

Anti-Racism Action Plan Contextual Information

****WORKING DRAFT DOCUMENT****

Last Edited 31st August 2020

Presented with sincere thanks to all members of the RCS Black Students' Union, the Students' Union Officers, other students, colleagues and professionals who have entrusted us with their experiences, challenged us when we needed it, and shown us the way.

Who is this document for?

- This document is for everyone who is a member of RCS (as student, staff, professional partner etc.) as well as those who engage with RCS (eg. audience members).
- It has been developed in consultation with students, including students and alumni who together form the Black Students' Union at RCS, and with others including Senior Management, Chairperson of the Board of Governors and professionals who specialise in Equality, Diversity and Inclusion in the HE environment.
- For some, the document will be an opportunity to learn and reflect on the environment they work or study in, and draw attention to issues that may not have been actively considered before. It sets out what is expected of our community.
- For others, this document will be empowering and enable constructive discussion about the experience of our student and staff communities, providing a voice to those who have, for too long, experienced systemic racism and inequality at RCS.

This is a living document. The conversation that it prompts, and the actions it sets out must be ongoing work. It will be revisited and added to, amended and updated regularly via the Equality, Diversity and Inclusion Forum (as well as through Programme Committees and School Management Team meetings).

What is this document trying to achieve?

- Amongst other things, a priority of this document is to set out the initial expectations for the development of actively anti-racist curriculum at RCS (including 'decolonised' curriculum).
- There will be devolved plans in each School which will set out action plans in respect of each programme in detail. The timeline for the publication of these is the responsibility of the Schools.
- Meeting our Equality and Diversity targets (for example student recruitment) as noted annually in our Outcome Agreement is not enough. We want to create a community that is safe and productive to work and study in, and full of opportunity without discrimination, for all.
- In the context of this particular document, we want to focus on issues relating to racism, and its eradication. Ultimately the document should be seen as

intersectional with regards to our work on LGBTQ+ issues, inclusivity in relation to disability at RCS, and the other work we do with protected minorities to create equitable, positive experiences of our institution and its people.

- The document represents a statement of commitment to improving the experience of our minority ethnic students and staff; achieving the promised actions will deliver that commitment.
- The document is intended to be transparent, and be clear on our commitments and accountabilities in relation to issues of race, ethnicity and structural inequalities.

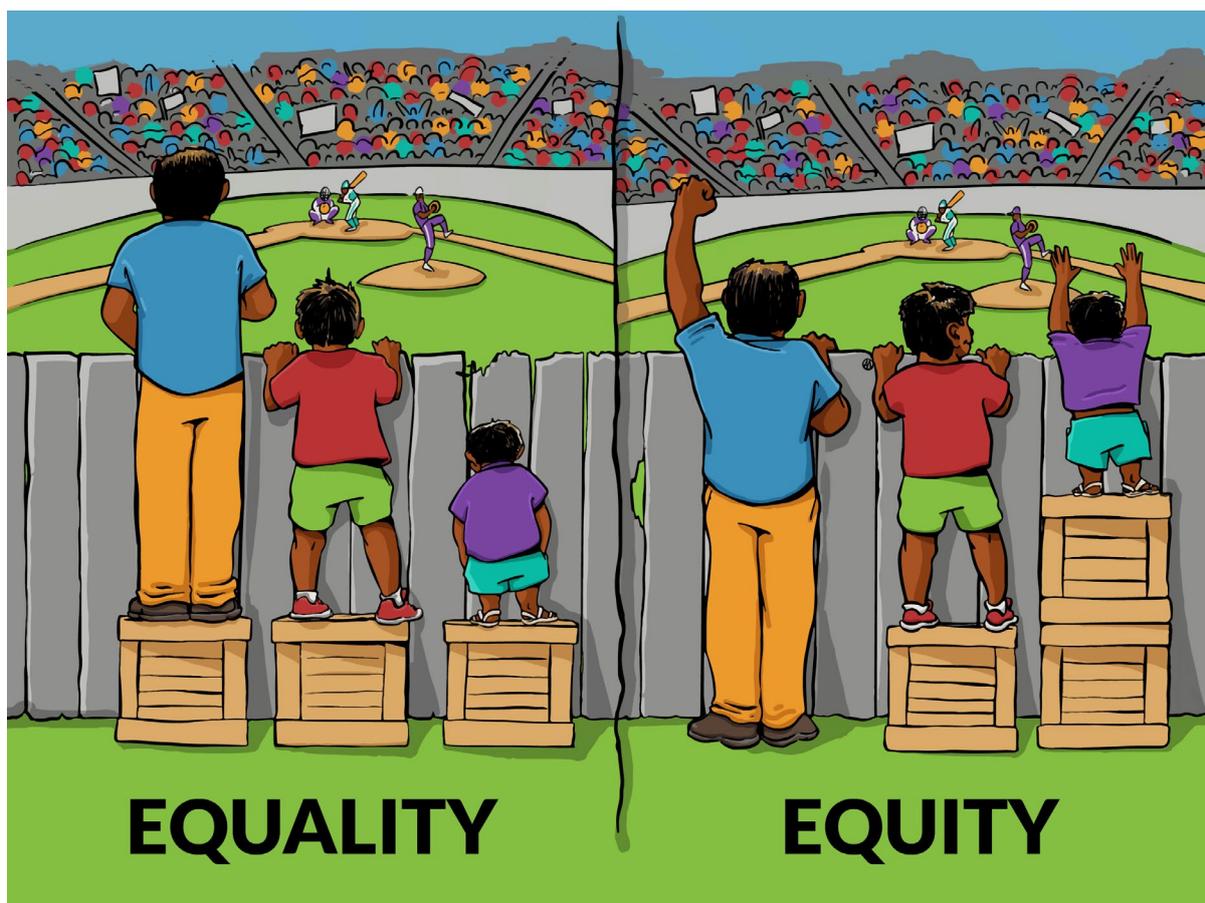
What is meant by equality?

In many respects, this is one of the most challenging concepts to understand and yet superficially, it is self-evident: equality means that everyone should enjoy equal opportunities. However, equality of opportunity can only be possible if everyone starts from the same place and, as we understand the experiences of so many Black and minority ethnic students and colleagues, not everyone can enjoy equality if they do not begin shoulder-to-shoulder with everyone else (see also White Privilege, below).

Later in this document, there is reference to students of colour who have (as it currently stands) to undertake learning in areas specifically relevant to them out with typical curriculum provision, which does not fully cater to their needs and employment opportunities (for example). Equality is not teaching everyone the same things, so they all receive 'equal' input, because that will disadvantage some students – in this case, students of colour. Equality is enabling everyone to fulfil their personal potential, ambition and opportunities relevant to them. Sometimes that means ensuring provision is targeted to support, for example, a Black actor of Nigerian heritage to be prepared for particular roles they could play. This provision is not suitable or relevant to a White actor, but providing the input at the right stage for the Black actor opens doors enabling them to secure employment as confidently, and with the same sense of accomplishment and experience, as their White peers.

The image below is well known, and illustrates the difference between equality (focus on the outcomes – which are *unequal* and *not inclusive*) and equity, where outcomes are equal and *inclusive*, but the way to those outcomes is necessarily uneven:¹

¹ See illustration by Angus Maguire: <https://interactioninstitute.org/illustrating-equality-vs-equity/>. Date Accessed August 31st 2020



RCS Data on BAME staff and Student Populations

Above all, this document represents our intention to move towards better representation in staff and student populations of ethnic minority individuals. We are committed to improving these data presented here. All data is collated following the guidance found here: <https://www.ethnicity-facts-figures.service.gov.uk/style-guide/ethnic-groups>

- Percentage of total staff population (who have disclosed ethnicity to RCS) identifying as BAME: **13.1%** NB. 16.98% of staff did not state ethnicity on employment or refused to provide this information. This means that 192 staff (of a total 1467) identify as BAME. 209 did not state their ethnicity, and 40 refused this information.
- Of FTE staff, 89% identify as White, and only 5.5% refused or did not provide ethnicity information.
- Of PT staff, 63% identify as White, but 21% did not provide, or refused the information.

Clearly, there is a need for us to focus on employing BAME staff on an FTE basis to improve the diversity of our permanent faculty, at all levels in the Conservatoire.

It is a matter of deep concern, and should therefore be a priority to address, that the specific numbers of FTE staff who identify as Black or Asian specifically are not reportable due to GDPR. This *has* to change.

- Percentage of total student population (HE) (who have disclosed ethnicity to RCS) identifying as BAME in 2019-2020 Academic Year: **14.5%** NB. 95% of students disclosed their ethnicity on matriculation.

Ethnicity	2016/17		2017/18		2018/19		2019/20	
	White	1007	88.9%	1031	87.7%	1015	85.9%	1020
BAME	126	11.1%	144	12.3%	166	14.1%	173	14.5%

- Percentage BAME School of Music 2019-20 (HE students): 16.4%
- Percentage BAME School of DDPF 2019-20 (HE students): 13.8%
- Fewer than five Postgraduate Research Students of a total 34 identify as BAME
- Percentage of total Transitions student population (part of the PreHE portfolio) identifying as BAME: 17%

A note on terminology

During the course of the development of this draft plan, it has become clear that different individuals prefer, or conversely reject, particular terms commonly used in the UK to describe ethnic groups, such as ‘poc’ (people of colour), BIPOC (Black, Indigenous, People of Colour) or BAME (Black, Asian and Minority Ethnic). Somewhat like an individual’s determination of their pronouns (she/her; he/his; their/they), students and colleagues consulted have indicated their preference for self-determining the terms with which they are comfortable.

For the purposes of this document, the term ‘ethnic minorities’ is used most consistently. This is partly because the actions outlined seek to eradicate racism in *all* forms, including for example antisemitism. It is important that this is understood from the outset, so as not to create a White/‘People of Colour’ binary.

Nonetheless, it is also vitally important to understand that different ethnic groups will have experienced different injustices and oppressions, and the articulation of some of these will feature in the document. Primarily, the creation of this document was driven by injustices against, and killings of, Black people by authorities in the USA and the UK which prompted worldwide protests and foregrounding of issues that have affected Black communities historically and in the present day.

A few examples given to us by minority ethnic students and alumni from RCS indicate experiences that still go on, and which we must – collectively – eradicate:

- The unsolicited touching of hair/comments about hair

- The use of racial slurs as a shorthand for restaurants (for example), which cause offence; use of the wrong terms for mixed-race or mixed-heritage individuals
- Students being told “you’re lucky you’re black – you’ll get all the work now”
- Students being asked to explain to their class why a particular racial slur is offensive to them
- Works with racist content being shown in class without any warning/context or sensitivity
- Jokes about foods/behaviours associated with particular cultures
- Stereotyping

What do we expect of students and staff?

- We expect all members of our community to abide by the Dignity at Work and Study Policy <https://www.rcs.ac.uk/wp-content/uploads/2014/05/RCS-Dignity-at-Work-and-Study-Policy-V5.pdf>.
- We expect everyone to engage with mandatory anti-racism training upon appointment (including contracted staff), and students (upon induction) and to attend any refresher training as required.
- We expect staff and those in any position of authority not to exploit the power imbalance between staff and student, by threatening, implicitly or explicitly, to restrict student opportunities, use influence against a student’s (or junior colleague’s) interests and to reject and report any incidences of racist language encountered in the Conservatoire.
- We recognise that this is a learning journey for many of us and that mistakes will be made, unintentionally. Commitment to learning from mistakes and not making the same mistake a second time, accepting accountability for our actions and actively contributing to an empathetic, anti-racist RCS is essential.
- We strongly encourage staff and students who have not encountered these issues before to educate themselves about the prevalence and effects of racism on those in our community (some initial resources are appended to this document).

What is the racism that this document is addressing?

Structural Racism

- The legacy of a society that thrived on the historic enslavement and colonisation of Black and ethnic minority peoples manifests systems today that disadvantage ethnic minorities.
- An example would be the criminal justice system, where people of colour are disproportionately represented in stop-and-search, arrest, conviction and sentencing data relative to white people.²
- Very recently, research into Covid19 and its impact on ethnic minority communities has suggested that historical and present day racism contributes

² See, for example Alpa Parmar, Policing Migration and Racial Technologies, *The British Journal of Criminology*, Volume 59, Issue 4, July 2019, Pages 938–957, <https://doi.org/10.1093/bjc/azz006>

to members of this community being less likely to seek medical assistance, and therefore contributes, along with other socio-economic factors, to disproportionate effects of the virus in Black and ethnic minority populations.³

- The structural barriers that are faced by members of these communities has ramifications for experience in institutions and personal encounters.
- RCS is part of the Higher Education system in the UK. Evidence in the sector of a so-called BAME 'attainment gap', as well as curriculum that is White Western European-centric and exclusionary in respect of Black and ethnic minority communities and cultures points to structural racism that underpins our system. Recent press coverage of History Curricula in Schools explicitly demonstrates that narratives around UK history exclude its historic exploitation of slave labour, its riches gained by that labour, and of the acts of colonisation and suppression that created Empire. Glasgow was the "second city" of Empire at one time.
- Such exclusions from curriculum promote and sustain racist stereotypes, enable racist ideologies to persist and perpetuate the structural inequalities that we continue to live with today.

Institutional Racism

- Practices, policies and 'traditions' within institutions such as HE institutions put certain racial groups at a disadvantage. For example, the use of materials that were adjudged acceptable objects of study in the past (a time of different overt values) such as films, literature, plays and music, which (mis)represent, distort and/or glorify racism, slavery or activities such as blackface, can still be found in curricula.
- Often the argument that the value of the work as an exemplar of fine writing, cinematography or compositional craft is used to justify the persistence of such materials in contemporary curriculum. This is not acceptable. Our values are less overtly prejudiced than in previous generations, but the effect of these incidences is just as impactful on people who are immediately at a disadvantage relative to the majority in a room.
- Slang words, 'jokes' and excuses that 'this has been done for years/we never had complaints before' do occur.
- It is worth noting that such insidious behaviour and attitudes affect *all* minority groups, and we abhor all such casual discrimination, but this action plan is focussed in particular on issues of racism as set out above.
- Institutions privilege the 'canon' in curriculum. Canon is the set of works considered the greatest, epoch-defining works of history. They are the works that 'everyone studies', 'core works' – they will be found in acting or music programmes throughout the Western world.
- Canon is inherently problematic since it also sustains the supremacy of a set of works (usually White, Male, European) over others (including those composed, written or produced/performed by ethnic minority artists). Works are 'inside' or

³ See *Beyond the Data: Understanding the Impact of COVID-19 on BAME Groups*, Public Health England, 2020

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/892376/COVID_stakeholder_engagement_synthesis_beyond_the_data.pdf

'outside' the canon. This clearly presents a hierarchical system which privileges White works over 'other' works. This can no longer be sustainable.

- By designing curriculum as we do, we are effectively saying that we value artists who have mastered the canonic works. This puts ethnic minority artists at an immediate disadvantage, as well as pushing their pursuit of other artistic learning into their own time, outside of the 'core curriculum'. This is unfair and fundamentally unequal.
- We must challenge and critique the canon, introducing and growing works and artists whose perspectives bring new dimensions to our 'core curriculum', expanding what we consider a broad grounding in our disciplines to be.
- Critiquing canon does not mean throwing out works we believe are vital to learning, but adding new perspectives, ensuring critical thinking is applied even towards the most revered of artists/works and being more thoughtful about the context within which we place the study of any works.
- Several Black students with natural hair, locks, braids and afros have reported that the institution lacks the expertise to support them properly in productions (ie. makeup provision and techniques; hair care and styling) and that students are subject to inappropriate touching of hair, or being poorly lit in film/stage productions because of the colour of their skin and the lack of widely-understood techniques.
- Examples of cultural appropriation, and moreover misconstruals/misunderstandings of what this is and the affect it has on individuals and groups do occur, and a deeper institutional understanding is required in order to ensure that we preserve cultural fluidity and interactivity where appropriate, yet eradicate inappropriate and offensive cultural appropriations enacted through ignorance. This is clearly one area that intersects with experiences of other protected groups, such as disabled people, or those seeking gender equality/recognition. Further exploration of this complex issue is required, including careful examination, per discipline, of practices and assumptions.
- Institutional policies and procedures can be exclusionary, making assumptions that students or staff will freely report complaints, or setting up panels that are comprised of White people only, to hear a complaint of racism. This must change immediately.

Individual Racism

- Too often, people claim to be anti-racist whilst perpetuating racist tropes, beliefs and behaviours, deliberately or unwittingly.
- We do not talk enough about racism at RCS, and so we imagine that we don't have a problem.
- This puts the burden on ethnic minority students and staff to raise the issue, complain or initiate what, for them, are very difficult conversations, often to be met with resistance, lack of understanding and being labelled 'difficult'.
- Sometimes, fear of lack of knowledge can manifest as racism, because people choose not to approach a topic or address an obvious inequality because they do not feel equipped to do so. Training will go some way towards addressing this (see below) but individuals have to do the work to understand the context in which their students and colleagues are experiencing their life and work.

- We refer to ‘microaggressions’, meaning frequent supposedly ‘minor’ comments or behaviours that together amount to a bigger aggression perpetrated against an individual or group. However, microaggressions are not experienced as ‘minor’ or ‘micro’ and often leave individuals feeling excluded and unsupported.
- Students and staff who identify as ethnic minorities experience racism and discriminatory behaviours in Glasgow, in Scotland and beyond. It is our responsibility to understand this, and to ensure that RCS is a safe space for them, whilst also understanding that even walking into a majority White institution like RCS can be intimidating.
- We also want RCS to be a safe space for everyone. That means being prepared to have uncomfortable conversations sometimes and learn about how our behaviour affects others, before we rush to judgement or become involved in more formal processes.

Where do we want to get to?

- Those of us with responsibility for learning and teaching, recruitment, employment and partnerships, marketing, alumni and research, facilities and governance must do the work to eradicate racism.
- Greater representation of ethnic minority individuals and groups on our staff (FTE especially), and in our student body is a priority. This representation is vital at all levels, and focus is needed on students from the youngest preHE students to postgraduate and lifelong learners. The importance of retention of students from minority ethnic backgrounds and heritages in their journey through RCS cannot be overstated.
- An inclusive curriculum that properly embeds racial diversity which is not tokenistic.
- Our students and staff give of their best and flourish in a safe, supportive and anti-oppressive environment, in which they are free to express themselves, and are supported in doing so, especially so when their personal experience and cultural identity is not the prevalent experience reflected in the room. When students ask for specialist input so that they can identify with professionals tutoring or working with them, in order to best serve their own career prospects, we should make every reasonable effort to accommodate this. No student should feel they have to ‘top up’ their core learning in their own time because we exclude their needs in our curriculum. It is important to be really clear: a Black actor, for example, will have different roles available to them that are not available to White actors. This means that there will be times it is appropriate to work with Black students to support the particular skills that will be deployed in roles open to them. This is not inequality of provision – it is equality of opportunity and outcomes for students focused on a successful career.

- The expertise of our staff delivers the best experience to students when staff feel able to express their love for their art, and their experience, freely in their teaching, without undue fear of causing offence (which inhibits expression). Normalising empathetic conversation around race and ethnicity and including students and staff in decision-making processes will be essential to increase staff (and student) confidence.
- Active commitment by staff and students to understanding issues outside their own personal sphere of experience is essential.
- We all have a collective responsibility as staff to support our colleagues to feel free to express their specialist expertise by personally actively rejecting any racist language or inferences. Acts of individuals must not undermine the collective work towards eradicating racism.
- Where genuine mistakes occur, staff (and students) must be supported to understand the offence caused, and to offer appropriate redress. We are learning – and learning from mistakes is as important as any other learning. Taking accountability for ignorance is uncomfortable for all of us, but a part of learning and essential to progress.
- RCS has zero tolerance of repeated issues, patterns of behaviour, abuses of power, deliberate abuse of groups or individuals and offensive speech.
- Respect for our processes that investigate accusations of the above will be gained, the clearer and easier to follow our processes are for all who use them and the more transparently our processes are applied. Our policy supports our training, aiming towards a positive, inclusive experience for all.
- Above all, all of us, as artists want to be valued in our professional lives for our worth as artists, and not because of how we identify. (That said, for many, the one is not distinguishable from the other, and artistic identity is intimately bound up in personal identity).

What is White Privilege?

- White privilege is having white skin. White privilege is world-wide. It does *not* mean that White people are all privileged in terms of their backgrounds, socio-economic status and lived experiences, but that whatever adverse experiences *have* affected their lives, the colour of their skin has not been a contributory factor. In other words, you can be poor, working class and underprivileged/disadvantaged in many ways, but if you are White, you enjoy White Privilege: the fact of being White.

- White Privilege is also seeing yourself reflected throughout Western society: in jobs you aspire to hold; in productions you aspire to be in; in orchestras you aspire to join.
- If you are Black, especially, you do not typically share this experience of seeing yourself in the society of which you are a part, in roles and positions that represent what you personally know you are capable of achieving.
- Imagine that you grow up in a society where, from a very young age, you struggle to see yourself represented – it therefore shapes, from the earliest time in your life, the ambition you may have, the expectations you have and the plans you make. When this is reinforced at various junctures of your life (going to school, going to college, etc.) then the message is clear: you will not reach the same fulfilment of potential as your White peers.
- This is another example of systemic oppression, and why we must recognise our White Privilege and use it to promote and give a platform to true equality. This experience of not seeing yourself represented translates into curriculum.
- White Privilege is also the privilege to sustain a predominantly Western European White curriculum, seemingly without consequence. But it is our minority ethnic colleagues and students who experience the consequences – in their career opportunities, pay, mental health and confidence. They are co-opted into sustaining the very system that oppresses them. We must not be complicit in this.
- Sometimes students study – in the course of a three/four-year programme – the same work a few times, in different contexts/classes. There are opportunities here for us to diversify works studied in order that our students of colour are represented in the spectrum of learning. ‘History’ is not one story: we can open our minds and knowledge to *histories*, *musics*, *theatres*. Black and other histories are part of UK history and part of our arts history too. True inclusivity is not about meeting quotas, but about reflecting back at our learners the reality of history and breaking down canon.
- Recognising White Privilege is also not about centring yourself in the debate – trying to compare your own experiences of oppression with those of our Black and minority ethnicity students. Neither should you presume to speak for communities of colour. White Privilege can be used as a platform to educate White colleagues and students, so that the students of colour don’t have to do that work.

RCS History: Where have we been, and where are we now?

We need to understand about our past as an institution, and how it informs us today. To do this, we will research our historical institutional links to slavery and oppression in terms of our patronage, endowments and so on.

We will also consider our position relative to modern slavery, in terms of the investment portfolio of the RCS Trust, for example.

However, the main focus of this plan must be on the experience of our students and staff in the present, and making a difference to the people with us now and in future.

Making a complaint

- RCS complaints are made via the Complaints Handling Procedure (CHP) which is designed by the Scottish Public Services Ombudsman and must be used by all public services organisations in Scotland (eg. Health and Education Services).
- Anyone can make a complaint, and staff should recognise that when a student complains to them 'informally' (most often verbally or by email) that this is nonetheless a complaint and frontline resolution should be attempted. These terms are explained in greater detail immediately below.
- It is important that all complaints, whoever they are made to on the staff, are treated seriously, and that the CHP is signposted if frontline resolution cannot be achieved.

Frontline Resolution (Stage 1 complaint): this can be called 'informal' resolution. It's important to understand, however, that this does not mean the complaint is treated as less important than one that is subject to a formal process. This stage offers an opportunity to resolve complaints using reasoned discussion, a willingness to listen to the other party, and an openness to achieving a resolution that will satisfy the complainant and repair the trust that has been affected by the incident. We would hope that the majority of complaints could be resolved in this manner, because it encourages an openness to discussion about issues that affect students, and staff, in our community.

- It is important however, that repeated 'frontline' resolutions for the same or similar actions are a red flag, and may lead to a formal complaint route being instigated.

Complaint: Investigation. This is known as a Stage 2 complaint. It is a more formal process, involving investigation (which can include interviews of complainant/s and the subject/s of complaints). Outcomes can be varied, and inevitably have to rely on what can or can't be substantiated in the complaint. The outcome is based on the investigator's judgement as to the balance of probability that the alleged event/s did or did not happen, based on evidence they are able to evaluate during investigation.

- Formal processes can be stressful for everyone involved, and outcomes themselves can also be difficult to process. Staff are supported by HR and

students have access to the Students' Union and the right to be accompanied in any interview associated with the investigation.

- An investigator will make a recommendation as to their findings, and an appropriate member of Senior Management decides on a complaint outcome, and informs all parties. Complainants have the right to appeal if dissatisfied with an outcome. Where further processes are required to be carried out (for example in relation to staff, after a complaint is upheld), the individual's line manager must take the appropriate action, and inform the complainant/s about the timeline. However, the nature of action taken is confidential – this is true if the subject of the complaint is a student, or a staff member.
- Complaints submitted anonymously will be considered if there is enough information in the complaint to enable the Conservatoire to make further enquiries. If, however, an anonymous complaint does not provide enough information to enable us to take further action, we may decide not to pursue it further.

Making a complaint about racist behaviour of language at RCS

- The process set out above still applies, and anyone can make a complaint at RCS. However, we recognise that making a complaint about racism is particularly difficult, especially when you don't necessarily feel represented throughout the infrastructure of the institution. Making a complaint about racism to a White staff member or another student, for example, is intimidating, if you identify as a minority ethnicity and you do not see others you identify with in positions of authority at RCS.
- We will take the necessary steps, on receipt of complaints both 'frontline' and formal in respect of racist behaviour, to resolve the complaint with the involvement of appropriate professional/s who identify as minority ethnic and who can support us in seeing through a complaint to conclusion, and support complainants through the process as appropriate.
- The complaints handling guide, and the complaints handling procedure can both be found here: <https://www.rcs.ac.uk/complaints/>. This guidance details how to make a complaint. However, students may make a complaint to any member of staff, who should then seek further assistance as needed from AAS colleagues. Complaints can be emailed to complaints@rcs.ac.uk. Everyone has a right for their complaint to be heard, and all staff should realise when they are hearing a complaint being made, and seek to resolve it or gather advice on next steps at the earliest point possible.
- We are committed to developing further clear guides to the process for users, which are easy to follow for students in particular, for whom Conservatoire processes can often be confusing and complicated. This guidance will include

worked examples to assist complainants' understanding of how the process works, and detail what might happen after the complaint.

- The impact of making complaints on the complainant should not be underestimated, particularly where the complainant is already feeling unequal in the institution. Nevertheless, we encourage people to use the process, and especially to attempt to achieve a frontline resolution, so that all parties can move forward.
- It is worth noting that in a discussion with the Black Students' Union about the impact of microaggressions and gaslighting – both common occurrences for them and other minority ethnic students who have engaged with the process of drafting this plan, both at RCS and in Glasgow – students highlighted the lasting impact these seemingly 'small' incidents can create.
- Students related incidents of people using racial slurs, either in a motivated way to cause hurt and upset, or because they were casually using phrases or terms that they have perhaps heard at home and never thought of as racist. Slang terms for world cuisines/restaurants is one clear example of the latter. There was a view that the lack of awareness that some individuals demonstrate about the impact of their words (eg. slang terms) or actions (eg. crossing the road to avoid a person of colour) is almost worse than outright racist action, because it can be friends, or people in positions of trust who – often unconsciously – act in a way that adversely impacts a minority ethnic student.
- It is generally accepted in campaigns against sexual violence that 'no means no', and there is no room for doubt. Similarly, racial slurs and behaviours are never acceptable. A slur is a slur – never a joke, 'banter', nickname or 'term of endearment'.
- We must all – students, teachers and other staff – be accountable for our actions, and be prepared to meet the consequences if we transgress the appropriate boundaries.
- The diagram below represents the complaints process.



Useful resources (to be added to):

Action Plans:

Keele University

https://www.keele.ac.uk/equalitydiversity/equalityawards/raceequalitycharter/recsubmission/Redacted_Keele_REC_Application.pdf

University of Cambridge

https://www.race-equality.admin.cam.ac.uk/files/uoc_rec_action_plan.pdf

Journalism:

<https://www.thetimes.co.uk/article/black-lives-matter-ballet-boss-heeds-dancers-plea-for-greater-diversity-of-roles-cpc2vhr2x>

https://www.theguardian.com/commentisfree/2020/jun/14/white-privilege-is-a-lazy-distraction-leaving-racism-and-power-untouched?CMP=Share_iOSApp_Other

Radio broadcast *A Point of View*, with Bernadine Evaristo on BBC Radio 4 (first broadcast 03/07/2020) <https://www.bbc.co.uk/programmes/m000khls>

Television/Film Resources:

<https://www.bbc.co.uk/iplayer/episode/m000kbb6/arena-i-am-not-your-negro>

<https://bigthink.com/videos/how-to-solve-racism>

Black and British: A Forgotten History: <https://www.bbc.co.uk/programmes/b082x0h6>

A House Through Time, Series 3: <https://www.bbc.co.uk/programmes/m000jjn9>

Relevant Studies/Publications:

<http://www.sfc.ac.uk/news/2019/news-78041.aspx>

<https://www.equalityhumanrights.com/sites/default/files/tackling-racial-harassment-universities-challenged.pdf>

BIPOC Demands for White American Theatre (We See You WAT): <https://www.weseeyouwat.com/>

Relevant Organisations with appropriate materials for reference:

AdvanceHE (of which RCS is a member, and has access to numerous seminars, courses and training events): <https://www.advance-he.ac.uk/tackling-racism-campus-raising-awareness-and-creating-conditions-confident-conversations>

<https://www.advance-he.ac.uk/charters/race-equality-charter>

United Nations: <https://www.un.org/en/letsfightracism/>

