

# **SDEP ANTI-RACIST ACTION TOOLKIT FOR EDUCATIONAL PSYCHOLOGISTS**

If you would like to leave feedback on this framework, please either scan the QR code below or click the following link:

<https://forms.office.com/e/pjwhhKDZik>



# Contents

## 1 Introduction

- 1.1 Becoming Anti-Racist
- 1.3 Positionality statement
- 1.3 Key concepts
  - 1.3.1 Key concept 1. White Privilege
  - 1.3.2 Key concept 2. White Supremacy
  - 1.3.3 Key concept 3. White Fragility
  - 1.3.4 Key concept 4. White Silence
  - 1.3.5 Key concept 5. Racial Trauma
- 1.4 Consideration of language and intersectionality
- 1.4 How to use this toolkit

## 2 The Allies Framework

- 2.1 Acknowledge
- 2.2 Listen
- 2.3 Learn
- 2.4 Interrogate
- 2.5 Explore
  - 2.5.1 *Challenging your inaction*
- 2.6 Speak Up
  - 2.6.1 *“Speak up” Examples from GEPS*
  - 2.6.2 *“Speak Up” examples from REPS*

## 3 Appendices

Appendix 1. Historical roots of racism in Educational Psychology

Appendix 2. SDEP Racism Interrupters

# Introduction

## 1.1 Becoming Anti-Racist

*To be Anti-Racist is a radical choice in the face of history, requiring a radical reorientation of our consciousness... being an Anti-Racist requires persistent self-awareness, constant self-criticism, and regular self-examination"*

*(Ibrahim Kendi, 2019).*

Anti-Racism involves both confrontation of the biases we hold towards races and cultures different to our own and taking action to advocate, and actively engaging in change, which promotes racial equity in society. With the role of Educational Psychologists (EPs) being grounded in principles of inclusion and equity, Anti-Racist action is key to the work of EPs in Scotland.

Anti-Racist practice is enshrined in our HCPC standards, and the most recent update involves a significant expansion of the role of equality, diversity and inclusion to ensure that practice is inclusive for all service users. The [HCPC standards](#) places importance on recognising and understanding the impact of culture and race on the experiences of those we work with, understanding our own values and beliefs and taking action to ensure we actively challenge barriers to inclusion and social equality.

This toolkit aims to provide EPs with practical tools, resources and signposting to support Anti-Racist action. It is recognised that this toolkit will be accessed by EPs at differing stages of their Anti-Racist journey (see figure 1). With this in mind, the toolkit offers opportunities and tools for self-reflection and signposts resources to deepen your understanding of racism, ensuring resources created by Black and People of Colour (BPOC).



Figure 1: Becoming Anti-Racist

## 1.2 Positionality Statement & Lived Experiences

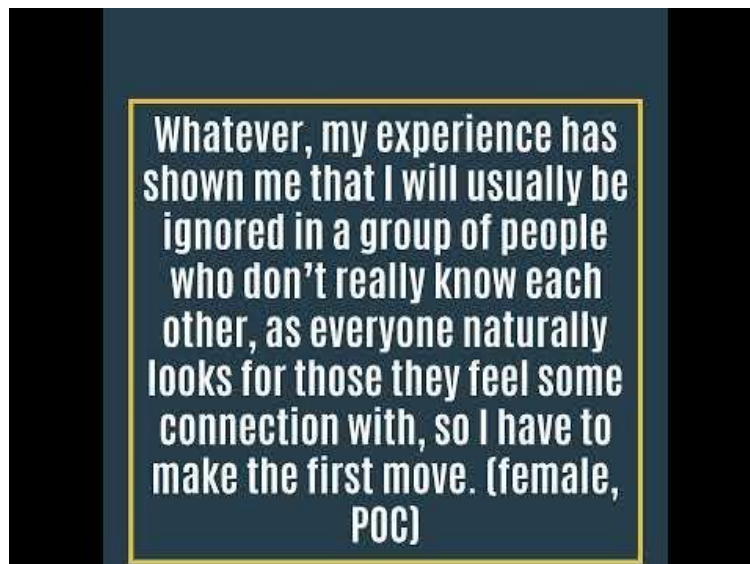
In developing this toolkit, we acknowledge that positionality matters in Anti-Racism work. This toolkit was developed by a working group of all white EPs formed from the SDEP Anti-Racist network. In recognising the limitations of our perspectives, we have sought feedback from EP colleagues of colour to help shape this resource and we remain committed to ongoing reflection, accountability, and striving to centre the voices and lived experiences of BPOC throughout our Anti-Racism work. Whilst this toolkit is designed predominantly to support white EPs to take Anti-Racist action, a next step in this work will be to extend the toolkit to support BPOC who may not always feel safe to take Anti-Racist action.

This work is grounded in Critical Race Theory (CRT), which recognises that racism is embedded in social systems and emphasises the importance of centring marginalised voices and lived experiences in efforts toward equity and justice. Although it is recognised that EPs may be at differing stages of their Anti-Racist journey, this toolkit is written with the understanding that racism exists and seeks to support reflection to confront and challenge biases held about races and cultures different to our own. Confrontation of our own biases is a key component of Anti-Racist action.

We are focussing on Anti-Racism because psychology has complex historical racist roots which cause harm to our colleagues of colour and impact the children and families of colour we work to support. See Appendix 1. Historical roots of racism in Educational Psychology.

**Some of the lived experiences of BPOC EP's in Scotland are shared in the video below:**

<https://youtu.be/fKV0CEi8Pk0?feature=shared>



It is important to recognise that to engage in Anti-Racist work, we must first understand what racism is and understand and accept how it perpetuates through our society and systems and impacts and oppresses BPOC. Whilst racism is often thought of as being explicit acts of violence, jokes or hate crime towards BPOC, we often neglect how racism perpetuates through interpersonal relationships and systems, as illustrated in figure 2. Often, more implicit forms of racism are not recognised and understood, such as microaggressions, colour-blindness, denial of white privilege and othering or exclusion of BPOC. With this in mind, this toolkit signposts to reading and resources to support understanding of the historic roots of racism, how it shows up in the present, and the role of white people in perpetuating it.

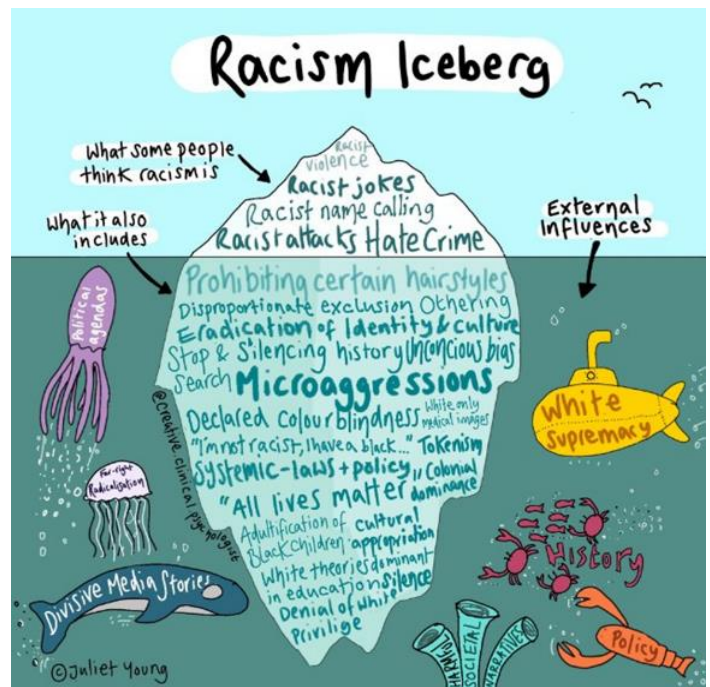


Figure 2: Racism Iceberg

## 1.3 Key concepts

Anti-Racist practice in educational psychology requires us to develop our self-awareness of personal biases that we hold about other ethnicities and cultures, and to challenge these. This process can feel confronting and can provoke feelings of discomfort and shame. Understanding the origins of these feelings can help us to persevere and sit with these feelings which we so often work hard to avoid. White privilege, white supremacy, white fragility, white silence and racial trauma are key concepts that inform this understanding, and we will provide a brief overview of these in this section.

### 1.3.1 Key concept 1. White privilege

Peggy McIntosh developed the term ‘white privilege’ in 1988, describing white privilege as:

*“...an invisible package of unearned assets that I can count on cashing in each day, but about which I was ‘meant’ to remain oblivious.”* (McIntosh, 1989)

The basic nature of white privilege is the freedom to be assured that no matter how many things make your life hard, other people’s perception of you (in racial terms) isn’t going to make it harder.

*“Racism is like a coin with two sides: on one side, it disadvantages some people (we tend to focus on this), and on the other side, it simultaneously benefits some people (easier to forget: white privilege)”.* (Anti-Racist educator blog)

The Anti-Racist educator blog highlights that our society encourages us to believe in meritocracy – everyone is equal and treated the same, so if we just try hard enough, there’s no reason why you shouldn’t succeed. It’s easy for us as education professionals to pick holes in this concept, if not dismantle it entirely, highlighting the impact of poverty, adverse experiences, developmental differences to name a few reasons why we know this doesn’t hold up. Racism also needs to be part of that discussion, but it so often is missed out or glossed over.

White privilege can become a barrier that prevents us from really seeing racism in its many different forms. In her 1989 paper ‘White privilege: Unpacking the invisible knapsack’, McIntosh sets out 50 examples of white privilege which we know as ‘The white privilege test’. The white privilege test is a tool to help us to see some of the structural racial inequalities that exist in the UK.

Understanding structural racism helps us to pay attention to the different ways that racism is perpetuated and integrated across different areas of life and how these work together to maintain a system that disadvantages and harms BPOC and creates advantages for people who are white. Instead of just looking at the disadvantages for others, white EPs also need to understand and notice more about the advantages they gain.

### 1.3.2 Key concept 2. White Supremacy

White privilege is the inevitable outcome of historical white supremacy.

*“White supremacy is an ideology, a paradigm, an institutional system, and a worldview that you have been born into by virtue of your white privilege.”* (Layla F Saad, Me and white supremacy, 2020)

Whilst the term is now understood to relate mainly to the beliefs of far-right neo-Nazi groups, in fact white supremacy became entrenched in British cultural, social and political life as a key part of the



ideological structures underpinning slavery, colonialism and imperialism. This still impacts life in Britain today, with racism and racial inequality as the current outcomes of Britain's past deliberate adoption of white supremacy.

*"[racism] begins with ethnocentrism – where people judge other cultures by the standards of their own – combined with racial stereotyping and a sense of superiority about the traditions, culture and practices of the dominant ethnic group. It's the assumption that the majority cultural viewpoint is the right way, the best way. Everything else is an anomaly."* (CRER, 2016)

### 1.3.3 Key concept 3. White Fragility

*"We become highly fragile in conversations about race. We consider a challenge to our racial world-views as a challenge to our very identities as good, moral people. Thus, we perceive any attempt to connect us to the system of racism as an unsettling and unfair moral offense. The smallest amount of racial stress is intolerable."*

*"...responses work to reinstate white equilibrium as they repel the challenge, return our racial comfort, and maintain our dominance within the racial hierarchy"*

*"I conceptualise this as white fragility"* (Robin DiAngelo, White Fragility, 2018)

The lack of understanding of racism, white privilege and white supremacy, including the historical context and the pervasive nature of racism at different societal levels also underpins white fragility.

Layla F Saad (Me and white supremacy, 2020) points out that if your understanding of racism is only at an individual level then when there are conversations about race, as a white person you will assume that the criticism is levelled only at your skin colour and at you 'individual goodness' as a person, rather than at your complicity in a system of oppression that is designed to benefit you at the expense of BPOC in ways that you may not even be aware of. White fragility arises because as a white person your individual sense of goodness is threatened and/or because you feel that you are being personally shamed for being who you are.

White fragility is a defensive reaction which tends to look like the white person taking the position of victim when in fact it is the white person who has committed or participated in acts of racial harm. White fragility can also look like simply falling silent and choosing to check out of the conversation.

*"Silence from a position of power is a power move"* (Robin DiAngelo, Nice Racism, 2021).

### 1.3.4 Key concept 4. White Silence

Discussions about racism with white EPs can bring up feelings of discomfort: racism and our role in this is an uncomfortable topic. When we are uncomfortable talking about something, we will tend to avoid it. We may try to take a softer approach, we may shift the discussion away from racism to a wider discussion about equalities, we may change our language to more general terms because we feel uncomfortable as white people using 'emotive' words. When we skirt around the issue and make discussions too general, we are prioritising the comfort of a largely white education workforce at the expense of the wellbeing of children and colleagues of colour.

The inaction of white people in relation to challenging racism at all levels is commonly cited in Anti-Racism literature as a significant barrier to change. As Layla Saad points out in 'Me and White

Supremacy’, through inaction we are holding onto white privilege. We are actively protecting the system that we benefit from.

*“Not looking at something does not mean it does not exist – it is an expression of white privilege to choose not to look at it.”*

*“You cannot dismantle what you cannot see. You cannot challenge what you do not understand.”*

(Layla F Saad, *Me & White Supremacy*, 2020)

### 1.3.5 Key concept 5. Racial Trauma

ASPEP have recently published their Anti-Racism position paper ([Anti-Racism-Position-Paper-March-2025-1.pdf](#)) which sets the scene for decolonising the profession and acknowledges the impact of racial trauma.

Racial trauma describes the emotional, psychological, and physiological responses that individuals of colour can experience due to exposure to racism and racial discrimination. Unlike other forms of trauma, which may stem from isolated incidents, racial trauma can be a continuous experience, especially when we recognise racism is systemic. Ongoing exposure, cumulative effects and direct and indirect experiences are therefore all features of racial trauma. Collective trauma describes the transmission of traumatic memories of events which are represented in the collective memory of the affected groups which are re-lived, for example from colonial slavery to recent deaths of black people at the hands of the police. Experiences of racism (implicit as well as explicit), occurring repeatedly over time compounds the psychological toll.

Racial trauma may be expressed in a range of ways at individual, family and community levels (Kinouani, 2021).

Examples at the individual level may include (but are not limited to) distrust of white people as a result of repeated discrimination and injustice, or shame and guilt due to internalized racist messages for not being able to “fit in” with dominant societal norms. Repeated exposure to racial discrimination can contribute to a range of psychological difficulties and individual coping mechanisms may occur such as excessive work or self-silencing, potentially leading to further psychological strain.

At the family level, transmission of trauma may occur as parents who have experienced racism may inadvertently or intentionally teach their children coping mechanisms based on fear and distrust.

And at the community level, ideas may be held about “acceptable” ways BPOC must behave to gain respect and avoid discrimination which may lead to suppression of emotions to appear composed and “respectable”. In her book *“Living While Black”*, Kinouani refers to ‘respectability politics’ as the pressure to ‘rise above’ racism rather than openly challenge it where this coping mechanism can lead to internalized racism. She also talks about a push for racial minorities to adopt dominant cultural norms, values, and behaviours to be accepted and succeed in society where BPOC may downplay their racial identity or experiences of racism to fit in. This can lead to self-policing behaviours and over time can cause identity conflict, disconnection from cultural roots, and psychological distress.



# Examples of racialised experiences across the developmental timeline



*Figure 3: Examples of racialised experiences across the developmental timeline*

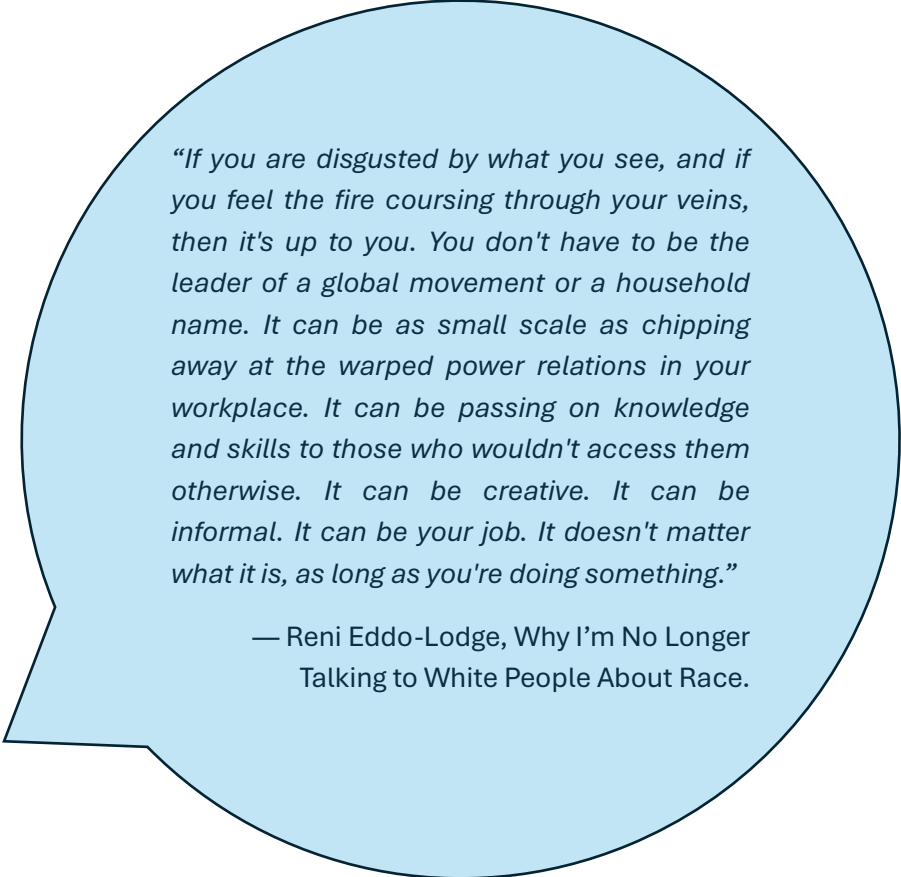
As with any individual who experiences a challenging set of life circumstances, harmful coping mechanisms and responses to traumatic experiences may be seen. Therefore, our trauma informed lens must extend to a ‘racial trauma informed lens’, where EP assessment considers barriers relating to systemic racism which can intersect with other factors that may affect any person.

## 1.4 Consideration of language and intersectionality

This toolkit uses the term "BPOC" (Black & People of Colour) as an umbrella reference to ethnic minority groups in Scotland.

While other terms (BAME, BIPOC, minority ethnic, global majority and POC) may be used, language is continually evolving. For consistency, we have opted for "BPOC"; however, individual preferences within communities should always be respected. We acknowledge that using broad terms to describe diverse, non-homogeneous populations can be challenging. Yet it remains essential for advancing Anti-Racist professional discussions within EP practice.

Our work and this document do not aim to create hierarchies among the experiences of groups facing inequity. We explicitly recognise the importance of intersectionality in our approach, emphasising that any efforts to reduce inequity for one group should advocate for equity across all groups. Although this document focuses on Anti-Racism, we believe that the principles outlined here apply broadly to support any individuals or groups facing inequity, discrimination, and injustice.



*"If you are disgusted by what you see, and if you feel the fire coursing through your veins, then it's up to you. You don't have to be the leader of a global movement or a household name. It can be as small scale as chipping away at the warped power relations in your workplace. It can be passing on knowledge and skills to those who wouldn't access them otherwise. It can be creative. It can be informal. It can be your job. It doesn't matter what it is, as long as you're doing something."*

— Reni Eddo-Lodge, *Why I'm No Longer Talking to White People About Race*.

## 1.5 How to use this toolkit

This toolkit has been designed to support Ant-Racist action, including confronting your own racism.

To support you with this, the ALLIES framework has been designed. The framework advocates for ongoing self-evaluation and reflection and contains links to relevant reading and other forms of media to support your ongoing Anti-Racist journey. A significant proportion of the framework focuses on developing your knowledge and understanding around racism, and resources to support self-reflection around confronting your own bias, before considering how to take action against racism.

To help you to identify where to begin with this framework, we advise you to use a self-reflection tool. There are numerous tools available, however for consistency and ease of use, we will refer to the [‘Cultural Competence in Practice’](#) tool developed by Beattie, Cairns and Coysh (2025). This tool has been developed to align with Scottish EP practice models and produces a clear visual web of your existing skills and knowledge and areas for development. You may find it beneficial to use this tool to

identify which areas of the ALLIES framework you may need to prioritise. You will find a space to record your learning at the end of each section of the framework.

We would encourage you to return to the self-reflection tool at frequent intervals to guide your self-directed learning through the ALLIES framework.

This toolkit can be used as a standalone tool to support your individual Anti-Racist action as an Educational Psychologist. We recognise that Educational Psychology Services across Scotland may be at different stages of their Anti-Racist journey, and therefore, to support understanding of current Anti-Racist practice at a service level, the SDEP Anti-Racism self-evaluation document may be useful. This can be found on the SDEP website here: [Self-evaluation | SDEP Anti-Racist Work Stream](#)

# Anti-Racist allies in Educational Psychology

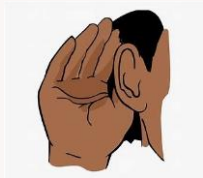
A



### ACKNOWLEDGE

- We live in a society that elevates white culture over others. Racism exists at a number of different levels, and as a white EP, I have and do benefit from white privilege

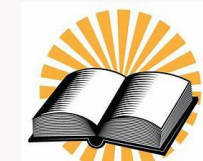
L



### LISTEN

- Listen to and actively engage with the experiences and views of individuals and communities who have been directly impacted by racism

L



### LEARN

- Learn the history of racism and Anti-Racism, particularly in the UK and how this continues to impact on modern society. Find the ways to challenge your white-centric perspective

I



### INTEROGATE

- Reflect critically on racism, its impact and your role in perpetuating it personally and professionally, individually and systemically

E



### EXPLORE

- Explore and confront your own biases and privilege.

S



### SPEAK UP

- Speak up by utilising your white privilege to share Anti-Racist information, resources and challenge racism

## 2.1 Acknowledge

...that we live in a society that elevates white culture over others. Racism exists at a number of different levels, and as a white EP, I have and do benefit from white privilege.



Figure 3: Wheel of Power/ Privilege

Why are you choosing to spend time on this section of the framework?

What are your learning goals?

Books
<i>"White Fragility: Why It's So Hard for White People to Talk About Racism"</i> by Robin DiAngelo
<i>"So you want to talk about race"</i> by Ijeoma Oluo
<i>"Black AND British: A short, essential history"</i> by David Olusoga
Articles
<i>"White privilege – a guide for parents"</i> (Barnardo's) <a href="https://www.barnardos.org.uk/blog/white-privilege-guide-for-parents">https://www.barnardos.org.uk/blog/white-privilege-guide-for-parents</a>
<i>"White Privilege: Unpacking the Invisible Knapsack"</i> by Peggy McIntosh <a href="https://psychology.umbc.edu/wp-content/uploads/sites/57/2016/10/White-Privilege_McIntosh-1989.pdf">https://psychology.umbc.edu/wp-content/uploads/sites/57/2016/10/White-Privilege_McIntosh-1989.pdf</a>
<i>"Social GRRRAACCEEESSS and the LUUUTT model"</i> (Practice supervisor development program, The Dartington Hall Trust) <a href="#">Social-GRRRAACCEEESSS-and-the-LUUUTT-model.pdf</a>
Podcasts
<a href="#">The Podcast — Nova Reid</a> (Nova Reid is also good to follow on Instagram <a href="https://www.instagram.com/novareidofficial/">https://www.instagram.com/novareidofficial/</a> )
<i>The Anti-Racist Educator</i> (available on Spotify and online <a href="#">here</a> ): -Who belongs in Scotland: In conversation with Hannah Lavery -Dissecting state Racism: In conversation with Smina Akhtar
Video clips
<i>"How white fragility reinforces racism"</i> (The Guardian) <a href="#">How 'white fragility' reinforces racism – video explainer   World news   The Guardian</a>  <i>"Not all superheroes wear capes"</i> (microaggressions) Nova Reid <a href="https://www.ted.com/talks/nova_reid_not_all_superheroes_wear_capes_you_have_the_power_to_change_the_world">https://www.ted.com/talks/nova_reid_not_all_superheroes_wear_capes_you_have_the_power_to_change_the_world</a>



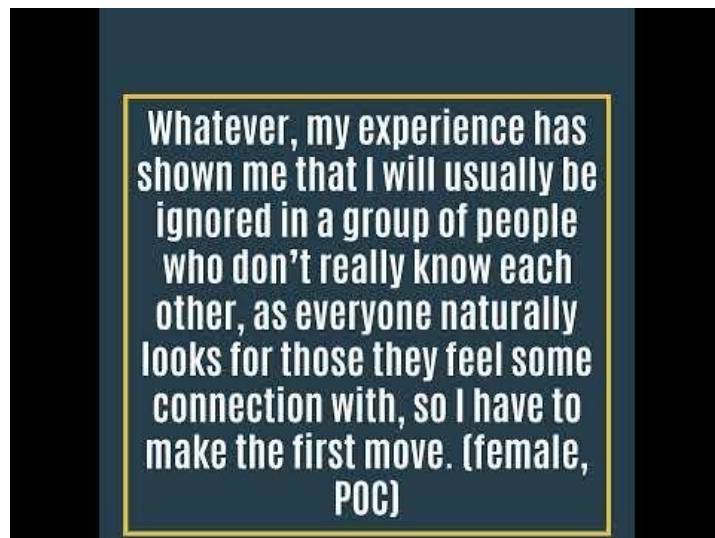
Reflect on your goals from the start of this session: what have you learned?

What does this mean for my practice as an EP?

## 2.2 Listen

...to and actively engage with the experiences and views of individuals and communities who have been directly impacted by racism.

Some of the lived experiences of BPOC EP's in Scotland are shared in the video here: <https://youtu.be/fKV0CEi8Pk0?feature=shared>



Why are you choosing to spend time on this section of the framework?

What are your learning goals?

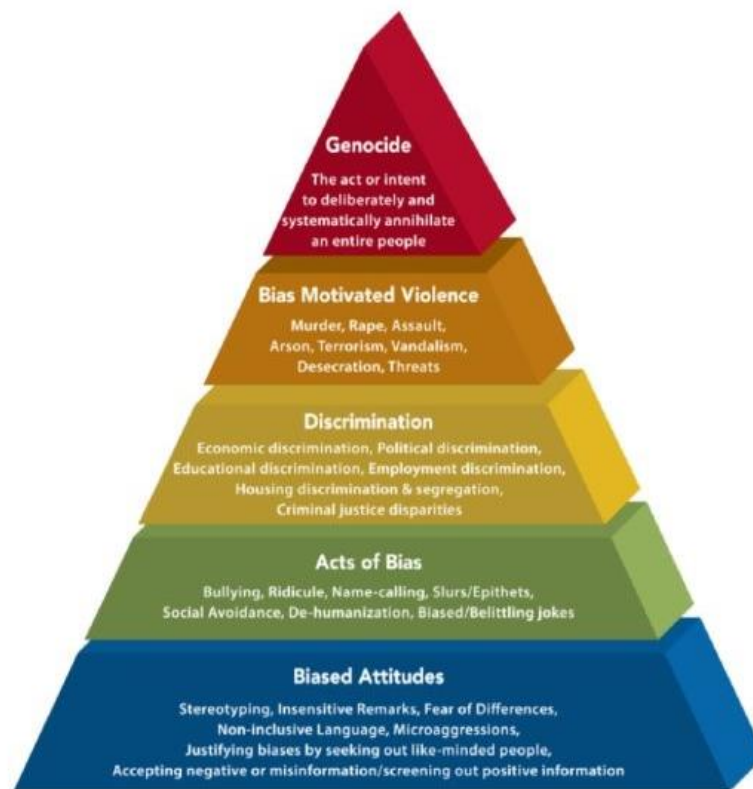
Books
<i>Natives: Race and Class in the Ruins of Empire</i> by Akala
<i>It's not about the Burqa: Muslim women on Faith</i> by Mariam Khan
<i>The Good Immigrant</i> edited by Nikesh Shukla
Articles
“Why I no Longer Talk to White People About Race” by Rennie Edio Lodge (article, audio version available, The Guardian) <a href="https://www.theguardian.com/world/2017/may/30/why-im-no-longer-talking-to-white-people-about-race">https://www.theguardian.com/world/2017/may/30/why-im-no-longer-talking-to-white-people-about-race</a>
“You’re reminded you don’t belong, even if you were born in Britain” (Guardian article) <a href="#">You’re reminded you don’t belong, even if you were born in Britain’: after the riots, reflections on racism   Race   The Guardian</a>
“Reclaiming narratives” by Dr Denise Miller (BPS) <a href="#">Reclaiming narratives   BPS</a>
“Mental Health and Wellbeing of Ethnic Minority Teachers” (Education Support) <a href="#">Mental Health and Wellbeing of Ethnic Minority Teachers</a>
Podcasts
<a href="#">The Podcast — Nova Reid</a> (Nova Reid is also good to follow on Instagram <a href="https://www.instagram.com/novareidofficial/">https://www.instagram.com/novareidofficial/</a> )
The Anti-Racist Educator (available on Spotify and online <a href="#">here</a> ): <ul style="list-style-type: none"> <li>• <i>Racial trauma, Black history and Black joy: In conversation with Ife Thompson</i></li> <li>• <i>In conversation with Ann: Institutional racism in education</i></li> <li>• <i>Critical Race Theory with David Gillborn: Staying critical and realistic about racism</i></li> <li>• <i>Unpacking Critical Race Theory with a pinch of black British history: In conversation with Dr Paul Warrington</i></li> </ul>
Video clips
Epistemic homelessness (Guilaine Kinouani, TED talk) <a href="#">Guilaine Kinouani: Epistemic homelessness   TED Talk</a>
Why representation matters (Aisha Thomas, TED talk) <a href="https://www.ted.com/talks/aisha_thomas_why_representation_really_matters">https://www.ted.com/talks/aisha_thomas_why_representation_really_matters</a>
Challenging racism and stereotypes: Interview with Dr Ken Greaves (BPS) <a href="#">Challenging racism and stereotypes   BPS</a>
Exposing and challenging racism in the British education system, an oral history: Waveney Bushell (BPS) <a href="#">Exposing and challenging racism in the British education system, an oral history   BPS</a>
Documentaries
<i>Black &amp; Scottish</i> (BBC documentary) <a href="#">Black &amp; Scottish Documentary on Vimeo</a>

Reflect on your goals from the start of this session: what have you learned?

What does this mean for my practice as an EP?

## 2.3 Learn

...the history of racism and Anti-Racism, particularly in the UK and how this continues to impact on modern society. Find the ways to challenge your white-centric perspective.



*Figure 4: Pyramid illustrating link from biased attitudes through to genocide*

Why are you choosing to spend time on this section of the framework?

What are your learning goals?

Books
<i>"Natives: Race and Class in the Ruins of Empire"</i> by Akala
<i>"No Problem Here: Understanding Racism in Scotland"</i>
Articles
<i>"Reclaiming narratives"</i> by Dr Denise Miller (BPS) <a href="#">Reclaiming narratives   BPS</a>
<i>The Hidden Stories Map</i> (CRER) <a href="https://www.guidigo.com/Web/The-Hidden-Stories-Map/faHHIMP8n0U/Stop/1/Introduction">https://www.guidigo.com/Web/The-Hidden-Stories-Map/faHHIMP8n0U/Stop/1/Introduction</a>
<i>Black care-experienced young people in the criminal justice system</i> (Barnardos) <a href="#">Black care-experienced young people in the criminal justice system   Barnardo's</a>
<i>Introduction to Anti-Racist curriculum development</i> -Coalition for Racial Equality and Rights (CRER) <a href="#">Antiracist curriculum development — CRER</a>
Podcasts
<i>Talking racism and mental health in schools: podcast series</i> (The Anna Freud Centre) <a href="https://www.annafreud.org/schools-and-colleges/anti-racism-and-mental-health-in-schools/talking-racism-and-mental-health-in-schools-podcast-series/">https://www.annafreud.org/schools-and-colleges/anti-racism-and-mental-health-in-schools/talking-racism-and-mental-health-in-schools-podcast-series/</a>
<i>Descendants</i> (Radio BBC4 podcast) <a href="https://www.bbc.co.uk/programmes/m000wdgh">https://www.bbc.co.uk/programmes/m000wdgh</a>
<i>White Rage: The outspoken truth of our racial divide</i> <a href="https://open.spotify.com/episode/6MxxeQmAlojwE9yNR8MxOC">https://open.spotify.com/episode/6MxxeQmAlojwE9yNR8MxOC</a>
<i>Seeing White</i> by Scene On Radio <a href="https://sceneonradio.org/seeing-white/">https://sceneonradio.org/seeing-white/</a>
<i>The Anti-Racist Educator</i> (available on Spotify and online <a href="#">here</a> ):
<ul style="list-style-type: none"> <li>• What is race? Is it still relevant in Scotland?</li> </ul>
Video clips
<i>What is colonialism? The history of racism</i> (University of Sheffield) <a href="https://youtu.be/XQV8qCkFV9E">https://youtu.be/XQV8qCkFV9E</a>
<i>Glasgow slavery history</i> (Vice) <a href="https://youtu.be/y_YDMbLXtx0">https://youtu.be/y_YDMbLXtx0</a>
<i>The effects of slavery today</i> (Joy DeGruy, youtube) <a href="https://youtu.be/Rorgidvphek">https://youtu.be/Rorgidvphek</a>
<i>The lie that invented racism</i> (John Biewen) <a href="https://www.ted.com/talks/john_biewen_seeing_white">https://www.ted.com/talks/john_biewen_seeing_white</a>
<i>Education, Race and Class in Scottish history</i> (Smina Akhtar) <a href="https://www.youtube.com/watch?v=2MpyiNgqyQM">https://www.youtube.com/watch?v=2MpyiNgqyQM</a>
Documentaries
<i>Secret Windrush files</i> (BBC documentary)
<i>Enslaved</i> (4 part series, BBC but no longer on iPlayer– now available on YouTube)



*Subnormal: A British scandal* (BBC documentary)

[BBC One - Subnormal: A British Scandal](#)

## 2 Events

The Coalition for Racial Equality and Rights – Black history month events, including Glasgow walking tour:

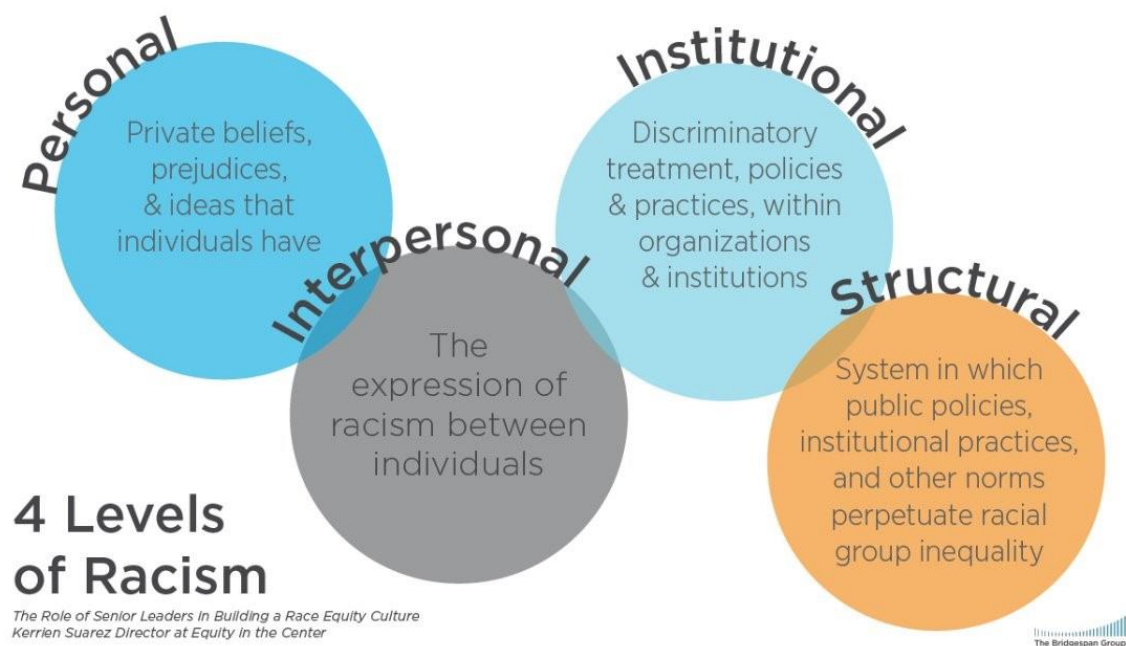
<https://www.blackhistorymonthscotland.org/>

Reflect on your goals from the start of this session: what have you learned?

What does this mean for my practice as an EP?

## 2.4 Interrogate

...Reflect critically on racism, it's impact and your role in perpetuating it personally and professionally, individually and systemically.



*Figure 5: Four levels of racism*

Why are you choosing to spend time on this section of the framework?

What are your learning goals?

Books
<i>Me and White Supremacy</i> by Layla F. Saad
<i>Nice Racism: How Progressive White People Perpetuate Racial Harm</i> by Robin DiAngelo
<i>Hood Feminism</i> by Mikki Kendall
<i>The Myth of Attachment: A Critical Understanding for Multicultural Societies</i> by Heidi Keller
<i>Living while black: The essential guide to overcoming racial trauma</i> by Guilaine Kinouani
Articles
<p><i>Is the British Psychological Society institutionally racist?</i> Sarb Bajwa's opening address to BPS conference 2020 (BPS)</p> <p><a href="#">Is the British Psychological Society institutionally racist?   BPS</a></p>
<p><i>Towards an understanding of performative allyship: Definition, antecedents and consequences</i> by Kutlaca &amp; Radke (Social and Personality Psychology, Vol. 17, Issue 2, 2022)</p> <p><a href="https://compass.onlinelibrary.wiley.com/doi/full/10.1111/spc3.12724">https://compass.onlinelibrary.wiley.com/doi/full/10.1111/spc3.12724</a></p>
<p><i>From white racist to antiracist, the life long journey</i> by Tema Okun (dismantlingracism.org)</p> <p><a href="https://www.fammed.wisc.edu/files/webfm-uploads/documents/diversity/LifeLongJourney.pdf">https://www.fammed.wisc.edu/files/webfm-uploads/documents/diversity/LifeLongJourney.pdf</a></p>
<p><i>An exploration of the influences on work with minority cultural and linguistic communities within the practice of educational psychology in the United Kingdom</i> by Ratheram &amp; Kelly (Educational &amp; Child Psychology; Vol. 38 No. 4, 2021)</p> <p><a href="#">An exploration of the influences on work with minority cultural and linguistic communities within the practice of educational psychology in the United Kingdom</a></p>
<p><i>Racial discrimination and health: a prospective study of ethnic minorities in the United Kingdom</i> Hackett et al (BMC Public Health 20, 2020)</p> <p><a href="#">Racial discrimination and health: a prospective study of ethnic minorities in the United Kingdom   BMC Public Health   Full Text</a></p>
<p><i>Addressing race and trauma in the classroom: A resource for educators</i> National Child Traumatic Stress Network</p> <p><a href="https://www.nctsn.org/sites/default/files/resources/addressing_race_and_trauma_in_the_classroom_educators.pdf">https://www.nctsn.org/sites/default/files/resources/addressing_race_and_trauma_in_the_classroom_educators.pdf</a></p>

Reflect on your goals from the start of this session: what have you learned?

What does this mean for my practice as an EP?

## 2.5 Explore

...and confront your own biases and privilege.

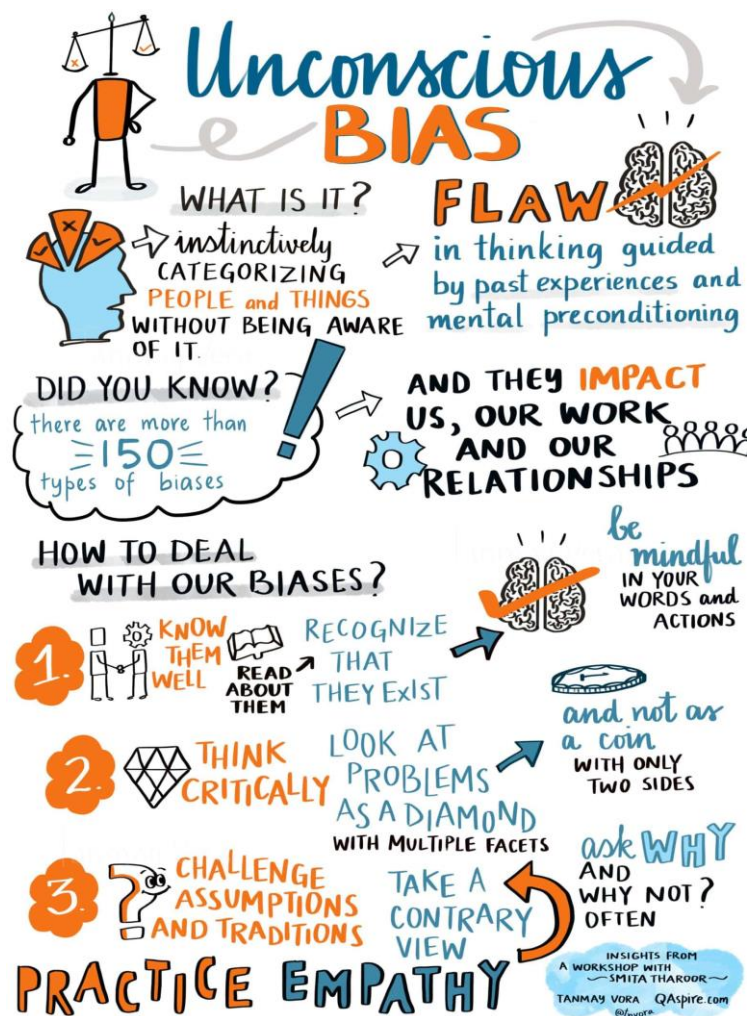


Figure 6: Biases infographic

Why are you choosing to spend time on this section of the framework?

What are your learning goals?

## 2.5.1 Challenging your inaction

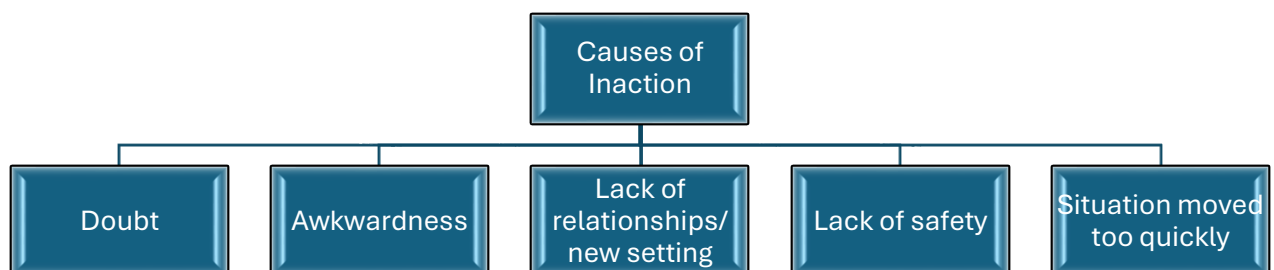
\*Inaction links to key concept ‘white silence’ (see section 1.3)

We will now explore direct questions about times you have not acted in an Anti-Racist way when the situation presented itself. Challenging your inaction will allow you to understand this as a behaviour you have exhibited, plan responses and ensure you are more equipped to take an Anti-Racist stance in the future. We will also share examples from Educational Psychologists in Scotland on when and how they have challenged racism, and the result and their reflections following this action.

---

*\*\*What caused your inaction?\*\**

---



As has been discussed many times, being Anti-Racist is very different from not being racist. Being Anti-Racist involves a step toward action and an active move away from the status quo. In practice, people often report this shift as a difficult one. The diagram above highlights some of the reasons and explanations people have often given for inaction. These have been generated from practical delivery of sessions, reading on Anti-Racism and our own personal and professional reflections. Below, each of these will be discussed and reflection points for reflection posed. To help you in your reflections, it might be helpful to hold a specific memory, or memories, in mind and work through what caused you to stall.

---

### *Doubt*

---

Doubt is one of the most common reasons reported in relation to people not taking action. This doubt can take the form of doubt in relation to the statements made and/ or the intention of it. It can also take the form of personal doubt in relation to the response. These will now be discussed.



Whilst the sources of your doubt may differ, the action taken may not. Much of the role of an EP is to assess context, whether this is environmental context (i.e. the physical layout of classrooms/ playrooms) or situational context (i.e. the tone of a meeting room, the commitment of a class teacher to supporting a particular child etc). When faced with doubt around any potential hypothesis, the role of the EP is to explore, question and gather more information to support or deny the hypotheses we are generating. Anti-Racist practice is no different.

When faced with doubt of a statement, its intent or whether it is racist in its tone, it is important to try and gather more assessment information to help clarify. EPs are highly skilled in their ability to question and lead others to be clearer about their intention. Questioning is often used by EPs to encourage people to reflect or amend their behaviour on their own, without explicitly naming the conflict. Equally however, EPs have a very specific skill set that allows us to be able to discuss behaviour in a supportive way that promotes reflection around practice in others. This skill set would allow you to have difficult conversations, like those noted above, to promote the inclusion and safeguarding of young people.

When applying these skills to our Anti-Racist practice, the use of the racism interrupters ([link here](#)) would allow you time to gather more information, working toward the ultimate aim of disrupting the status quo. This might look like asking clarifying questions i.e. “Sorry, could you repeat that, I might have miss understood”, “Could you explain what you mean” or “Could you tell me more about this?”.

This will allow you to gain further clarity around the context and intention of the comment and will help to reduce the doubt you feel. You may find that merely asking the clarifying question may be enough to encourage reflection in the individual and could support a change.

If this is not the case, asking further questions may allow you more ‘formulation time’.

People also often report having a lack of data to hand to refute the claim made by the individual. For example, if attempting to challenge a comment around Islam as a ‘*religion encouraging terrorism*’, people often report they would feel more confident if they had data and statistics available to them on the number of terrorist attacks carried out by Muslims versus those following other religions.

Whilst it is understandable that people would feel empowered by data and information, it is not necessarily realistic to be able to hold up to date a relevant statistics on all or any potential racist statements people may make. We would of course never discourage people from doing their own private reading and research to help empower your Anti-Racist journey; however, this cannot be the first step. Again, we would encourage you to remember the aim of the comment is to disrupt the status quo and in doing so, promote reflection. As such, following the steps outlined above would allow you to do this.

Asking questions about where the person found this information, stating that whilst you don't have exact figure to hand at the moment, you are aware of counter research in the area or, indeed just highlighting the flaws in the ways in which the western media present information to their readers will allow you to provide some form of Anti-Racist response in the moment.

It is also important to remember there is often great value in revisiting a situation- '*striking whilst the iron is cold*'. Doing this would allow you to choose your setting and timing for the challenge. It would also allow you to plan out your response and potentially empower yourself with any research/ data or statistics you feel might be relevant.

### *Reflection*

Thinking about a time where doubt caused you to freeze and not take action, can you now think of any ways in which you could have acted to reduce this doubt and be clearer on the statement made?

Could you revisit the racism interrupters to help you plan a more antiracist response in the future?

Could you now revisit the conversation with the individual?

---

### *Awkwardness*

---

Being an EP involves having difficult conversations on a regular basis. In many ways, managing conflict in a professional manner is a key skill of an EP. We often have conversations with parents about parenting and the impact of attachment styles on their child's development. We have challenging and difficult conversations around topics such as child protection, report on the professionalism of teaching staff in schools and regularly provide feedback to staff around what action you think they might need to take to improve their professional practice. It may therefore be helpful to reframe Anti-Racism support and challenge not as a new skill but as a skill utilised regularly, however being applied in a new context. It is also important to remember the motivation and rationale for your Anti-Racism work. Remembering the direct impact of racism on the outcomes of children and young people, their families and your BPOC colleagues also helps us to remember the importance of challenging racism at every level. It also grounds it as key to the main purpose of EP practice - promoting inclusion and reducing barriers to learning.

### *Reflection*

It might be helpful to think about a conversation in which race was not the focus but in which you felt awkward or anxious about the discussion.

What enabled you to have the difficult conversation and take action in this scenario? What skills did you use? What was your main driver in this scenario to push through the awkwardness? (e.g. advocating for YP? Supporting a belief in inclusion?)

Do any of these reasons for action now apply to an antiracist conversation? Could you replicate the same action in the future in an antiracist scenario? If not, why not? What makes this trickier?

---

### *Lack of safety*

---

This section aims to help you to consider the concept of safety. Taking Anti-Racist action in instances of increased risk is something that is a matter of personal reflection and risk assessment should not involve others making the decision for you. If you deem yourself to be unsafe in a situation and this is the reason for your lack of action, this will remain unquestioned, however, as a white person, it is important to consider that it is far less likely your physical safety will be at risk when taking Anti-Racist action, compared to that of a BPOC taking Anti-Racist action. It is important to consider the very clear difference between safety and comfort. Remaining comfortable does not lead to growth. In addition, being uncomfortable does not mean you are not safe.

Harm can come in many forms including physical harm, emotional harm (such as verbal abuse, online abuse, bullying etc.), financial harm, reputational harm (such as risk of being overlooked for promotion etc.). We will now look at each of these and help you to think of ways you can preserve your safety and, subsequently, increase the likelihood of you taking steps toward being Anti-Racist.

#### *Reputational safety:*

Reputational harm may look like; being overlooked for a promotion or being known as the difficult or challenging person in your team. It also may be the fear of your action causing people to talk about you behind your back. Many colleagues have expressed a

fear of a negative impact on working relationships with colleagues in your service or in establishments by taking action as ‘being difficult’.

Ways you could reduce some of these tensions might include considering the following:

Are your management/ colleagues/ partners in agreement or at least aware of your Anti-Racist stance? Do you have their backing or at least their understanding? If not, could you seek this? Can you explicitly state why taking an Anti-Racist stance is important to you? Talking about your feelings often helps people see beyond the shame and helps focus on a solution.

#### *Physical safety:*

***It is important to remember, we are not advocating you to put yourself in physical danger at any point. Your physical safety remains paramount.***

Taking a measure of the risk you are under is important and is something we all do when faced with danger. Getting to a place of safety should therefore be your main concern when at risk of physical danger. When in a place of safety, you might want to reflect on what actions you could have taken to reduce the likelihood of the physical harm you faced/ perceived. Were you or could you have moved to a public place? Could you have chosen to ‘strike when the iron is cold’ to reduce the risk? Were others around you and did this increase your safety or reduce it?

#### *Emotional safety:*

Taking an Anti-Racist stance can open you up to further abuse or negative attention from others. We have found thinking about this before acting ensures you are fully aware or at least are aware as possible of the potential harm that may come your way. For example, before posting online, could you discuss your action or any potential fall out with a colleague or friend? Be consciously aware of how you would feel if things went wrong and only take action if you feel you are equipped to deal with this. Be aware of how to block people, report individuals or pages if need be and always remember that abuse online can also be reported to the police.

### Safety of others:

It is also important to reflect on what power you may hold that can increase the safety of others. Again, we do not mean taking physical action to stop a physical attack, although, this may be something you do feel empowered enough to do. More, it is the acknowledgement that when racism occurs, harm is being caused. Therefore, can you act in any way to reduce this harm? For example, if in a consultation meeting with a Headteacher and a BPOC parent in which the HT makes a racist comment, it is important to remember that harm has been caused to the parent. The situation is not neutral and therefore you do hold some power to help redress this. By signalling your antiracist stance in some way, using the skills above, you will signal your support for the parent and be an active antiracist.

### Reflection-

Thinking on a specific situation in which safety was a concern for you consider;

Does the lack of safety you felt fit into one of these categories?

If reputational or emotional safety was your concern, could you take action now to ensure this does not happen again. For example, have conversations with colleagues about your antiracist stance when racism is not the topic to reduce the 'weight' of it. Seek support or guidance from allies in your team. Consider ways in which to protect yourself online before it is a necessity.

---

### *Lack of relationships/ new setting*

---

As EPs we will often reflect on the importance of building positive relationships with staff, parents, carers and young people in order to challenge in a supportive way. People therefore report it as difficult to challenge racism when they are in new, unfamiliar settings or surrounded by people they do not know well. This is also true in relation to differences people report in the confidence to challenge racism with family and friends versus in professional settings. We have noted this often comes down to individual difference with some feeling the strength of relationship with family or friends enables

challenge and others feeling this is not the case. Similarly, many EPs have stated that challenge in a professional forum is in many ways expected of them and therefore they feel better equipped to adapt when in ‘professional mode’ than they would at home or in a relaxed social situation. Much of the information in previous sections, particularly those on Doubt and Lack of Safety will be relevant to your reflections here.

In addition to the information already provided, it might be helpful to think about your motivation for Anti-Racist practice to ensure your motivation equals that you would have in relation to challenging CP concerns or lack of inclusive practice.

### Reflection

Thinking now about when you may be in new or unfamiliar settings in the future.

Can you think of ways to set out your Anti-Racist stance when forming these relationships, so people are aware from the beginning?

Does thinking of Anti-Racism as your professional responsibility help action?

---

### *Situation moved too quickly*

---

People often report that a racist comment is made in the middle of a quick conversation, sometimes between multiple people. The dynamic of the group may mean the Anti-Racist isn’t taking a direct role in the conversation or they are only observing. It may also be the case that this is part of a much larger conversation that moves on quickly and therefore, the pace of the situation does not allow for direct challenge. This is understandable however, it does not mean that no Anti-Racist action can be taken. ‘Striking when the iron is cold’ allows you to revisit the conversation at another point, one in which you can dictate the pace and the tone of the conversation. It also allows you control of the participants and allows you to prepare your response. Many of the strategies explored above would allow you to plan and think through your action after the event and increase your comfort in doing so.



### Reflection-

Think of a specific situation in which you felt the conversation moved too quickly to allow action;

Could you revisit this conversation now? Would having a 'chat' about your reading in Anti-Racist practice allow you to open this door?

Are any of the strategies explored above available to you to help you plan out ways in which you could slow things down next time?

<b>Context</b> <i>What happened?</i>	<b>Action</b> <i>What action did you take as a result?</i>	<b>Result</b> <i>How did they respond?</i> <i>What was the outcome of the action you took?</i>	<b>Reflections</b> <i>What have been your reflections since?</i>
<p><b>Pupil support coordinator consultation group (all white DHTs &amp; 1 white EP)</b></p> <ul style="list-style-type: none"> <li>• a DHT talking about a child with ASN who had recently moved to Scotland from another country.</li> <li>• EP noticed there was no acknowledgment of impact of a recent move to a new country with a very different culture and loss of family supports.</li> <li>• DHT spoke about English not being their first language and how the parents weren't using enough English at home to support the child's language skills at school.</li> </ul>	<ul style="list-style-type: none"> <li>• I asked the DHT about the family's culture, but she didn't know very much.</li> <li>• I started to ask open questions to the whole group about what they thought might be the impact on the child and family of staff having little knowledge of an individual's culture could have on the child and the family i.e. sense of belonging, feeling safe etc.</li> <li>• I then asked the same questions in relation to the child's support needs.</li> <li>• I emphasised the importance of the family continuing to speak their home language at home.</li> </ul>	<ul style="list-style-type: none"> <li>• It started a really interesting conversation that we all learned from.</li> <li>• All members of the group were able to contribute to the discussion and came to a shared understanding that reflected a more culturally competent and respectful approach to understanding the child and family's experience and what could be helpful.</li> </ul>	<ul style="list-style-type: none"> <li>• I would be more confident to use this approach in the future.</li> <li>• A non-confrontational approach was effective here as it fits with the role that I have as the EP in facilitating the solution-oriented discussions in this group consultation framework.</li> </ul>

<p><b>Local authority Building Racial Literacy working group chaired by an education manager (EM)</b></p> <ul style="list-style-type: none"> <li>• EP rep on group noticed lack of representation/ all white group discussing issues around what Anti-Racism/ Anti-Racist curriculum can look like in schools</li> </ul>	<ul style="list-style-type: none"> <li>• Emailed EM conveying the importance of representation on an Anti-Racist curriculum development group to ensure that diverse perspectives and experiences shape the curriculum.</li> <li>• Email was non – threatening, non-judgemental ‘wondering’ about racial representation within the group as I was aware there were BPOC educators who have an interest in this kind of work who might help drive the work in a meaningful way.</li> </ul>	<ul style="list-style-type: none"> <li>• EM showed appreciation that this had been highlighted and this wasn’t something she had considered.</li> <li>• Group is now more representative with BPOC colleagues who have an interest in driving forward Anti-Racist/ curriculum change</li> </ul>	<ul style="list-style-type: none"> <li>• Our role in challenge as a ‘critical friend’ was important in this context.</li> <li>• How challenge was delivered (non-threatening) helped drive the situation forward.</li> </ul>
--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<p><b>EPS staff room with 3 EPs present (all white)</b></p> <ul style="list-style-type: none"> <li>Clearly racist stereotype shared by 1 EP as a 'joke'</li> </ul>	<ul style="list-style-type: none"> <li>I felt I needed to directly challenge this.</li> <li>I used clear racism interrupter statements provided such as: 'What are you talking about?' 'Are you serious?'</li> </ul>	<ul style="list-style-type: none"> <li>Initial response from the EP was to expand on the 'joke' further, followed up with saying 'It's fact'.</li> <li>I gave further direct challenge, saying 'your words are racist' and walked away.</li> <li>My response shut the conversation down</li> </ul>	<ul style="list-style-type: none"> <li>My Anti-Racist stance was made explicitly clear.</li> <li>Continued direct challenge may be required if applicable in future.</li> <li>If the other EP in the room hadn't stayed silent it would have been much easier to actively resist the racism as there would have been a uniting of an Anti-Racist stance.</li> </ul>
<p><b>School staff/ EP consultation</b></p> <ul style="list-style-type: none"> <li>At a consultation meeting, a HT made a comment about how a BPOC parent reminded her of a BPOC member of staff and that perhaps they were related.</li> </ul>	<ul style="list-style-type: none"> <li>I didn't challenge it at the time but afterward I went back to her and had a 1:1 chat.</li> </ul>	<ul style="list-style-type: none"> <li>They were very receptive and took the comments on board. They then asked for more input around Anti-Racism for their SLT team as they felt it was a helpful conversation that could support other staff members.</li> </ul>	<ul style="list-style-type: none"> <li>I was initially really annoyed at myself for not challenging at the time and felt like a failure at Anti-Racism. The staff were receptive to a tricky conversation.</li> </ul>

Reflect on your goals from the start of this session: what have you learned?

What does this mean for my practice as an EP?

Books	
<p><i>“Me and White Supremacy”</i> by Layla F. Saad (book)</p> <p>'Me And White Supremacy' Helps You Do The Work Of Dismantling Racism (summary of above book)</p> <p><a href="https://www.npr.org/2020/07/06/887646740/me-and-white-supremacy-helps-you-do-the-work-of-dismantling-racism">https://www.npr.org/2020/07/06/887646740/me-and-white-supremacy-helps-you-do-the-work-of-dismantling-racism</a></p>	
<p><i>“Nice Racism: How Progressive White People Perpetuate Racial Harm”</i> by Robin DiAngelo (book)</p>	
<p><i>“The Good Ally”</i> by Nova Reid</p>	
Articles	
<p><i>“White Privilege: Unpacking the Invisible Knapsack”</i> by Peggy McIntosh (article)</p> <p><a href="https://psychology.umbc.edu/wp-content/uploads/sites/57/2016/10/White-Privilege_McIntosh-1989.pdf">https://psychology.umbc.edu/wp-content/uploads/sites/57/2016/10/White-Privilege_McIntosh-1989.pdf</a></p>	
3	<p><i>The influence of racism and cultural bias on the assessment of bilingual children</i> by Khushi Usmani (Educational and Child Psychology, Vol. 16, Issue 3, 1999)</p> <p><a href="#">The influence of racism and cultural bias in the assessment of bilingual children   BPS - British Psychological Society</a></p>
4	<p><i>Promoting self-reflection and cultural attunement in culturally responsive consultation: the development of a tool for practice</i> by Sakata, Ahmed &amp; Chinnéide (Educational Psychology research &amp; Practice, Vol 10, Issue 1, 2024)</p> <p><a href="#">PROMOTING SELF-REFLECTION AND CULTURAL ATTUNEMENT IN CULTURALLY RESPONSIVE CONSULTATION</a></p>
Podcasts	
<p>Nova Reid: Podcast (15mins)</p> <p><a href="https://www.ted.com/talks/nova_reid_not_all_superheroes_wear_capes_you_have_the_power_to_change_the_world">https://www.ted.com/talks/nova_reid_not_all_superheroes_wear_capes_you_have_the_power_to_change_the_world</a></p> <p>(microaggressions)</p> <p>(Nova Reid is also good to follow on Instagram)</p> <p><a href="https://www.instagram.com/novareidofficial/">https://www.instagram.com/novareidofficial/</a> )</p> <p>** Spotify podcast “Chaptered Minds” provides overview of many of the books recommended</p> <p>** Follow recommendations by author of Raising our Hands (Jenna Arnold)</p> <p><a href="https://www.jennaarnold.com/resources">https://www.jennaarnold.com/resources</a></p>	

## 2.6 Speak Up

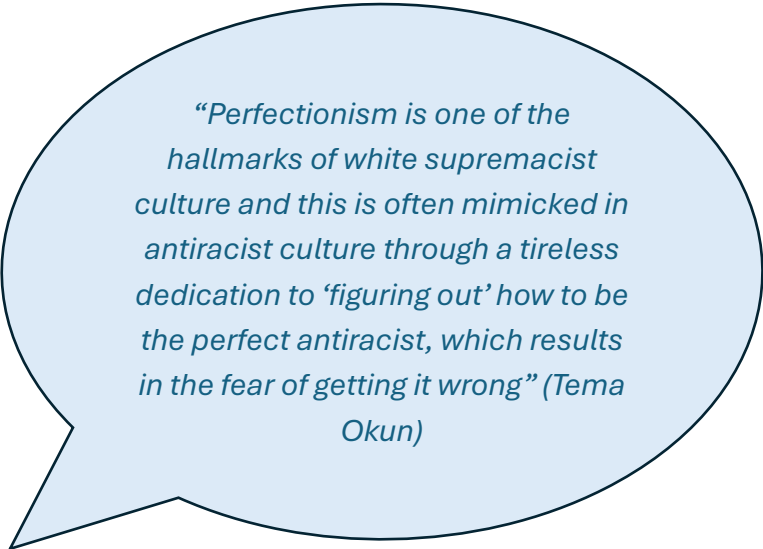
...by utilising your white privilege to share Anti-Racist information, resources and challenge racism

*“When you choose to be silent in the face of injustice, you are aligning yourself with the oppressor”*

*Ijeoma Oluo (Author of So You Want to Talk About Race)*

As much of the literature already outlined suggests, being Anti-Racist requires you to take a step toward action (e.g. John Amachi, Nova Ried, Layla F Saad..and others). Many find this step difficult. The aim of the ‘*Speak Up*’ section is therefore to build on the knowledge already gained and your own personal reflections so far and leading you toward more direct action both personally and professionally. It is important to remember there are many different ways to offer challenge, and these can be modified to suit your own personal communication style. Examples including how and when to ‘call in’ versus ‘call out’ can be found in the “EP tools for Anti-Racist practice document”.

In this section, resources which may support Anti-Racist action are signposted and



*“Perfectionism is one of the hallmarks of white supremacist culture and this is often mimicked in antiracist culture through a tireless dedication to ‘figuring out’ how to be the perfect antiracist, which results in the fear of getting it wrong” (Tema Okun)*

links with existing frameworks that are commonly used by EPs/ EPS’ to promote inclusive practice are suggested.

Professional autonomy is an important part of EP practice. Therefore preexisting frameworks widely utilised within EP practice are offered to assist your progress as an Anti-Racist EP such as Restorative Approaches and

Non-Violence Reduction (NVR) -two potential frameworks EPs have used to address racism. You may find your EPS does not utilise either of these approaches however, in presenting them we are demonstrating the ways in which Anti-Racism overlaps with many of the frameworks utilised throughout our profession. It might therefore be helpful for you to spend some time thinking about a framework that guides your interactions and apply Anti-Racism to it.

‘Managing difficult conversations’ are a key component of educational psychology practice. Given the range of tools EPs regularly employ to facilitate progress and resolution, this topic will also be explored to help you ‘Speak Up’.

Why are you choosing to spend time on this section of the framework?

What are your learning goals?



## 2.6.1 “Speak Up” examples from GEPS Anti-Racism toolkit

### *Becoming Anti-Racist*

The journey to becoming Anti-Racist is not linear. It is an on-going process which involves continues self-reflection, learning, and action. The shift from ‘non-racist’ to ‘Anti-Racist’ often requires us to sit with our discomfort, for meaningful change to occur.

The visual below highlight’s key beliefs, values, and practice within the fear, learning and growth zone



*Figure 7: Becoming Anti-Racist*

#### Using this visual

- Reflect on your current practice in relation to the fear, learning and growth zones.
- At what times have you been in the fear zone? Why?
- At what times have you been in the learning zone?
- What do you need to do in order to move towards the Growth zone?

What self-evaluation measure/s does this link to?

## Identifying Racism

Nova Reid (Anti-Racist activist) suggests the reason we haven't moved forward in terms of tackling racism, is because often people associate racism with overt, intentional hate from one individual to another (interpersonal racism).

However, as you can see below, racism exists on various levels.

Understanding racism in all its forms, particularly structural racism, is key in promoting the inclusion of BPOC children and young people, their families, and staff.

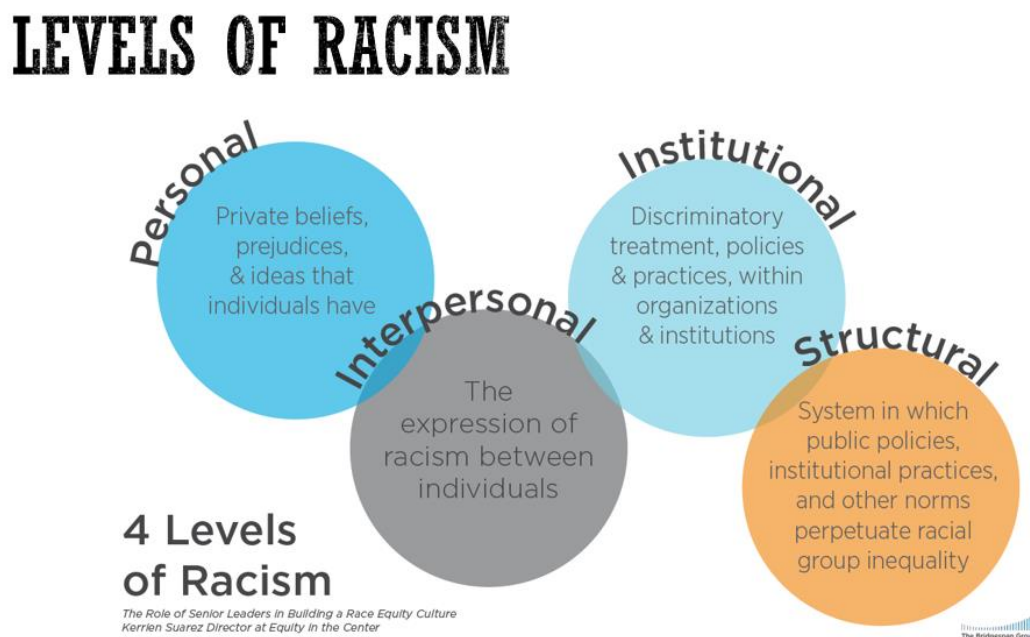


Figure 8: Four levels of racism

### Using this tool

- Consider the ways in which racism can 'show up' in everyday practice. For example, within SIIMs/JST, casework, informal conversations.
- How confident are you in recognising the covert (Institutional and structural) racism?
- How might the various levels of racism impact the learning and development of a BPOC child?

### What self-evaluation measure/s does this link to?

## Understanding Biases

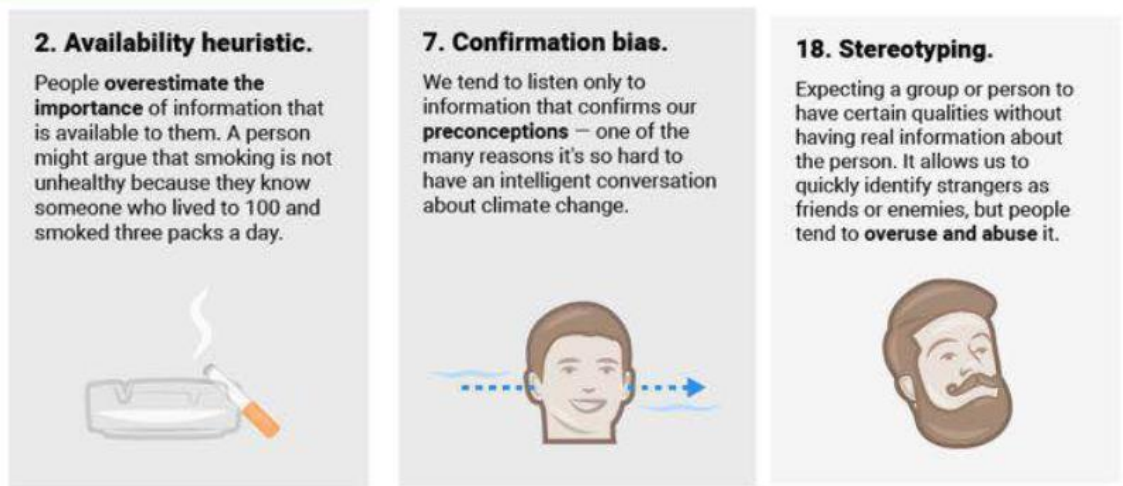
A bias is a tendency, inclination, or prejudice toward or against something or someone.

Some biases are positive and helpful—like choosing to only eat foods that are considered healthy or staying away from someone who has knowingly caused harm. However, biases are often based on stereotypes, rather than actual knowledge of an individual or circumstance.

Whether positive or negative, such cognitive shortcuts can result in prejudgments that lead to rash decisions or discriminatory practices.

Below are common biases to be aware of.

This link: <https://www.socialtalent.com/blog/recruitment/20-cognitive-biases-that-screw-up-your-decisions-infographic> provides further examples of biases we may hold.



Reflection:

What are the biases we often see in the media?

What self-evaluation measures does this link to?

## When to Intervene

See Appendix 2. SDEP Racism Interrupters

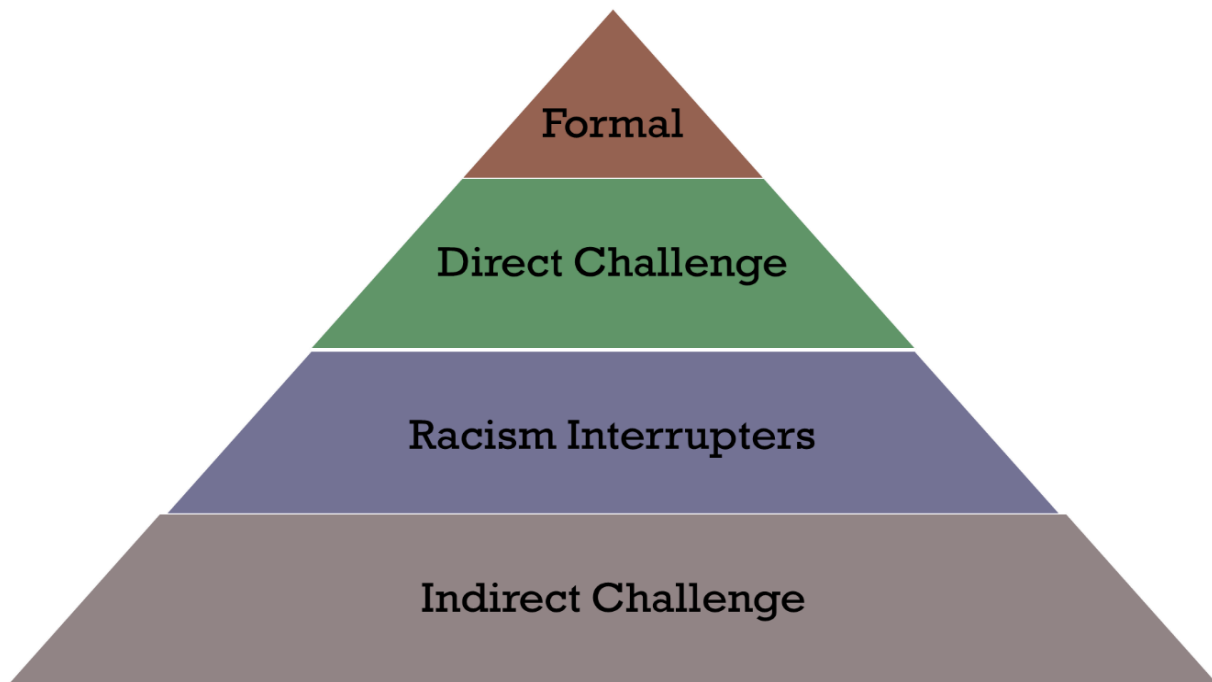


Figure 9: Challenging racism

Reflections:

What self-evaluation measures does this link to?

*GEPS Example links to self – evaluation measures:*

- *All GEPS staff report feeling confident in offering support and challenge conversations around equalities and inclusive practice*
- *All GEPS staff actively challenge inequalities in core forums (i.e., SIIMs/JSTs)*
- *All GEPS staff promote inclusive practice within all aspects of service delivery and advocate for the rights of all CYP and their families*

## Utilising a restorative lens to engage in a conversation around racism

Utilising our knowledge and understanding of restorative practices may support us to engage in conversations when racism occurs. Restorative practice enables us to understand harm caused and ensure there are opportunities for repair of harm and enable a learning conversation to take place. Having a conversation which is restorative in nature, may lead to personal accountability and therefore change.

Using a restorative lens to support conversations about racism for people who have caused harm should not involve the BPOC who have been on the receiving end of the harm; unless of course they specifically state that they want to be part of this conversation. This is to ensure restorative dialogue does not cause further harm. This work is indeed that of both the person who has caused harm, and the person taking Anti-Racist action.

Whilst at times, calling out racism may be helpful to interrupt the behaviour, to prevent further harm, or signal to others your stance and beliefs, it is important to consider whether ‘calling out’ racism may be a form of performative allyship. Performative allyship refers to easy and costless actions that often do not challenge the status quo and are motivated primarily by the desire to accrue personal benefits (Kutlaka & Radke, 2022). Calling out racism may also repeat the same tactics of the systems of oppression we’re trying to move away from, resulting in shaming and punishing the people who have caused harm.

When ‘calling in’ racism, a restorative lens on the conversation may be particularly useful. The aim of the conversation is to reflect, learn and repair any harm caused. It may be that the person you are having a conversation with is not aware that what they have said is problematic and therefore having an opportunity to explore the meaning and why it is problematic will be helpful.

When we think about a restorative conversation, it is important to consider the values/ beliefs which underpin this:

Restorative practices	How this relates to Anti-Racist action
Problem is the problem, not the person (Grounded in solution-oriented principles)	Racism is rooted in systems and institutions, individual racist people are not the problem.
Restorative conversations help the people who have caused harm to understand the perspective of those being harmed. This is likely to create compassion, empathy and understanding.  Restorative practice creates opportunities for listening, participation, co-operation and building an awareness of social responsibility	Research suggests that fostering compassion and empathy creates stronger allyship for marginalised communities (Karnaze, Rajagopalan, Eyler & Bloss, 2024).  ‘Calling in’ racism aims to engage someone in a deep and reflective learning conversation, seeking to understand the impact of language or behaviour on others.
Accountability and responsibility	Anti-Racist action involves recognising your role in perpetuating racism and taking action to both address your own racist beliefs and challenge racism by others.

Before opening up a conversation about what happened, you may need to make a courageous statement to begin the conversation. Grounded in restorative principles, consider the following formula to support you

**OBSERVATION/ FACT:** *When...* (Keep this factual, consider repeating what the person said, don't make assumptions)

**FEELING:** *I feel...*

**NEED:** *Because I need/ value...* (don't make this a statement about what the other person should do, instead consider what you need/ what is important to you)

**REQUEST:** *Would you be willing to...*

### An example:

*(White EP) When you said that person of colour in the room was X's cousin (OBSERVATION), I felt hurt (FEELING) because I value our professional relationship (NEED). Would you be willing to have a conversation with me to explore how this is problematic (REQUEST)?*

*(BPOC EP) When you asked if the other person of colour in the room was my cousin (OBSERVATION), I felt hurt (FEELING) because I value our professional relationship (NEED). Would you be willing to have a conversation with me to explore how this is problematic (REQUEST)?*

Restorative question	How you might use this to address racism
What happened?	I was hoping to chat to you about what happened at the meeting last week. I'm just wondering, what do you think happened? From your perspective, what happened?
What were you thinking about at the time?	What do you feel could be behind that statement? What thoughts/ beliefs underpin what happened?
What have your thoughts been since?	What have your thoughts been since? What do you think about this now?
Who has been affected? In what ways?	I'm wondering who has been affected by what has happened? What do you feel could be the potential impact on others/ black and people of colour? In what ways do you feel this could be problematic/ harmful to black and people of colour?
What do you think needs to happen next?	What might be the next steps to repair the harm? What do you think needs to happen next? What might our next steps be from here? How can we learn from this? What might we do differently next time?

## Difficult conversations

Difficult conversations are a key part of the EP role, and EPs regularly engage in conversations which challenge assumptions, beliefs and biases, particularly around inclusion. The framework outlined in the book “Difficult Conversations – How to Discover What Matters Most” (D Stone, B Patton & S Heen, 2010), may have guided these conversations, and could similarly be applied to support EPs to engage in conversations to challenge racism. The table below summarises the framework outlined in the book and consider how this might be applied to difficult conversations which aim to open up dialogue around racism.

Difficult conversations framework	How to utilise to engage in a conversation around race
<p><b>Step 1: Prepare by walking through the three conversations</b></p> <p>Exploring the stories and impact in preparation may support us to move to learning conversation and reduce defensiveness. Consider this information before the conversation:</p> <ol style="list-style-type: none"> <li>1. Stories</li> <li>2. Impact/ intent</li> <li>3. Feelings</li> <li>4. Identity issues (what’s for stake for you, about who you are? What do you need to accept to be better grounded?)</li> </ol>	<p>If calling in, and there is time to prepare, consider the following:</p> <ul style="list-style-type: none"> <li>• <b>Stories:</b> What happened from your perspective? What do you feel happened from the other person’s perspective? What are the differences between your stories</li> <li>• <b>Impact/ intent:</b> What was the impact of what happened on you? How is what happened harmful to black and people of colour? What am I assuming about the person’s intentions?</li> <li>• <b>Feelings:</b> What range of emotions has this evoked in me? How can I share these feelings in a way that doesn’t attribute judgement</li> <li>• <b>Identity issues:</b> How might this conversation challenge what I believe about myself? And what the other(s) believe about themselves? Am I separating the person from their behaviour?</li> </ul>

<p><b>Step 2: Check your purpose and decide how to raise it</b></p> <ul style="list-style-type: none"> <li>• Are you coming at this from a learning stance?</li> <li>• Am I choosing the right time/ space/ method to raise this conversation ? If I don't raise it, how will I let it go?</li> </ul>	<ul style="list-style-type: none"> <li>• What is your purpose in raising this conversation? Is it to engage in a learning conversation which involves collaborative problem solving? Is it to repair harm? Is it to share the impact of behaviour/ language used? Is to make your views known?</li> <li>• How will you raise this conversation? I.e. call in or call out? Does this align with your purpose? Have you considered whether this may be a form of performative allyship?</li> </ul>
<p><b>Step 3: Start from the 3<sup>rd</sup> story</b></p> <ul style="list-style-type: none"> <li>• Remember we all view the world differently depending on our past experiences and our own implicit rules</li> <li>• Start the conversation with a non-judgmental, partial view of the situation</li> <li>• Describe the problem as the differences between your stories, share your purpose, and invite the person to engage with you</li> </ul>	<p>Consider conversation starters which aim to describe the difference between both your stories and invite the other person to collaborate with you. Some conversation starters:</p> <ul style="list-style-type: none"> <li>- "I wanted to talk to you about... we seem to have different perspectives/ understandings of..."</li> <li>- "I wondered if we could talk about... I felt upset when... and I wanted to explain this and also hear you perspective"</li> </ul> <p>For example, consider during a meeting, a DHT verbalises a racist stereotype which they attribute to being the reason for the YP's dysregulated behaviour. You might start the conversation by saying something like:</p> <p>"During the meeting, it felt we had a difference in understanding of factors contributing to the YP's dysregulated behaviour. Could we explore this a bit further together so that we can better understand how to support the YP?"</p>



<p><b>Step 4: Explore their story and yours</b></p> <ul style="list-style-type: none"> <li>• Listen with curiosity and seek to understand</li> </ul>	<p>Provide time and space for both you and others to share their story. Consider how you can approach this in a way that doesn't attribute blame, instead share your feelings and the impact of the behaviour.</p> <p>“Can you say a little more about how you see things?”</p> <p>“How do we see it differently?”</p> <p>“For me what this is about..”</p> <p>“What I’m feeling is...”</p> <p>“What is important to me is..”</p>
<p><b>Step 5: Problem-solving</b></p>	<p>Work collaboratively to determine what happens next.</p> <ul style="list-style-type: none"> <li>• How can we both learn from this?</li> <li>• What can we do next time?</li> <li>• How can we repair any harm caused?</li> </ul>

## 2.6.2 “Speak Up” examples from REPS

### Non-violent resistance principles as a framework for Anti-Racism

Socio-political non violent resistance has Anti Racism at its roots, having been employed by oppressed groups throughout history. Mahatma Gandhi for instance, made use of non-violence strategies to lead the successful campaign for India’s independence from British rule. Martin Luther King Jr was committed to non-violence, and said he was “fascinated by the idea of refusing to cooperate with an evil system”. King (1957) highlighted a number of key points about non-violence as a method for resisting racism, which are summarised below:

- Non-violence is passive physically, but the mind and emotions are strongly active and dynamically aggressive, ‘constantly seeking to persuade the opponent that he is mistaken.’
- ‘Non-violent resistance does not seek to defeat or humiliate the opponent, but to win his friendship and understanding’. Strategic resistance is a means to ‘awaken a sense of moral shame’. The aim is reconciliation and the creation of community.
- Non-violence is about defeating injustice itself, not ‘white persons who may happen to be unjust’. ‘The tension is at bottom between justice and injustice, between the forces of light and the forces of darkness.’
- ‘At the centre of non-violence stands the principle of love... to retaliate with hate and bitterness would do nothing but intensify the hate in the world.’

The non violent resistance approach (NVR) is today widely used in family work and in education settings. For more information about what NVR is, see this helpful factsheet from NHS East London [NVR Factsheet 2 | East London NHS Foundation Trust \(elft.nhs.uk\)](https://www.eleft.nhs.uk/nvr-factsheet-2)

NVR embodies a ‘new authority’ approach to parenting based on 4 key concepts: resist, persist, unite and repair. These 4 key concepts have been used to provide a practical framework to guide EPs in developing their Anti-Racist approach and action.

## *Non-violent resistance principles as a framework for Anti-Racism*

### Resist

- **Call in racism and implicit bias when:**
  - there is an opportunity to explore deeper, make meaning together and find a mutual sense of understanding across difference
  - we are seeking to understand or learn more
  - we want to help imagine different perspectives, possibilities or outcomes
- **Call out racism when:**
  - we need to let someone know that their words or actions are unacceptable and will not be tolerated
  - we need to interrupt in order to prevent further harm
- **Use formal channels as necessary when racism is explicit and/or persistent.**
- **Be aware of threat responses and the shield of shame in yourself and others when actively resisting and adapt your approach if necessary.**
- **Resist colluding with systemic racism** e.g. resisting: 'white silence'; minimising or denying lived experiences

### Persist

- **Persistently reflect on your own biases and cultural competence, social 'GRACES' & white privilege.** Draw your own attention to these rather than pushing them away.
- **Take active steps towards challenging biases and developing cultural competence through personal and professional learning.**
- **Prepare your strategy to respond to racism and actively resist.** By preparing auto-pilot statements which call in or call out racism in advance (when in the green zone), you are more likely to be able to use them 'in the moment' (when you are feeling high emotions/under pressure).

### Unite

- **Where a person of colour has experienced racial harm, unite with them to co-construct next steps together.**
- **Self care is important in antiracist action** - find out who are your allies in this and unite together to offer each other support and work towards change.
- **Consider how to raise the presence of your antiracist values in your practice as an EP.** How do we embed these values in our approach across our functions?

### Repair

- **Prioritise the repair of relationships when we have caused racial harm. Take responsibility for the harm we have caused.**
- **Maintain the centrality of the experience of the person of colour who has experienced racial harm & take steps to ensure they are emotionally supported as a priority.**
- **Use psychological skills to build relationships that allow challenge**
- **Consider how to repair relationships where we have called in/out racism with colleagues:**
  - Using the power of relationships to change actions and thinking in others
  - repair may be needed to maintain professional working relationships when we have taken action.
  - How to repair without condoning racism?
- **Consider the power you hold in your role/personal life.** How can you use that power to contribute to repairing the harm caused by systemic racism?

Books
<i>"How to be an antiracist"</i> by Ibram X. Kendi (book)
<i>"No offence but..."</i> by Gina Martin (book)
<i>"The Good Ally"</i> by Nova Reid
Video clips
<i>Not-racist v antiracist: what's the difference?</i> (video, BBC Bitesize)
<a href="https://www.bbc.co.uk/bitesize/articles/zs9n2v4">https://www.bbc.co.uk/bitesize/articles/zs9n2v4</a>
Reports
<i>Introduction to antiracist curriculum development -Coalition for Racial Equality and Rights (CRER)</i>
<a href="#"><i>Antiracist curriculum development — CRER</i></a>
<i>Schools - addressing racism and racist incidents: Scottish government guidance</i>
<a href="https://www.gov.scot/publications/addressing-racism-racist-incidents-schools/">https://www.gov.scot/publications/addressing-racism-racist-incidents-schools/</a>

Reflect on your goals from the start of this session: what have you learned?

What does this mean for my practice as an EP?

## Appendices

### Appendix 1. Historical roots of racism in Educational Psychology

SDEP NATIONAL ANTI-RACISM TOOLKIT

JULY 2025

## Historical roots of racism in Educational Psychology

19th Century	<p><b>1869:</b> Francis Galton publishes <i>Hereditary Genius</i> where he ranked the “comparative worth of different races” &amp; concluded that “the average intellectual standard of the negro race as two grades below our own” (Galton, 1869, pp. 336–338)</p> <p><b>1895:</b> One of the earliest examples of scientific racism—defined as the use of scientific concepts and data to create &amp; justify ideas of an enduring biologically based hierarchy (Winston, 2020)—is published in <i>Psychological Review</i> (Bache, 1895) where black participants were reported to have faster reaction times than white participants. The author argued that reaction time was a primitive reflex &amp; that the superior, more evolved intelligence of white participants resulted in more contemplative thought &amp; slower reaction times.</p>
20th Century	<p><b>1916:</b> Ferguson (1916) publishes “<i>The psychology of the Negro</i>,” -a classic example of scientific racism (Guthrie, 1998). Ferguson linked performance (including reasoning, association, memory, &amp; intelligence) with skin colour, &amp; argued Black people are more emotionally volatile, unstable, &amp; less capable of abstract thought. Ferguson also espoused the prominent “mulatto hypothesis” - the idea that the mental characteristics of black people were greater amongst those who had a higher proportion of white blood.</p> <p><b>1958:</b> Psychologist, Audrey Shuey, publishes “<i>The Testing of Negro Intelligence</i>”, which summarises work on racial differences concluding that white people are innately superior to other races (Shuey, 1958).</p> <p><b>1970:</b> Hundreds of black children in the UK labelled as “educationally subnormal”, &amp; wrongly sent to special schools as they were deemed to have low intelligence (John-Baptiste, 2021).</p> <p><b>1999:</b> Khushi Usmani’s paper highlights ‘The Influence of Racism &amp; Cultural Bias in the Assessment of Bilingual Children’ examining how historical racism has shaped educational psychology assessments &amp; argues that the quest for a culturally-fair test may be a distraction when the real issue in the assessment of bilingual children is that of tester’s own bias and attitudes.</p>

## Historical roots of Racism in Educational Psychology

### 21st Century

**2023:** Researchers from various universities publish an article titled, "Intensely white: psychology curricula and the (re)production of racism" (Gillborn et al, 2023) highlighting that university psychology curricula continues to perpetuate institutional racism within psychology.

**2023:** Trainee EPs at Dundee university publish 'Re-examining Attachment Theory in Educational Psychology: A Call for Culturally Responsive Practice' highlighting that attachment assessments often reflect Western norms & might not account for different parenting styles, family structures, or cultural values, potentially leading to misinterpretations of behaviour in non-Western children. The call for more culturally responsive practice involves considering diverse family dynamics and cultural backgrounds to avoid biases in how children's attachments are understood and supported in educational systems.

**2023:** The Psychologist published the article "*Subnormal: time the educational psychology profession apologised?*" highlighting that no official apology has been issued for the racist practice that resulted in disproportionate numbers of black pupils being sent to ESN schools.

**Becoming Anti-Racist: SDEP National session 4**  
**Anti racist action & implementation**

# Racism Interrupters

## Indirect Challenge



### When?

- If there is a significant power differential
- If you feel that direct challenge would be a risk to your emotional safety or wellbeing
- You are in an unfamiliar context and have reason to believe that more direct challenge would lead to harm for you

### Examples:

- Changing topic
- Providing examples or switching topic to one that indirectly challenges
- Body language and facial expressions
- Leaving a room
- Opting out of a conversation
- Planned ignoring
- “This conversation/Your views do not align with my views so I am going to excuse myself”

## Direct Challenge



### When?

- When you are wanting to make your anti racist position clear
- When explicit racist stories, comments, anecdotes etc are being shared
- When there is no doubt that behaviour falls within racism

### Examples:

- “Sorry, what?”
- “What do you mean by that?”/ “What’s your thinking behind that?”
- “That’s not funny”/ “That is not okay”
- “Can you see why that is not okay/harmful?”
- “I’m not comfortable with that”
- “It sounded like you just said X – is that what you meant?”
- “That language is harmful”/ “Your assumptions are harmful
- “ That view does not align with our anti racist ethos”
- “ That story/view has explicit/implicit racist undertones”
- “ That statement is harmful/offensive/upsetting because X”
- “ That is a racist story/example/assumption”



## Becoming Anti Racist: SDEP National session 4

### Anti racist action & implementation

#### Formal Challenge/ Processes



##### When?

- Direct & Explicit Racism
- Repeated or persistent behaviour/comments
- When behaviour or incidents fall within criteria for Hate Crimes
- When you feel you have exhausted other options or that other options are not viable
- May or may not involve power differentials
- For reasons set out in HR processes and guidelines

##### Examples:

- Raise concerns with a member of SMT
- Use HR Processes independently

#### Racism Interrupters



##### When?

- When you are wanting to clearly signal your anti racist position
- “Grey area” comments, jokes, views, topics, discussions
- You are wanting to use a socratic approach to highlight inappropriateness
- Equal or limited power differentials
- (Can also be used where there are power differentials)

##### Examples:

- “Can you explain the joke to me? I don’t understand why it is funny.”
- “We don’t need to get into this right now, but I don’t share that belief.”
- “What I’m hearing you say is [harmful belief or stereotype]. Is that what you’re saying?”
- “What is the evidence base for that statement?”

**“Every interaction is an intervention”**



WE ACKNOWLEDGE WITH APPRECIATION THE SDEP ANTI-RACIST NETWORK – *MANAGING RACISM* WORKSTRAND FOR THEIR TIME & DEDICATION IN CREATING THIS RESOURCE

If you would like to leave feedback on this framework, please either scan the QR code below or click the following link:

<https://forms.office.com/e/pjwhhKDZik>

