolonised curriculum. Our leaners can speak confidently about their anti-discrimination work across the four contexts.
▪ **Skills for learning, life and work** All staff and partners provide very good opportunities for all of our learners to develop the knowledge and skills to challenge prejudice and discrimination when they see it in the structure of our society, the organisation of our schools and the unconscious or conscious bias in the people they encounter. Our curriculum helps to develop intercultural competencies: the attitudes, skills and knowledge needed to interact positively and confidently with people whom we may perceive to be 'different' from us in some way, and in particular where the perceived difference is on the grounds of the protected characteristics. Our learners feel confident that all career opportunities are open for them and that they are confident in their sense of belonging.

Features of highly effective practice	Challenge questions
An inclusive, diverse and decolonised curriculum is outlined within the school's curricular rationale and is clearly evidenced in the classroom experience of every pupil at the school. There are regular and clear updates and guidance on issues related to the strategic direction of the school in relation to equalities provided by leaders to all stakeholders, and these have pupils' views as a central theme.	To what extent do leaders provide a clear strategic direction underpinned by shared values for the promotion of equalities with the four contexts of the curriculum?
The school community is regularly surveyed for its views on developing the curriculum. Surveys are adjusted for ensuring accessibility to all members of the school community. A young people's leadership group that is inclusive and representative of the school community meets regularly with the school's Equalities Coordinator to discuss progress, review survey feedback and identify action points. The EC supports school efforts to demonstrate implementation of feedback through simple and direct communication of outcomes. E.g. 'you said' …'so we did'.	How is the whole school community, especially young people, involved in setting this direction?
The school fosters a culture of open and supportive, non-judgemental, rigorous and informed discussion of difficult or contentious language. The school applies use of agreed terminology appropriately and progressively across teaching and learning phases.	To what extent is there a shared language where terms are understood and the tensions and dilemmas associated with their use fully explored?
The school's anti-bullying policy is clearly articulated and staff are professionally trained to enact the policy when incidents related to protected characteristics occur. The school fosters a proactive culture of anti-racism and challenging of microaggressions. Learners are regularly engaged in discussion and reflection of what this means.	How are you enhancing learners' awareness of their embedded values and assumptions and challenging (and supporting) their perspectives?
All staff are provided with relevant and approved professional learning opportunities to support development and implementation of the equalities curriculum. School leaders ensure provision of high quality resources to support implementation of the equalities curriculum. Materials used are available in a range of formats and accessible to all users.	To what extent do we make effective use of effective resource materials (see appendix 2), narratives of lived experience and professional learning to inform the development of our curriculum?
Opportunities for participation in curriculum planning events are regularly and actively provided to a representative sample of the wider school community. The input of these participants is encouraged, valued and explicitly acknowledged.	How do leaders seek and develop productive relationships with parents, carers and partners in the development of the curriculum? Are these groups fully representative of your community?
All staff regularly utilise the anti-racist critical thinking model as a reflective tool to support habitual embedment of diversity across the curriculum. The school environment e.g displays, library collections and posters is, at all times, reflective of the schools diverse and inclusive values and ethos.	To what extent is diversity 'normalised' and embedded in the curriculum?
Learners are regularly metacognitively engaged in the application of critical literacy skills to their studies and lives. Learners are supported to understand the distinction between critical analysis and critical literacy.	To what extent are you exploring with learners how coloniality and racism seep into the curriculum?
There is a clear audit process across the four contexts of the curriculum. All staff designing curriculum experiences plan for progression and coherence from early years into the senior phase.	To what extent does our school team have an understanding of the coherence and progression of this work across the four contexts within the BGE and beyond to the Senior Phase?
Learners are provided with opportunities to study the history of slavery, colonisation and empire. The correlation between these historical episodes and the persistence of contemporary global inequality is emphasised.	To what extent is there an understanding of the link between history, global issues and race equality?
All learners are supported to understand, navigate and overcome any barriers they may face in their working lives due to protected characteristics. The school identifies positive and representative role models to inspire learners to pursue careers they may have otherwise not considered due to under-presentation of protected groups in the workforce.	To what extent are all learners provided with opportunities to explore a wide range of learner pathways and careers that are not narrowed by stereotypes or unconscious bias?
Mandatory equalities training is offered to and completed by all staff and partners delivering vocational education experiences.	Have careers advisors and guidance staff been offered professional learning in equalities and mitigating bias (unconscious and conscious)?

Criticality Guides

In this section there are guides for practitioners to develop criticality in curriculum development in their sector or in their curriculum area. The purpose of this document is not to tell help what to think but to develop critical thinking rooted in professionalism to ensure our children and young people experience **An Inclusive, Diverse and Decolonised Curriculum.**

Equalities and the Curriculum: reflective questions

HGIOS 2.2 'Our curriculum is grounded in our commitment to securing children's rights and wellbeing.'

In our diverse school communities, our aim is that all children and young people will experience a curriculum that:

- positively reflects their identities, languages, cultures and histories
- is delivered with cultural awareness and sensitivity, using high quality resources
- develops critical literacy

Suggested reflective questions to support discussion in in staff groups and faculties:

1. Do teaching resources - across all curricular areas - support this aim?
2. Do we intentionally represent multiple perspectives / worldviews on a topic?
3. Do we critically examine the resources we use to teach sensitive topics, especially topics which may have particular significance for and impact on individual learners or groups of learners? e.g. slavery, migration
4. When teaching about international issues, especially involving areas of conflict, do we approach this in an objective, balanced and sensitive manner, taking into account the background of all pupils in the school, including ethnicity, religion and possible connections with people in the relevant area of conflict?

Antiracist Critical Thinking Model

Model below developed by Nuzhat Uthmani – Glasgow video of Nuzhat explaining this model at this link: GCEducation Scotland Practitioner Network | (glowscotland.org.uk)

Geography - Framework for criticality and reflective questions (Shiv Das Boroughmuir HS)

Am I showing a **variety** of images and accounts pertaining to a place and/or issue presented in class?

Am I showing many **different aspects** and **perspectives** of a location and/or issue in my lessons?

What are **my own views** of the location I am teaching?

As a teacher what view of a location am I trying to portray to learners? Is it **balanced**?

Have I shown an **awareness** of the different **backgrounds** of learners in front of me?

Diversity

Misconceptions

Developing an **inclusive** Geography Curriculum

Up-to-date

Empathy

Critical thinking

Terminology

Decolonising

Am I using **up-to-date** information about issues/places (websites, Atlases, maps etc.) in class? Have I included **captions** under visuals in lessons?

How would the people living in the locations I teach **feel** about my lessons?

Are learners given the opportunity to **draw links** between the effects of **colonialism** and a location's development?

Am I encouraging **enquiry** and **critical thinking** on 'why' things are as they are' in relation to another location, map and/or issue?

Am I **evaluating** certain geographical terminology such as 'developed/developing', 'slum' and 'tribe' with my pupils, especially in terms of **historical context**?

Created by Shiv Das in collaboration with Decolonising Geography group . For more info- https://decolonisegeography.com/
Photos sourced from https://www.pexels.com/

Decolonising Geography   https://geoteach.co.uk/decolonising-geography.html

Urban and Rural

- Am I drawing **explicit links** between the **effects of colonialism and the socio-economic makeup** and structure of an urban and a rural community?

- Have I evaluated terms such as **'slum' and 'tribe'** in terms of their historical use, and how they can be **offensive** to those people?

- Am I using **up-to-date** information about urban and rural areas (websites, videos Atlases, maps etc.) in class? These should be from reputable sources.

- Can I sympathise with the fact **economic and social inequalities** within some urban and rural communities are the product of **broader political and historical reasons?**

- Have I analysed and evaluated the **suitability of urban models**, such as the Burgess and Hoyt Model, in terms of contemporary urban areas?

- When teaching about far-away urban and rural communities , what are **my own views** of the location and is it balanced? Am I exposed to the many **different aspects** and **perspectives** of this location, and not just the issues + problems?

- When explaining points about urban and rural change, am I **applying generic generalised reasons?**

- Am I encouraging my **enquiry** and **critical thinking** skills on 'why' things are as they are' in terms of the makeup of urban and rural areas?

- I can understand the fact that some urban and remote, rural communities are impoverished through no fault of their own, and that we must be sensitive to their **individual situations.**

- When teaching topics like 'desertification' and 'rural land-degradation', can I relate to the fact **climate change** has **disproportionately** affected certain communities and locations?

Created by S.Das
Photos sourced from
https://www.pexels.com/

Population

- Am I **applying generic, generalised reasons** for changes in birth rate and life expectancy when interpreting population pyramids?

- Have I evaluated **both** and benefits and costs of an ageing and aged population?

- Are the case-studies I am studying exemplifying, for example, pro and anti-natalist policies **up to date, relevant and from reputable sources?**

- When explaining reasons for high/low life expectancy and birth rates, am I using **location-specific examples and appropriate wording** in my answers?

- I am appreciative of the fact that demographic indicators such as 'birth rate' and 'death rate' provide a **limited overview** of a location, and are just average figures.

- How would the people living in the locations I teach **feel** about my lessons?

- Am I understanding that the reasons for varying population density is **not just limited** to select human and physical factors?

Development

- Am I **applying generic, generalised reasons** for changes in development indicators?

- Do I understand the fact that simply **'ranking' or 'comparing'** countries according to a development indicator such as 'GDP per capita' does not provide a full and proper geographical overview?

- Am I **evaluating** certain geographical terminology such as **'developed/developing'** and **'LEDC/MEDC,'** especially in terms of **historical context, when** categorising information in the topic?

- When analysing and interpreting graphiacy such as maps, tables and graphs illustrating developmental data, am I aware of the fact that there are **communities of people** behind these statistics?

- Am I using **up-to-date** information about issues/places (websites, Atlases, maps etc.) in class?

- What are **my own views** of the location I am teaching? Are they **balanced**? Do they contain **misconceptions** I am willing to address?

- Are learners given the opportunity to **draw links** between the effects of **colonialism** and a location's development?

- How would the people living in the locations I teach **feel** about the lessons?

- Do I understand that the term 'development' is more than just standard of living, and a **multidimension, holistic** concept that changes over time.

- Can I empathise with the fact that the effects of Climate Change are **disproportionally** more negative on the development of more vulnerable regions?

- Can I understand the fact that some regions of the planet remain less 'developed' because of neo-colonial practices, such as **unfair systems of debt and unethical resource extraction?**
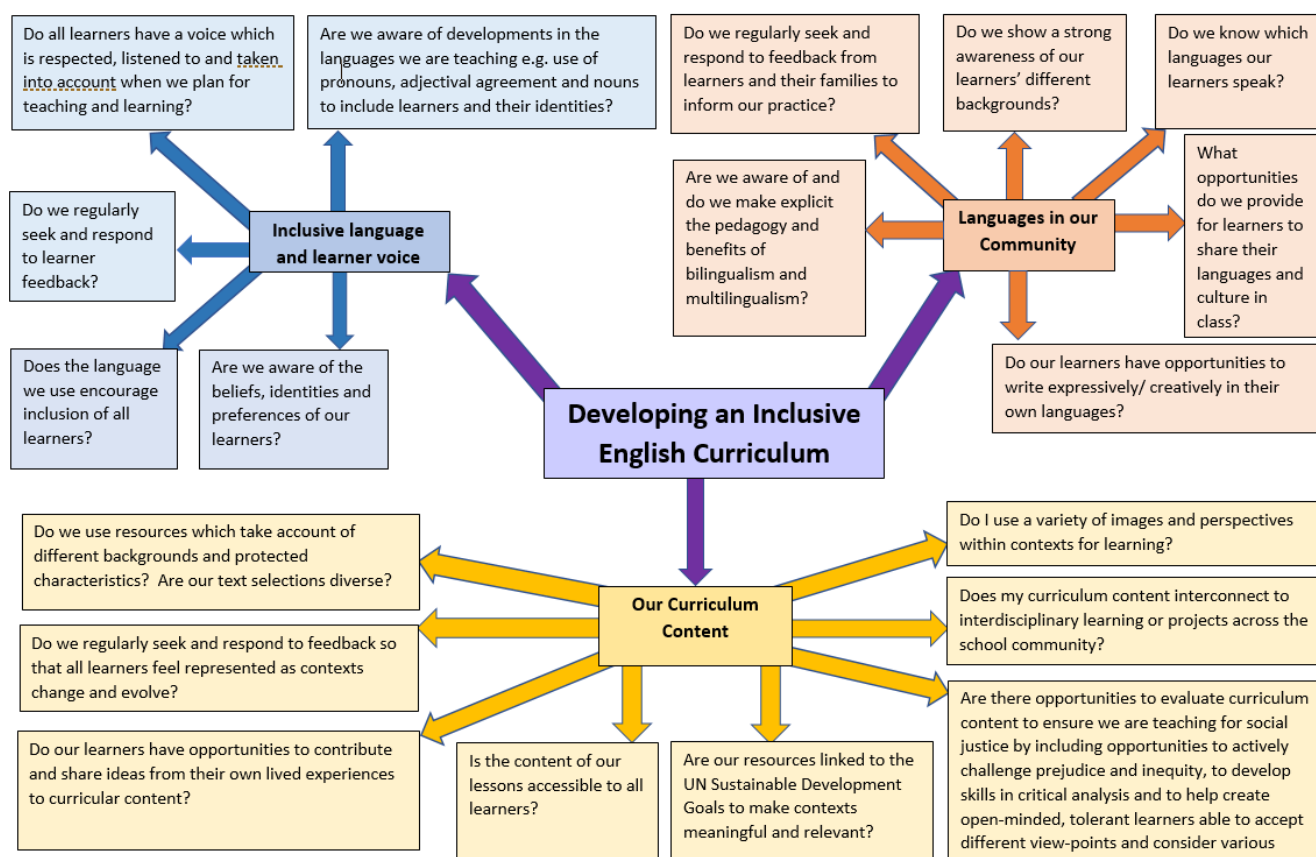
Created by S.Das
Photos sourced from
https://www.pexels.com/

Are our libraries diverse and inclusive? From CEC Librarians' Network

IS YOUR SCHOOL LIBRARY DIVERSE AND INCLUSIVE?

- Have you undertaken an audit of the existing collection to identify gaps?

- Have you taken steps to close identified gaps within the collection and are actively engaged in closing those gaps?

- Have you consulted with young people, ensuring that they see themselves represented in the collection?

- Have you considered diversifying the current classification system in use in the library? Edinburgh School Librarians are working on a more nuanced version of Dewey during Summer 2022.

- Audit signage and displays

- Do your displays reflect your audited collection and the school community?

- Do you have access to booklists for all protected characteristics for transition, BGE and senior phase?

- Are your library events diverse, with a range of authors and celebrations, reflecting your school community?

Developing an Inclusive English Curriculum   From CEC English Teacher Network

Inclusive language and learner voice

- Do all learners have a voice which is respected, listened to and taken into account when we plan for teaching and learning?
- Are we aware of developments in the languages we are teaching e.g. use of pronouns, adjectival agreement and nouns to include learners and their identities?
- Do we regularly seek and respond to learner feedback?
- Does the language we use encourage inclusion of all learners?
- Are we aware of the beliefs, identities and preferences of our learners?

Languages in our Community

- Do we regularly seek and respond to feedback from learners and their families to inform our practice?
- Do we show a strong awareness of our learners' different backgrounds?
- Do we know which languages our learners speak?
- Are we aware of and do we make explicit the pedagogy and benefits of bilingualism and multilingualism?
- What opportunities do we provide for learners to share their languages and culture in class?
- Do our learners have opportunities to write expressively/ creatively in their own languages?

Developing an Inclusive English Curriculum

Our Curriculum Content

- Do we use resources which take account of different backgrounds and protected characteristics? Are our text selections diverse?
- Do I use a variety of images and perspectives within contexts for learning?
- Do we regularly seek and respond to feedback so that all learners feel represented as contexts change and evolve?
- Does my curriculum content interconnect to interdisciplinary learning or projects across the school community?
- Do our learners have opportunities to contribute and share ideas from their own lived experiences to curricular content?
- Is the content of our lessons accessible to all learners?
- Are our resources linked to the UN Sustainable Development Goals to make contexts meaningful and relevant?
- Are there opportunities to evaluate curriculum content to ensure we are teaching for social justice by including opportunities to actively challenge prejudice and inequity, to develop skills in critical analysis and to help create open-minded, tolerant learners able to accept different view-points and consider various

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Developing an Inclusive, Diverse and Decolonised History Curriculum   From CEC History Teacher Network

- Are the pasts of **all students** we teach represented in this lesson?
- When we include the work of historians and other 'authority' figures do we draw on work from a diverse and **representative of a range of people**?
- Does this lesson help students to understand why some past topics are still **highly emotional and sensitive** for some groups of people?
- Does this lesson show there have always been **less visible groups**, such as LGBT+ people and people with disabilities in society?
- Does this lesson portray that **50% of people** in the past were women?
- Does this lesson challenge a learner's **Misconceptions, Assumptions, or Bias** in relation to underrepresented groups and the past?
- Does this lesson include examples or opportunities to feature a diversity of **Gender, Sex, Disability, Sexuality, Race, or Culture**

Scotland

- What narrative does this lesson offer to explain the growth and development of Scotland today?
- Does this lesson portray the people of Scotland as a homogenous group?
- Are nationalist sentiments and ideas addressed or removed appropriately to convey the past as experienced by a diverse Scotland?
- Does this lesson account for the varied nationalities that have existed in Scotland for hundreds of years?
- Does this lesson portray the reasons for Scottish immigration and emigration appropriately?
- How do we refer to those who have made Scotland their home and why?

Britain

- Are the pasts of the diverse people of modern Britain represented in this lesson?
- Does this lesson portray that black people and people of colour have lived in Britain since very ancient times?
- Does this lesson explore power relations between groups within Britain, or groups under British influence?
- Does this lesson consider how Britain is portrayed in a wider context, and how it affected a world out with its own borders?
- Does the lesson establish an understanding that the technological, financial and political influences that Britain held over other peoples does not equate to superiority?

European and World

- Does this lesson use visuals which show the diversity of people who were in the past and respect their dignity?
- Does this lesson use resources in a past vernacular? Has the language been considered and does it now respect the dignity of those represented?
- Does the lesson use materials which are transnational, taking a multi-perspective approach and avoiding inappropriate Brito-centrism/Euro-centrism?
- Do the resources in this lesson portray resistance to colonialism as 'saviourism'?
- How does this lesson discuss resistance to power structures? Do we celebrate it, or do we suggest there was a fear of it? Is there a bias?

Is this science lesson diverse and inclusive?

Use the following prompts to critically **reflect** on the diversity and inclusivity of a lesson or resource.

This is not a checklist – a lesson cannot cover all of the following but reflecting on the lesson may highlight opportunities!

DIVERSE

Does the lesson include examples or opportunities to feature a diversity of...

Race   Disability   Sexuality   Gender   Sex   Culture

CHALLENGE

Does this lesson challenge a learner's...

Misconceptions   Assumptions   Bias

... in relation to underrepresented groups?

GLOBAL

Does this lesson build a global perspective and not frame our own lived experience as normal?

Does this lesson promote that science is a global community?

Does this lesson feature examples of scientific contributions that are not European or American?

Are learners given the opportunity to make links between the effects of colonialism and science?

Does this lesson consider the lasting impact of prejudice on the scientific community?

EMPATHY

Does this lesson allow students to develop an understanding of the lived experience of individuals who are different from themselves?

Does this lesson encourage students to challenge injustice and inequality?

LANGUAGE

Is the language used in this lesson inclusive?

Is the scientific language used in this lesson used correctly and sensitivity?
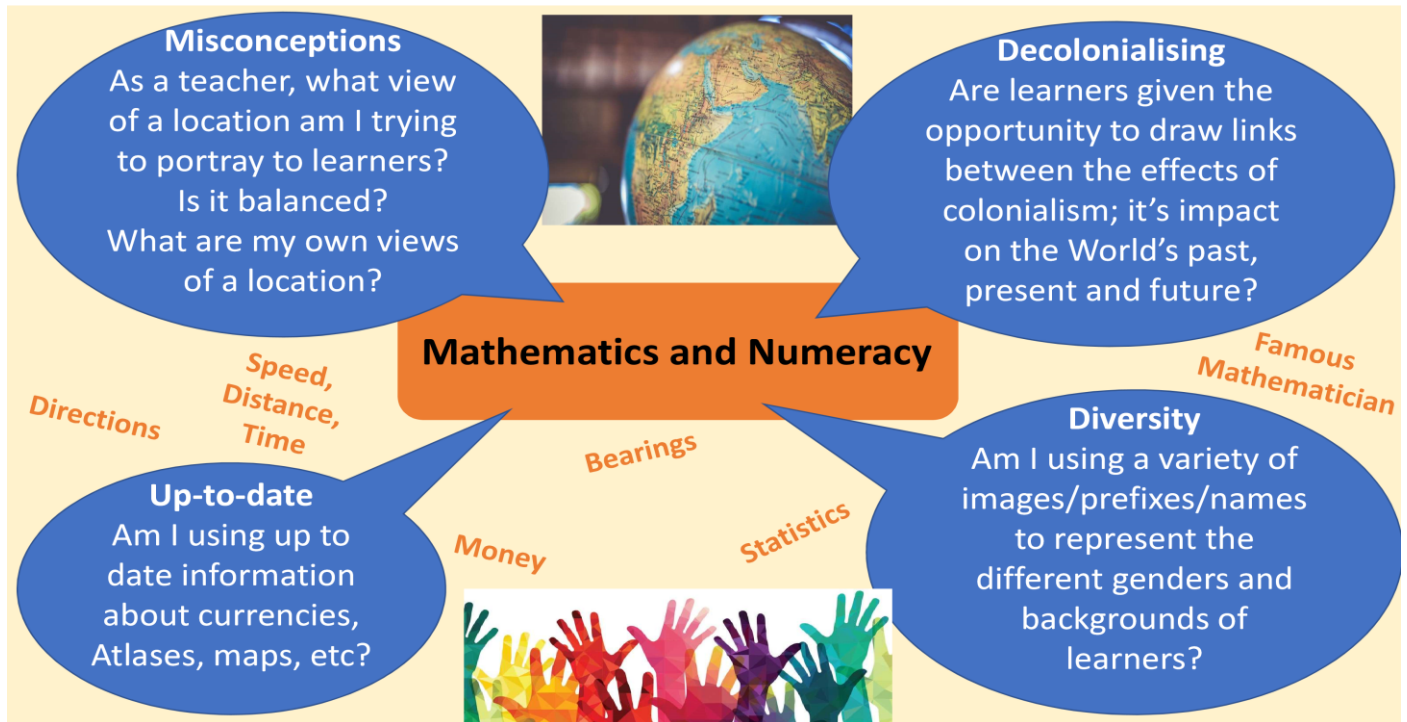
e.g., Normal   Disabled   Impaired   Gender   Sex

CURRENT
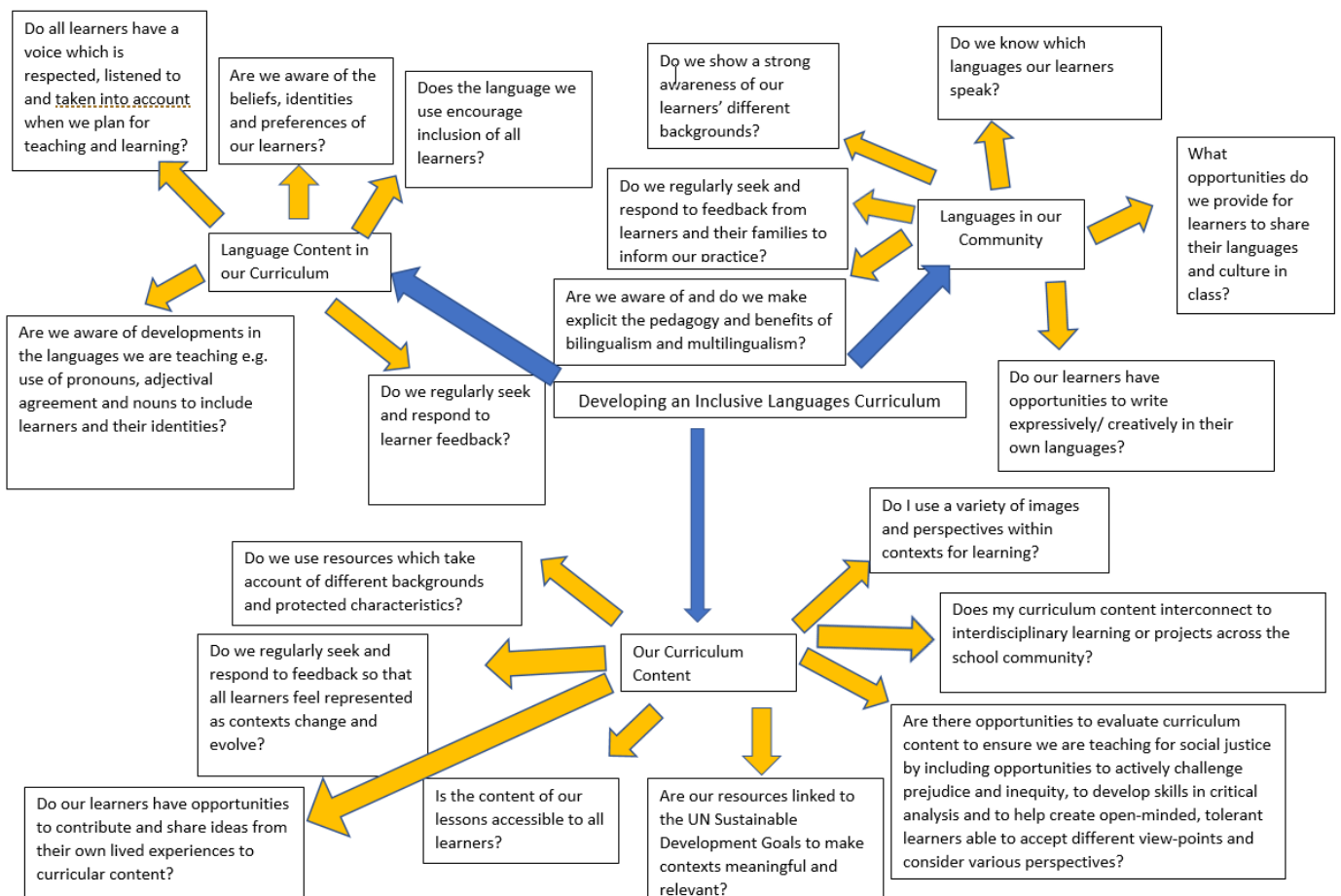
Is the content of this lesson in line with current scientific understanding?

Are resources used inclusive and in line with current expectations of equality and inclusion? i.e., textbooks, videos etc.

Mathematics and Numeracy   From CEC Mathematics Teacher Network

Misconceptions
As a teacher, what view of a location am I trying to portray to learners? Is it balanced? What are my own views of a location?

Decolonialising
Are learners given the opportunity to draw links between the effects of colonialism; it's impact on the World's past, present and future?

Mathematics and Numeracy

Directions

Speed, Distance, Time

Bearings

Money

Statistics

Famous Mathematician

Up-to-date
Am I using up to date information about currencies, Atlases, maps, etc?

Diversity
Am I using a variety of images/prefixes/names to represent the different genders and backgrounds of learners?

Modern Languages   From CEC ML Teacher Network

Do all learners have a voice which is respected, listened to and taken into account when we plan for teaching and learning?

Are we aware of the beliefs, identities and preferences of our learners?

Does the language we use encourage inclusion of all learners?

Do we show a strong awareness of our learners' different backgrounds?

Do we know which languages our learners speak?

Do we regularly seek and respond to feedback from learners and their families to inform our practice?

Languages in our Community

What opportunities do we provide for learners to share their languages and culture in class?

Language Content in our Curriculum

Are we aware of and do we make explicit the pedagogy and benefits of bilingualism and multilingualism?

Are we aware of developments in the languages we are teaching e.g. use of pronouns, adjectival agreement and nouns to include learners and their identities?

Do we regularly seek and respond to learner feedback?

Developing an Inclusive Languages Curriculum

Do our learners have opportunities to write expressively/ creatively in their own languages?

Do we use resources which take account of different backgrounds and protected characteristics?

Do I use a variety of images and perspectives within contexts for learning?

Does my curriculum content interconnect to interdisciplinary learning or projects across the school community?

Do we regularly seek and respond to feedback so that all learners feel represented as contexts change and evolve?

Our Curriculum Content

Are there opportunities to evaluate curriculum content to ensure we are teaching for social justice by including opportunities to actively challenge prejudice and inequity, to develop skills in critical analysis and to help create open-minded, tolerant learners able to accept different view-points and consider various perspectives?

Do our learners have opportunities to contribute and share ideas from their own lived experiences to curricular content?

Is the content of our lessons accessible to all learners?

Are our resources linked to the UN Sustainable Development Goals to make contexts meaningful and relevant?

Challenge Question 1: How do our young people feel?

1. **Do all our young people feel included and represented?**
   - When we talk about musicians and composers, do we draw on work from a diverse and representative range of people?
   - Does our curriculum help students to understand why some past topics are still highly emotional and sensitive for some groups of people?
   - Is the music of all pupils we teach reflected in the curriculum?
   - Do we facilitate student-led learning that draws upon student knowledge and experience?

Challenge Question 2: What can they see and hear?

2. **Are we being critical of the quality of resources we are using?**
   - Does our curriculum allow pupils to experience a wide range of music?
   - Are our materials transnational, taking a multi-perspective approach and avoiding inappropriate Brito-centrism/Euro-centrism?
   - Are our examples of audio and visuals of a high quality and fully representative of the people and cultures we are trying to teach about?
   - Do our materials reflect up-to-date examples?
   - Have we provided a context for why the most famous western composers are male and white? Where possible, can we provide alternative examples from a more diverse background?
   - When we use visuals do they show the diversity of people who were in the past and respect their dignity?

Challenge Question 3: How do we influence this experience?

3. **Are we self-aware?**
   - Are we aware of the bias we bring to the classroom? We will also have expertise in different areas, how can we share this with others?
   - Do we have confidence to promote other music and musicians from other cultures – what can we do to improve this?
   - Are we confident in the language we use when addressing issues surrounding diversity? (pronouncing composers' names, names of pieces, providing context)
   - Do we give young people the opportunity to form their own opinions about a range of different musical styles?

Challenge Question 4: What impact does all of the above have on the young people in our classrooms?

4. **When students have finished learning our Music curriculum, every young person will:**
   - Have an appreciation of a range of music and cultures
   - Know that not all composers are white men - composers can come from all backgrounds and situations (age, race, gender, ethnicity, disability, religion or belief)
   - Have the confidence to pursue music in their own lives and be the best they can be

Have been exposed to a variety of musicians from a range of backgrounds and situations and feel empowered and inspired to pursue a career in music, should they choose

EQUALITY AND DIVERSITY

What you can do

Read your employer's policies on equality and diversity (and other linked policies) and ask yourself:

- What are my beliefs and how am I managing them? How do I judge people?
- Do I know who to talk to and what I should do when I have questions about equality and diversity?
- Do I reflect on the opportunities I offer to others – do I demonstrate commitment to equal access to all?
- Do I model inclusive behaviour, welcoming the opinion and comments from all without showing bias?
- Do I know my learners, colleagues and context well and do I consider and respond to their cultural and/or religious norms, and their physical and emotional needs?
- How can I find out more about how individuals define their identities and to what extent they wish others to know about these?
- Am I aware of my own biases and unconscious influences, and do I challenge these in my interactions, to ensure equality for all? Do I have the courage to professionally challenge bias demonstrated by others? Do I make professional judgements free from bias?
- Can I recognise racist behaviours in everyday social interactions (everyday racism), and know how to respond to and oppose them (racial literacy)?

- Do I understand and recognise the language of discrimination and know how to respond to verbal abuse aimed at me or others?
- How would I respond to discrimination, harassment or victimisation directed to myself or another?
- Am I keeping myself up to date with the correct language when referring to people with protected characteristics and if not, where can I seek further information?
- How do I overcome any language, learning or physical barriers that might disadvantage others in fully engaging with their learning or as part of our learning community?
- Have I accessed continuous professional learning to improve my practice and to develop more effective approaches towards supporting and addressing the wider agenda of equality and diversity?
- If I identify as part of a minority community, have I acknowledged and considered how my positionality and identity could influence, shape and support the thinking of others if I choose to be a visible role model in my context? Do I feel safe and supported enough myself to support, encourage and reassure learners, parents and others who may feel isolated, challenged or not recognised and valued?
- How do I play my part in enacting workplace policies to ensure visiting students, probationer teachers and any new members of staff are not subjected to discrimination, harassment or victimisation?

<u>Terminology - The language with which to name it</u>

<u>Racial Literacy</u>

"There's this anxiety over saying the wrong thing," says Deandre Miles-Hercules, a PhD linguistics student who focuses on sociocultural linguistic research on race, gender, and sexuality. *"And so instead of maybe doing a little research, understanding the history and the different semantic valences of a particular term to decide for yourself, or to understand the appropriateness of a use in a particular context, people generally go, 'Tell me the word, and I will use the word.' They're not interested in learning things about the history of the term, or the context in which it's appropriate."*

"People tune in to this, 'What is the word? Do I call you African American? Do I call you Black? What is the word that people are preferring these days? I know I can't call you Ne… anymore! So just tell me the word so I can use it and we can go on from there,'" they say. "But that lacks in nuance. And that lack of nuance is a violence."

The world and its societies are constantly evolving and changing through ideas, language and knowledge. We can't always know everything but we can try to learn as much as possible to understand our own actions as well as the impact of those actions in order to learn how to have a positive impact on our pupils and colleagues, not just a neutral stance. The aim of this glossary is to give all teachers and anyone else who may find it useful, an introduction to this.

Why do we need to develop racial literacy? (Prof Rowena Arshad)

-**Being engaged with diversity issues** is not just about values, character or morality– Having the knowledge, awareness, skills and dispositions to talk about race and racism is a professional competence

-**Without basic equalities literacies** as educators, we are **short-changing our pupils** in preparing them to have knowledge and skills for everyday life (work, civic contribution etc)

-**Race-evasive educators** will engage in unconscious bias, in acts of racial prejudice, discrimination and micro-aggressions which **are damaging** but due to the lack of awareness, they may not know they are doing so

-**Impacts on practice in so many ways**: ethos of the classroom, choice of what and how we teach, success, failure, wellbeing of our pupils etc etc..

Fact! We can be quite worried about what is the correct language to use, not wanting to offend people and get it wrong.

Here is what Prof Rowena Arshad said: "Colleagues, you are going to get it wrong, so just don't worry about that, Ok… Your focus should be on how you can use the curriculum to educate and for your young people to act against racism and to be anti-racist. The language bit you are going to get wrong. Just learn to apologise, I have had to, and I still get it wrong so please don't get side-tracked on that one to the point of inactivity."

Building Racial Literacy Programme presentation

Ally	Someone who makes the commitment and effort to recognise their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways. Allies commit to reducing their own complicity or collusion in oppression of those groups and invest in strengthening their own knowledge and awareness of oppression.
Anti-black	Anti-Blackness as being a two-part formation that both voids Blackness of value, while systematically marginalising Black people and their issues. The first form of anti-Blackness is overt racism. Beneath this anti-Black racism is the covert structural and systemic racism which categorically predetermines the socioeconomic status of Blacks in this country. The structure is held in place by anti-Black policies, institutions, and ideologies. The second form of anti-Blackness is the unethical disregard for anti-Black institutions and policies. This disregard is the product of class, race, and/or gender privilege certain individuals experience due to anti-Black institutions and policies. This form of anti-Blackness is protected by the first form of overt racism.
Anti-Muslim racism/ Islamophobia	The All-Party Parliamentary Group (APPG) on British Muslims inquiry to establish a working definition of Islamophobia notes that 'Islamophobia is rooted in racism and is a type of racism that targets expressions of Muslimness or perceived Muslimness' (APPG, 2017: 11). This definition is endorsed by all political parties in the Scottish Parliament. The Runnymede Trust clarifies that 'Islamophobia is anti-Muslim racism' (Elahi & Khan, 2017: 1) and offers a longer version that uses the United Nations' definition of racism: Islamophobia is any distinction, exclusion, or restriction towards, or preference against, Muslims (or those perceived to be Muslims) that has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.
Anti-racism	Anti-Racism is defined as the work of actively opposing racism by advocating for changes in political, economic, and social life. Anti-racism tends to be an individualised approach, and set up in opposition to individual racist behaviours and impacts
Anti-racist	An anti-racist is someone who is supporting an anti-racist policy through their actions or expressing anti-racist ideas. This includes the expression of ideas that racial groups are equals and do not need developing and supporting policies that reduce racial inequity.
Antisemitism	Antisemitism is the prejudice against or hatred of Jews, and can take the form of physical attacks, the expression of negative stereotypes or the promotion of hostility against Jewish people. The International Holocaust Remembrance Alliance (IHRA) definition of antisemitism was adopted by the Scottish Government in June 2017, there are however other definitions. **Antisemitism can manifest as:** • Celebration, denial, trivialisation or revision of the Holocaust • Anti-Jewish conspiracy theories about 'Jewish control' over politics, the media or finance • Theological antisemitism • Crude stereotypes about Jewish physical appearance or relationship to money or power **Antisemitic behaviour might include:** • Racist abuse – including name-calling or Nazi gestures • Physical bullying – including violence or intimidation

	• Graffiti – on religious or personal property • Exclusion by peers
Asian	Strictly, this label applies to anyone originating from the Asian continent. In practice, this term is used in the United Kingdom to mean people with ancestry in the Indian subcontinent. In the United States, the term has broader meaning, but is mostly used to denote people of far Eastern origins, for example, Chinese, Japanese, and Filipinos. More specific terms should be used whenever possible.
Asylum seeker	An asylum-seeker is a person who has left their country and is seeking protection from persecution and serious human rights violations in another country, but who hasn't yet been legally recognized as a refugee and is waiting to receive a decision on their asylum claim. Seeking asylum is a human right. This means everyone should be allowed to enter another country to seek asylum. Every year, around one million people seek asylum. National asylum systems are in place to determine who qualifies for international protection. However, during mass movements of refugees, usually as a result of conflict or violence, it is not always possible or necessary to conduct individual interviews with every asylum seeker who crosses a border. These groups are often called 'prima facie' refugees.
BAME	Black, Asian and minority ethnic. This term may push other ethnicities into one category other than white or black.
Bias	**Affinity Bias:** also known as similarity bias, is the tendency people have to connect with others who share similar interests, experiences and backgrounds. **Confirmation Bias:** is the inclination to draw conclusions about a situation or person based on your personal desires, beliefs and prejudices rather than on unbiased merit. **Attribution Bias:** is a phenomenon where you try to make sense of or judge a person's behavior based on prior observations and interactions you've had with that individual that make up your perception of them. **Conformity Bias:** is the tendency people have to act similar to the people around them regardless of their own personal beliefs or idiosyncrasies — also known as peer pressure. **The Halo Effect:** is the tendency people have to place another person on a pedestal after learning something impressive about them. **The Horns Effect:** is the tendency people have to view another person negatively after learning something unpleasant or negative about them. **The Contrast Effect:** is when you compare two or more things that you have come into contact with — either simultaneously or one-after-another — causing you to exaggerate the performance of one in contrast to the other. **Gender Bias:** is the tendency to prefer one gender over another gender. **Ageism:** in the workplace is the tendency to have negative feelings about another person based on their age. **Name Bias:** is the tendency people have to judge and prefer people with certain types of names — typically names that are of Anglo origin. **Beauty Bias:** is a social behavior where people believe that attractive people are more successful, competent and qualified. **Height Bias:** or heightism is the tendency to judge a person who is significantly shorter or taller than the socially-accepted human height.
B(I)POC	Black (indigenous), and people of colour
Black	heterogeneous group of people who have African or Caribbean ancestry and who may experience anti-black racism.
Black Lives Matter	Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation of

	Black folks' humanity, our contributions to this society, and our resilience in the face of deadly oppression.
BME	stands for Black and Minority Ethnic and it includes people who might face discrimination on the basis of ethnicity, language, religion, tradition and cultural practices.
Colonialism	the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically.
Coloniality	Coloniality refers to long-standing patterns of power that emerged as a result of colonialism, but that define culture, labour, intersubjectivity relations, and knowledge production well beyond the strict limits of colonial administrations. Thus, coloniality survives colonialism. It is maintained alive in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of peoples, in aspirations of self, and so many other aspects of our modern experience.
Colonisation	Colonisation can be defined as some form of invasion, dispossession and subjugation of a people. The invasion need not be military; it can begin—or continue—as geographical intrusion in the form of agricultural, urban or industrial encroachments. The result of such incursion is the dispossession of vast amounts of lands from the original inhabitants. This is often legalised after the fact. The long-term result of such massive dispossession is institutionalised inequality. The coloniser/colonised relationship is by nature an unequal one that benefits the coloniser at the expense of the colonised. Ongoing and legacy colonialism impact power relations in most of the world today. For example, white supremacy as a philosophy was developed largely to justify European colonial exploitation of the Global South (including enslaving African peoples, extracting resources from much of Asia and Latin America, and enshrining cultural norms of whiteness as desirable both in colonising and coloniser nations).
Culture/Cultural	Everyone has a 'culture' as a result of their lives and experiences. It includes all those factors that have contributed to these experiences. It is not just the 'high days' and festivals but also the minutiae of everyday life. Elements of culture may include factors such as language, social class, religious beliefs and practices, 'traditions', dress and food. No culture is superior or inferior to another.
Cultural White Privilege	A set of dominant cultural assumptions about what is good, normal or appropriate that reflects Western European white world views and dismisses or demonises other world views.
Decolonisation	Decolonisation may be defined as the active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonised nation's own indigenous culture. This process occurs politically and also applies to personal and societal psychic, cultural, political, agricultural, and educational deconstruction of colonial oppression.
Discrimination	The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.
Emigrant	Someone who has moved from a certain country: "He emigrated from Australia".
Ethnicity/Ethnic	Refers to an individual's identification with a group sharing some or all of the same *culture*, lifestyle, language, religion, nationality, geographical region and history. Every person has an ethnicity. Concepts of 'ethnic food', 'ethnic dress' and 'ethnic books' are therefore nonsense.
Ethnocentrism	is the process of viewing or interpreting the world from the perspective of a particular ethnic group.
Eurocentrism	A worldview that ignores or undervalues non-European societies as inferior to Western. It ignores or undervalues what Asians or Africans do within their own societies or sees the histories of non-European societies simply in European terms, or as part of the expansion of Europe's 'civilizing influence. 'It is surprisingly widespread, and the majority of people who hold this worldview either do not

	realize they hold it, and/or genuinely do not realise that there is a non-Eurocentric perspective.
	Eurocentrism as a Microaggression:
	◦Eurocentrism is a microaggression because it marginalises and 'otherises' pupils of colour.
	◦It ignores or downplays the contributions of people of colour in the world, and gives the impression that whiteness is supreme and central.
	◦It limits the expectations and aspirations of pupils of colour—particularly black pupils.
	◦Eurocentrism essentially maintains white supremacy
	Eurocentrism examples in Schools:
	◦Overwhelmingly white authors explored in English literature studies
	◦Emphasis on tragedies happening within or to Western societies, but not those in non-Western nations or perpetrated by Western societies against non-Western societies
	◦Focus primarily on contributions of white people and white societies throughout history
	◦Largely excluding people of colour from British history
	◦Rules and dress code, for example earrings allowed, but nose rings (which are more popular in Indian culture) are not
Everyday Racism	A term coined by Dutch sociologist Philomena Essed (1991) to express the recurrent, systematic, and familiar practices within society which act to the disadvantage ethnic minorities. Rather than the exceptional incidents of racism—such as a racist attack—everyday racism describes the normal practices (hence 'everyday') which permeate society and disadvantage ethnic minorities. Such practices infiltrate organizational life and become seen as normal by organizational members.
Expat	Another term for someone who has immigrated to another country but with a more favourable connotation.
'Good immigrant' V 'bad immigrant'	'Good immigrant': Someone who is University educated, exposed to western media and is aware of western culture, probably speaks fluent English, middle class and works in a typically white-collar job.
	'Bad immigrant': May only have high school level education, lacking fluent English skills, lack of awareness or engagement in Western culture.
	The difference between a 'bad immigrant' and a 'good immigrant' may not always be outwardly stated however, we can see the difference especially when people are talked about in the media. An example of this may be asylum seekers entering the U.K. via the channel crossing, this is a dangerous crossing which can lead to injury and loss of life due in part to a lack of safety measures for people making this crossing. The media also often talks negatively about people making this crossing for example by talking about overcrowding, the lack of financial benefit the country makes due to accepting people, **false claims** about rise in crime and a lack of integration into society in the U.K. On the other hand a 'good immigrant' may move to the U.K. with a promising job offer in a prestigious or successful area of the job market e.g. I.T. This means these people have come through the 'right channels', an expensive and lengthy process, as well as paying tax and NI contributions. In doing this we categorise people who have emigrated to U.K and place their value on what they can do for us as opposed to considering why people may want or need to emigrate. We do not often see this with immigrants, refugees and asylum seekers who are white.
Gypsy Roma Traveller (GRT)	A heterogeneous group of minority ethnic people with a heritage of nomadic lifestyles and unique languages. 'Gypsy' has been and is still used in a derogatory manner and used to discriminate against and oppress Roma travellers, so use this term with thought and care.

Immigrant	Someone who has moved to a country other than their own: "She immigrated to Scotland".
Institutional Racism	Racism that operates through the policies, procedures and practices of the institutions in our society, such as education, the job market, the housing market, the media, healthcare and the criminal justice system.
Institutional White Privilege	Policies, practices and behaviours of institutions—such as schools, banks, non-profits or the judiciary systems—that have the effect of maintaining or increasing accumulated advantages for those groups currently defined as white and maintaining or increasing disadvantages for those racial or ethnic groups not defined as white. The ability of institutions to survive and thrive even when their policies, practices and behaviours maintain, expand or fail to redress accumulated disadvantages and/or inequitable outcomes for people of colour.
Intergenerational Racism/trauma	Intergenerational trauma (also referred to as transgenerational trauma and multigenerational trauma) refers to past trauma(s) that are passed down from generation to generation and exists across generations.
Internalised Racism	Internalized racism can be defined as "the individual inculcation of the racist stereotypes, values, images, and ideologies perpetuated by the White dominant society about one's racial group, leading to feelings of self-doubt, disgust, and disrespect for one's race and/or oneself" (Pyke, 2010, p. 553). This can show up in a number of ways, ranging from skin bleaching to policing one's own behaviour in order to defy a stereotype, "fit in," or not appear as "too much" of something that is not the "norm." It should also be noted that people of colour may oftentimes internalise racism, knowingly or unknowingly, usually as a survival mechanism.
Interpersonal Racism	Actions by **individuals** such as harassing, excluding, marginalising, discriminating, hating or committing acts of violence towards another group/individual based solely on race.
Interpersonal White Privilege	Behaviour between people that consciously or unconsciously reflects white superiority or entitlement.
Intersectionality	The term "intersectionality" was coined in 1989 by Kimberle Crenshaw, law professor and social theorist. The interconnected nature of social categorisations such as race, class, religion, ability, sexuality, ethnicity and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage. Through an awareness of intersectionality, we can better understand power and privilege and the different experiences people have within a society. Markers of identity, like race or sexuality, don't just exist separately, but they all overlap or interconnect when it comes to oppression and power. **For example,** on average, women make less than men in the workplace. But, minority women make even less in the workplace. In this instance, their gender and ethnicity are interconnected in creating further disadvantages.
Irish Traveller	A heterogeneous group of minority ethnic people who have nomadic lifestyles who originated from Ireland.
Nationality	A term that refers to the country someone has a legal right to live in as stated on passports. This may be where someone is born, got a visa in or has nationality due to birth right.
ME	Minority ethnic
Microaggressions	Brief actions and statements, whether intentional or not, that show discrimination and bias. A term used for commonplace daily verbal, behavioural or environmental slights, whether intentional or unintentional, that communicate hostile, derogatory, or negative attitudes toward stigmatised or culturally marginalised groups. **(micro-insults, micro-invalidations, micro-assaults)**
Model minority	A model minority is a minority demographic (whether based on ethnicity, race or religion) whose members are perceived as achieving a higher degree of socioeconomic success than the population average, thus serving as a reference

	group to outgroups. This success is typically measured relatively by educational attainment; representation in managerial and professional occupations; and household income, along with other socioeconomic indicators such as low criminality and high family/marital stability. The concept of model minority is primarily associated with the culture of the United States, though many European countries have concepts of classism that stereotype ethnic groups in a similar manner.
Oppression	The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Rita Hardiman and Bailey Jackson state that oppression exists when the following 4 conditions are found: -the oppressor group has the power to define reality for themselves and others -the target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them) -genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going, and -members of both the oppressor and target groups are socialised to play their roles as normal and correct. Oppression = Power + Prejudice.
People of colour (PoC)	A broad term referring to people of different races who are not white. This term has become very popular recently. Racial justice advocates have been using the term "people of colour" (not to be confused with the pejorative "coloured people") since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While "people of colour" can be a politically useful term and describes people with their own attributes (as opposed to what they are not, e.g., "non-White"), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience. In this way it can be misused, for example, when talking about an issue that only effects a certain race of people the term could be misleading.
Political Blackness	Umbrella term used to refer to all the people who are likely to experience racial discrimination based on skin colour.
Prejudice	Prejudices are the preconceived notions and ideas we have about certain groups of people. Largely based on stereotypes as well as what we see and hear from people. When using this in reference to race, prejudice usually comes out against a specific person or people based on physical features or skin colour. Anyone can be prejudiced towards anyone else.
Privilege	Privilege operates on personal, interpersonal, cultural, and institutional levels and gives advantages, favors, and benefits to members of dominant groups at the expense of members of target groups. Invisible to those who have it. Awarded to those in dominant groups whether they want it or not e.g. able bodied, class, age, gender. Privilege is not used in the traditional sense of growing up wealthy but it is the absence of disadvantage based on society's perception of an individual. For example, white people will not being racially abused or are less likely to have prejudicial remarks shouted at them. Men do not have to be as concerned about assault and domestic violence. Cisgender women will always be perceived as 'women' and will not have their gender called into question, nor be as heavily scrutinised as a transgender woman might be.
Race	Not a biological reality, but a social construct and a system of categorisation invented by Europeans used to privilege some groups and exploit others. Generally based on skin colour and physical features. Rooted in history, fluid and constantly reinventing itself.
Race Averse	an inclination or tendency to avoid the topics of race and racism.
Race Conscious	When reframing the "colour-blind" narrative, you can introduce the term "race-consciousness." For example, when a colleague states that they "don't see race," a

	response you can use is, "I prefer to think of myself as race-conscious." You can go on to explain that to be race-conscious means to celebrate the things that make us unique. Race-consciousness also conveys that physical features such as skin colour can and do negatively impact the life opportunities of some individuals; and as educators concerned with equity, we have to see each other's unique qualities so we can acknowledge and address the inequality and injustice that has been perpetuated based on these differences.
Race related stress	Race-related stress refers to the psychological distress associated with experiences of racism. It is important to understand that you can experience race-related stress even if you were mistaken that a racist act occurred. Race-related stress reactions only require that a person believes that they were the victim of racism.
Racial Colour blindness	A colour-blind racial ideology can be defined as holding the belief that if the differences in race and ethnicity are ignored, then we can pretend that race and racism will cease to exist. This is further divided into two dimensions, colour evasion and power evasion. Colour evasion is the belief that people are not treated differently on the basis of their colour, while power evasion posits that systemic advantage based on colour has no influence on what people can accomplish, and accomplishments are instead based solely on one's own work performance.
Racial Literacy	Frances Winddance Twine defines racial literacy as 'a form of anti-racist training' with: -a recognition of racism as a contemporary, not just historical, problem -a consideration of intersectionality (the ways racism intersects with other factors such as class and gender) -understand that racial identity is a social construct -understanding the impact of whiteness -the development of language to discuss race, racism and anti-racism -the ability to decode race and racial micro-aggressions
Racial prejudice	Negative beliefs, perceptions, or attitudes towards one or more ethnic or racial groups.
Racial Trauma	Racial trauma is a form of race-based stress and the experience of repeated exposure to racism that has caused a person to develop negative mental health and physical health issues. Although racial trauma is similar to PTSD, racial trauma is unique because it involves ongoing individual and collective injuries and exposure to trauma on personal and systematic levels. **Some causes of racial trauma include:** Racism, harassment, profiling, stereotyping, microaggressions, violence in the media, discrimination. intergenerational trauma **The effects of racial trauma are similar to the symptoms of PTSD, which includes:** Hypervigilance to threat, flashbacks, nightmares, avoidance, suspiciousness, headaches, heart palpitations
Racism	Is when someone is discriminated against because of their race, the colour of their skin, nationality, ethnicity (includes culture, religion and language) or national origin. Racism = race prejudice + social and institutional power Racism = a system of advantage based on race Racism = a system of oppression based on race Racism = a white supremacy system Racism is different from racial prejudice, hatred, or discrimination. Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.
Racist	One who is supporting a racist policy through their actions or interaction or expressing a racist idea.
Racist Incident	is any incident which is perceived to be racist by the victim or any other person. *(The Stephen Lawrence Inquiry 1999, Recommendation 12)*
Refugee	Refugees are people who have fled war, violence, conflict or persecution and have crossed an international border to find safety in another country. They often have

	had to flee with little more than the clothes on their back, leaving behind homes, possessions, jobs and loved ones. Refugees are defined and protected in international law. The 1951 Refugee Convention is a key legal document and defines a refugee as: "someone who is unable or unwilling to return to their country of origin owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion."
Stereotype	A stereotype is a fixed, over generalized belief about a particular group or class of people. Stereotypes lead to social categorization, which is one of the reasons for prejudiced attitudes (i.e. "them" and "us" mentality) which leads to in-groups and out-groups.
Stereotype threat	Stereotype threat refers to an individual's fear that their actions or behaviors will support negative ideas about a group to which they belong. For instance, if an individual is worried that performing badly on a test will confirm people's negative beliefs about the intelligence of their race, gender, culture, ethnicity, or other forms of identity, they are experiencing stereotype threat. The effects of stereotype threat are especially evident in the classroom, but they can also follow an individual into the workplace and throughout the rest of their lives. The term stereotype threat was first defined by researchers Steele and Aronson as "being at risk of confirming, as self-characteristic, a negative stereotype about one's group" (Steele et al., 1995).
Structural Racism	A specific type of racism embedded in the laws and regulations of a society which can become apparent in the following areas: criminal justice, employment, housing, health care, **education,** and political representation.
Structural White Privilege	A system of white domination that creates and maintains belief systems that make current racial advantages and disadvantages seem normal. The system includes powerful incentives for maintaining white privilege and its consequences, and powerful negative consequences for trying to interrupt white privilege or reduce its consequences in meaningful ways. The system includes internal and external manifestations at the individual, interpersonal, cultural and institutional levels.
Systemic Racism	The cumulative impact of personal, interpersonal, and institutional racism within society creates a system of structural racism. This can exist without any active acts of aggression or bigotry, simply through potentially unnoticed racist policies, unconscious/implicit biases, ignorance or misunderstandings.
Tokenism	Something that a person or organization does that seems to support or help a group of people who are treated unfairly in society, such as giving a member of that group an important or public position, but which is not meant to make changes that would help that group of people in a lasting way.
Tone Policing	Focusing on the tone in which a person has expressed a point of view or their experiences, rather than addressing the substance of the point itself.
Unconscious Bias	**(Hidden Bias / Implicit Bias / Implicit Prejudice)** Implicit or unconscious bias happens by our brains making incredibly quick judgments and assessments of people and situations without us realising. Our biases are influenced by our **background**, **cultural environment** and **personal experiences**. We may not even be aware of these views and opinions or be aware of their full impact and implications. Ibram X. Kendi talks about this with an analogy to rain. We are rained on with racist ideas without realising, even if we have an umbrella, it does not protect us from all unconscious bias because it is ingrained into our society, both in Scotland and worldwide. Having a bias (positive or negative) to a specific race or group of people which we are unaware of until we examine our own thought processes and consider in more detail some of the things we might see.
Vicarious Racism/trauma	Vicarious racism traditionally refers to experiencing racial discrimination indirectly through close contacts, such as family members and peers. Vicarious racism can be experienced by those who are not directly involved with the event, but who identify

	with the victims of racism generally on the basis of race. Age and gender could also be factors.
White	A heterogeneous group that tends to refer to a socially-constructed-identity based on skin colour.
White Centering	The centering of white people, white values, white norms and white feelings, over everyone else.
White Exceptionalism	When a person with white privilege believes that they are exempt from the effects, benefits, and conditioning of white supremacy and that therefore the need for antiracism education and action does not apply to them. 'I'm not racist. This doesn't apply to me.' 'Our school is an antiracist school. We don't have racism in this school.'
White Fragility	White fragility is a term that Dr. Robin DiAngelo coined to describe how white people react to issues of racism. White fragility refers to feelings and behaviors that occur when white people face racial stressors, discomfort and defensiveness when confronted by information about racial inequality and injustice. They may deny white superiority but live a segregated life without any concerns about the absence of people of colour. Many factors contribute to white fragility, and although it may not be racism, it supports a racist culture. By building racial stamina, however, white people can more openly and critically discuss issues surrounding race.
White Privilege	The inherent advantage in which white people are not negatively impacted by racism. White privilege does not imply economic privilege or that an individual's life has not been difficult, only that their skin tone is not the source of their difficulties.
White Saviourism	When people with white privilege take it upon themselves to 'save' BIPOC, believing (consciously or not) that white people are superior in capability.
White Supremacy	The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Colour and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of colour as worthless (worth less), immoral, bad, and inhuman and "undeserving." Drawing from critical race theory, the term "white supremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.
Xenophobia	A term used to describe prejudice and discrimination against people who are viewed as being foreign or from another country. In the book "No problem here" this is also referred to as "racialisation", and under the equality act is also under the umbrella of racism.

Assigned female at birth (AFAB)/ Assigned male at birth (AMAB): The sex category a person was given at birth. A function of their primary sex characteristics. The terms are more appropriate to use than problematic terms like biological male, female bodied etc.

Asexual person: A person who does not experience sexual attraction to others, the person may still experience romantic love and enjoy sex with others for bonding reasons. The person can have sexual feelings, just not sexual attraction. This is not the same as celibate which is when someone abstains from sex. Asexuality is a sexual orientation in the way that lesbian, gay and bisexuality is.

Bisexual person: A person who is sexually and/or romantically attached to people of more than one gender. A bisexual person does not necessarily experience equal or consistent levels of attraction to all genders.

Butch/Femme: Describes how people present in typically masculine or feminine ways respectively.

Cis: short form of cisgender.

Cisgender: A cisgender person is a person whose sense of personal identity and gender corresponds with their birth sex.

Dead name: A dead name is the name that a person was given at birth and is no longer the name used by that person. For example, the person may have changed their name by deed poll. A person is said to "dead name" another person when using that person's dead name, accidentally or deliberately.

Demi romantic: Demiromantic is a romantic orientation on the aromantic spectrum defined as someone who does not experience romantic attraction until they have formed a deep emotional connection with someone. This connection may be sexual, platonic, or another form/combination of forms, depending on the demiromantic individual.

Demi sexual: Demi sexuality is a sexual orientation characterized by only experiencing sexual attraction after making a strong emotional connection with a specific person.

Enby: Short form of non-binary.

Gay: Refers to people who are sexually and / or romantically attracted only to people of the same gender. It historically has been a term used for the male counterpart to the definition of lesbian (see below) but is also now more commonly used as an umbrella term across genders i.e. gay is to hetero as trans is to cis.

Gender binary: The commonly held belief in modern western society is that there are only two genders; female and male. This is known as the gender binary. People who do not subscribe to the gender binary believe that gender exists on a continuum, a spectrum from female to male with many/all gender possibilities existing between these two extremes.

Gender dysphoria: A medical diagnosis for the clinically significant distress trans people experience from the misalignment of the gender they identify in with the sex assigned to them at birth. Many trans people prefer the term gender incongruence to gender dysphoria. Not all transgender people experience incongruence or dysphoria.

Gender identity / sexual orientation: Gender identity and sexual orientation are sometimes confused and used interchangeably but they are distinctly different notions that refer to different aspects of a person's being. Gender identity is a person's experience of themselves in relation to gender. It describes how a person identifies within themselves. Sexual orientation describes the preferences that the person has towards other people in a sexual way. A person who identifies in a gender that differs from the sex they were assigned at birth is referred to as being transgender, genderfluid, gender queer or non-binary. A person who identifies in the same gender as the sex they

were assigned at birth is termed a cisgender person. A transgender person who is sexually attracted to a cisgender person identifying in the same gender is gay/lesbian. A transgender person who is sexually attracted to a cisgender person identifying in the binary opposite gender is heterosexual. Transgender people can also be bisexual, asexual, pansexual in the way that cisgender people can.

Gender fluid: A term used to describe the notion that a person's gender identity is not constant and can change, either over a long time or at different times in the same period of a person's life.

Gender incongruence: The core experience of transgender people in relation to physical, social and/or internal aspects of the binary gender they were assigned at birth.

Genderqueer: People who are gender non-conforming. For some people, genderqueer has a political association. For others it is a preferable term to non-binary, since gender is not binary and non-binary defines people in terms of what they are not rather than what they are.

Hetero normativity: The term hetero normative is used to refer to actions, views, practices and ideas that normalise, justify and / or subscribe to the singular belief system of heterosexuality as the accepted norm within a society.

History / Herstory/ Theirstory: Rather than use the term history exclusively within language and teaching, it is appropriate to broaden the term and the idea behind the term to recognise the diversity of human lived experience, thereby explicitly including the stories of cis and trans women and non-binary, intersex and genderqueer people.

Homosexual: This is a scientific term for same sex attraction but is an outdated term which is mostly considered offensive in everyday use.

Intersex: An intersex person is a person whose reproductive biology deviates from standard ideas of male and female. This can be hormonal, chromosomal or anatomical. For example, ambiguous genitalia, XXY chromosomes, androgen insensitivity.

Some intersex children are still subject to controversial normalising medical and surgical interventions. Intersex people in the UK are often assigned sex indeterminate at birth. The terms cis and trans do not neatly map to intersex experiences.

Lesbian: The term is used to describe women who are sexually and/or romantically attracted only to other women. People may assume that this applies only to AFAB women. However, transwomen, can also be lesbian.

LGBTQIA+ an umbrella term describing a diverse community everyone under the LGB and trans umbrellas plus people who identify as queer, questioning, intersex, asexual and other forms of identification.

Misgendering: addressing a person with the wrong pronouns (i.e. not the pronouns they use) is called misgendering. Mistakenly addressing a person with the wrong pronouns is not offensive and will probably not cause any upset or offence. In this situation, it is appropriate to acknowledge the mistake, apologise and move on in the conversation without making a fuss. Deliberately misgendering someone is highly likely to be distressing for the person who has been misgendered. This can be considered a micro aggression, a passive aggressive act on the part of the person doing the misgendering.

Misogyny: The hatred of, contempt of and/or prejudice towards women and/or girls. Misogyny can be manifested in numerous ways, including sex discrimination, hostility, male supremacist ideas, belittling of women, violence against women and sexual objectification of women.

Non-binary (also gender queer). A person who identifies outside of the gender binary. A non-binary person can lean towards either end of the gender spectrum or be anywhere along it.

Non-binary love: This concept refers to relationships that a person holds with others in relation to love. The concept is distinct from non-binary gender and the two shouldn't be confused. Love comes in many forms and can be expressed in many ways. Non-binary love recognises that not all of a person's needs can be or should be met through a single relationship with another person and that to live in a binary loving relationship can make people unhappy and place stress on people. An example of non-binary love in everyday life is one in which a person's sexual needs and desires are met though one or more relationships whilst the person's romantic, emotional, friendship and other needs are met through multiple other relationships.

Patriarchy: The social organization marked by the supremacy of the father in the clan or family, the legal dependence of wives and children, and the reckoning of descent and inheritance in the male line broadly: control by men of a disproportionately large share of power. The patriarchy refers to actions, views, practices and ideas built around these ideas and having the effect of oppression of women by men. Cisgender, transgender, non-binary and genderfluid people can be perpetrators or victims of the patriarchy according to their views or actions in relation to it and the views or actions of perpetrators toward them.

Person: A person is a human being. A person can be trans, non-binary, intersex, genderqueer, genderfluid, cisgender, hetero, lesbian, gay, bi, pan, demi, asexual, a-romantic etc.

Primary and Secondary Sexual Characteristics: Primary sexual characteristics in a person are their sexual organs, while secondary characteristics are the changes that occur in relation to the development of the organism. Primary sexual characteristics start to develop during the foetal development of an organism, whereas secondary sexual characteristics start to develop only around the pubertal age.

Preferred gender: Preferred gender refers to the gender that a person identifies in as opposed to the gender they were assigned at birth. The term is outdated and should not generally be used. Instead it is appropriate to say but a person's gender is that in which they identify rather than that which they prefer.

Pronouns: The pronouns we want people to use for ourselves are unique to us. Not everybody's appearance conforms to their gender and a person's pronouns should not be assumed. Many cisgender people are unfamiliar with the concept of pronouns being a person's choice and the significance of pronouns to trans and non-binary people. When addressing transgender, non-binary and genderqueer people it is appropriate to ask the person which pronouns they use. Each individual is unique in this respect but those identifying in the gender binary may typically use he / him (transmen) she/her (transwomen) and they/them (non-binary and genderqueer people).

Pansexual: The term pansexual refers to somebody who is sexually and / or romantically attracted to another person regardless of that person's gender.

Queer: The term queer was once used as a slur. It has since been reclaimed within the LGBTQIA+ community and is used positively within that community. The term is still used to cause offense by people outside of the LGBTQIA+ community.

Trans: Short form of transgender.

Transgender: A person who experiences incongruence with the gender they were assigned into. Note that it is an adjective, so it is correct to say a transgender person but it is not correct to say a transgender or that someone is transgendered.

Transition: The term transition, which applies to transgender people, refers to the process of developing congruence with one's gender. This may or may not involve surgery, hormone replacement therapy and changes to assist in being correctly identified through clothes, speech and other means. Transition replaces the term sex change, which is inappropriate in modern language and inaccurate since it represents only a subset of what is involved in transitioning. For example, a great many transgender people transition without undergoing surgery to change their primary sex characteristics. To say that a person used to be a man or used to be a woman is also inappropriate because it implies the gender the person identifies in has been created by the transition rather than revealed by it.

Transphobia: The term transphobia refers to a phobia towards trans people. People who are deliberately hateful toward trans people are transphobic. However, the language and attitudes of well-meaning people can also be transphobic and transphobia can occur through seemingly innocent, inappropriate and / or insensitive actions or references in conversation. This includes citing attitudes that are transphobic in ways. This is similar to how systemically racist views can be held by well-meaning seemingly non-racist people. Common examples of transphobic views are that transwomen are not real women, transwomen are sex offenders, transwomen are deceitful, transwomen place ciswomen at risk by using female public restrooms. Such views have been perpetrated through the media for decades and for this reason it can be argued that sections of the media perpetrate and normalise systemic transphobia within society.

Transmisogyny: The dislike of or prejudice towards transgender people.

Transsexual: This term generally refers to a transgender person who has medically transitioned, through surgery. The term is outdated and is generally not used in trans/non- binary communities, representing only a subset of the community and improperly focusing on physical sexual characteristics of a person as opposed to their gender. The equivalent in cis gender people would be to call them cis sexual - having primary sexual characteristics matching the gender they identify in.

Two spirit: Two spirit is a term used by indigenous Americans to describe the notion of having more than one gender.

Spectrum: the word used to describe the continuum of possibilities that exist in the gender that people identify in. The spectrum spans from the female binary to the male binary. A person may identify anywhere along the spectrum.

WSW / MSM: Women who have sex with Women; Men who have sex with men.

References, Links and Thanks

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Different kinds of bias - https://builtin.com/diversity-inclusion/unconscious-bias-examples

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Black Lives Matter - [Herstory - Black Lives Matter](#)

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