# An Anti-racism Toolkit

Part 1: Decolonize LSHTM

Mark Hartman/Science Link, inspired by the work of artist
Dr Ester Mahlangu of the Ndebele nation in South Africa

'For the master's tools will never dismantle the master's house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change.'

\- Audre Lorde

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ABBREVIATIONS

BLM	Black Lives Matter
EDI	Equality, diversity and inclusion
EIA	Equality impact assessment
FAIR	Fighting Against Institutional Racism
HR	Human resources
LMIC	Low- and middle-income country
LSHTM	London School of Hygiene and Tropical Medicine
LGTBQIA+	Lesbian, gay, transgender/transexual, queer/questioning, intersexual, asexual, and all other genders, sexes, and sexualities
NPR	National Public Radio (USA)
PDR	Performance and development review
PI	Principal investigator
RD	Research degree

PREFACE

On 2 June 2020, a Black employee at LSHTM began a movement when she wrote a letter calling for LSHTM leadership to be held accountable for their silence after George Floyd's murder and in the midst of the worldwide Black Lives Matter protests.

By 8 June, the letter had been signed by 619 LSHTM staff, students and alumni, and it was sent to LSHTM leadership. With this, the group called Black Lives Matter-LSHTM was formed. While it is not an official Black Lives Matter chapter, it represented the movement's impact at LSHTM.

The idea of founding the Fighting Against Institutional Racism (FAIR) Coalition sprung from these actions, to continue building momentum for change and pushing for anti-racism practices and historical accountability at LSHTM.

ACKNOWLEDGMENTS

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This is the result of numerous conversations and meetings with members of the LSHTM Community at different grades (levels). We want to thank the LSHTM community for sharing their knowledge and offering their time to develop this document.

We hope you enjoy it.

DISCLAIMER

This document is not the property of LSHTM. It is also not meant as an exhaustive tool.

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To stay up to date with BLM-LSHTM join the Google Group **blacklivesmatter.at.lshtm** email diffusion list with ANY email.

Please take a moment to fill in our short survey at the end of each section and share your comments to let us know what you think!

INTRODUCTION

The Black Lives Matter-LSHTM/FAIR coalition Anti-racism Toolkit is intended as a practical document to help colleagues who are not familiar with contemporary racial justice trends understand institutional racism, both in general and as it relates specifically to public health education, research and practice. The toolkit has three parts: Decolonize LSHTM, Reclaim Diversity and Reimagine LSHTM.

Part 1, Decolonizing LSHTM, will introduce readers to a few central concepts and definitions in anti-racism work and academic practice. Section 1 consists of an individual self-assessment that enables readers to characterize their current understanding of racism, pointing the way forward on their personal journey. In section 2, racially minoritized members of the LSHTM community shared their experiences of racism and bias at the School. Section 3 discusses the present-day impact of colonial history and defines the terminology needed to take part in open and constructive conversations about identity, race and racism. Sections 4 through 6 focus on what colleagues (especially white colleagues) can do, personally and professionally, to take on the task of dismantling institutional racism in their own lives and work.

True equality can be achieved only when white people – and Western society as a whole – internalize the difference between blame for racism and responsibility for reducing it. It is natural to rationalize one's role (whether complacent or complicit) in racist systems by feeling not personally to blame for the existence of a racist system.

However, it is our personal responsibility, both as citizens of the global community and members of a powerful public health institution, to do our part to dismantle it.

At LSHTM, non-white people have repeatedly described the toxic professional and academic culture that permeates the institution. Despite the existence of clearly discriminatory mechanisms rampant in scholarship and research funding, as well as in hiring and promoting academics and staff, racism is seen as a taboo subject. LSHTM has created an environment where non-white colleagues are reluctant to call attention to the objective hurdles they face and afraid to denounce personal experiences of bias for fear of retaliation and scepticism from seniors and peers.

A deeper understanding of these dynamics is necessary to create awareness of entrenched behavioural patterns and biases, reorient LSHTM values to revere humility and respect for all peoples and cultures, and create a safe and supportive environment that nurtures the potential of all of our community members.

Individual Self-Assessment Where Are You In Your Anti-Racism Journey?

'Our revolution is not a public-speaking tournament.

Our revolution is not a battle of fine phrases.

Our revolution is not simply for spouting slogans that are no more than signals used by manipulators trying to use them as catchwords, as codewords, as a foil for their own display.

Our revolution is, and should continue to be, the collective effort of revolutionaries to transform reality, to improve the concrete situation of the masses of our country.'

- Thomas Sankara

1 INDIVIDUAL SELF-ASSESSMENT – WHERE ARE YOU IN YOUR ANTI-RACISM JOURNEY

1.1 UNDERSTANDING RACISM AND ANTI-RACISM

1.1.1 Racism

The normative paradigm set by white society has long defined racism as individual acts of prejudice towards members of one racial group by members of another racial group. Within this framing:

1. Racism is an individual act of prejudice or hatred;
2. Anyone of any race can be 'racist' to anyone of any other race;
3. Acts considered to be racist are those which are overt, explicit and/or physically violent.

This framing is absolutely incorrect. Put simply, **racism is prejudice plus power**. While everyone has prejudices, not everyone has power.

This power can manifest as the ability to determine one's own or another's life circumstances, opportunities, or relationship with authorities.

White supremacy is a global power structure that bestows this power to white people and withholds it from racially minoritized groups.

As such:

- **Racism is structural, systemic and institutional,** and it functions in a myriad of both overt AND insidious ways, which are largely invisible to those whom the system benefits.
- **Racism does not and cannot flow back and forth**. Racism is unidirectional – from those with power (white people) towards those from whom power is withheld (non-Black minoritized and Black people at the bottom of the pyramids)
- **Overt acts of hatred and violence towards Black people and other racially minoritized groups are only the most visible forms of racism** – the sharpest end of white supremacy. The violence and oppression of white supremacy has many faces and takes many forms.

1.1.2 From racism to anti-racism

Subscribing to the idea of racism as the anomaly (i.e. individual acts of hatred or prejudice by, for example, the Klu Klux Klan (KKK)) rather than the status quo (i.e. a global system of power and oppression) serves to maintain the system of unequal power distribution, by denying that the system exists.

Apart from members of racist hate groups (e.g. the KKK, the far-right) most members of white society declare themselves 'not racist'. This framing allows virtually all white people to locate racism as 'not their problem', even though it very much is.

Given that **racism is the status quo**, it is not sufficient to declare yourself 'not racist' – you have to be(come) *anti*-racist. All white people benefit from and are complicit in upholding the system of white supremacy. As beneficiaries of that system, all white people are responsible and accountable for developing anti-racism practices and taking action to dismantle white supremacy in themselves and in the world.

Anti-racism starts with yourself and developing awareness and accountability. Understanding systemic/institutional racism is recognizing that you can work in an institution that was funded and operate from racist practices while you, as an individual, do not hold racists views.

1.2 SELF-ASSESSMENT/IDENTIFYING WHERE YOU ARE

1.2.1 Circles of whiteness

Alishia McCollough (@amberm.w) has developed a helpful infographic: the Circles of whiteness. You can use it to begin to identify where you are currently positioned on the journey from racism to anti-racism.

> **Want to know more?**
> ☞ Read American psychologist Sue DW discuss how conversations about race are impeded by white people's fears of appearing racist, of realizing their racism, acknowledging their white privilege and of taking responsibility to combat racism. Race talk: the psychology of racial dialogue

1.2.2 Understanding white saviourism

White saviourism is a common trope in films, books and media. In the simplest terms, **it's when a white character or person rescues racially minoritized people from their oppression (watch this video parody by Amber Ruffin on this trope in movies)**. The white saviour is portrayed as The Good One, the one that white people are meant to identify with as they watch or read these narratives. They usually learn lessons based in racism about themselves along the way.

First, this trope racializes morality by making white people consistently identify with the good white person, who then saves the non-white people who are given much less of an identity in these plot lines. It also frames racially minoritized people as being unable to solve their own problems. It implies that they always need saving, and that white people are the only ones competent enough to save them.

This particular message not only affects white people but also non-white people who develop internalized racism, which can manifest as 'embodiment' (defined by Nancy Krieger as the physical incorporation of the social environment into one's body) or the Minority Stress Model, developed in LGTBQIA+ studies to define the chronically high stress levels of stigmatized groups. Thus, racially minoritized people might feel that people who look like them are not competent or able to help themselves.

International researchers can very easily slip into this role. **Perhaps its most dangerous manifestation is in the development industry[1]**, where researchers, aid and charity workers, professors and lecturers, including those at LSHTM,

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[1] Rene Bach, an American woman With No Medical Training Ran Center For Malnourished Ugandan Kids. 105 Died

operate from this perspective, building interventions, developing projects and policies, writing papers and teaching courses that are firmly rooted in white saviourism. Nigerian-American Historian and Novelist Teju Cole aptly terms this the 'White Savior Industrial Complex.'

Think of all those communication pictures centring white people as heroes surrounded with smiling Black children that LSHTM uses to promote degree programmes. Even if the intentions are good, the message can still be harmful. It assumes that external actors can bring life-changing revelations about 'the potential of LMICs' and 'reveal the possibilities of a better life'.

While white saviourism is about being a hero, it ends up victimizing racially minoritized people who in turn become a sort of monolith in need of saving. When that's what white people see, they fail to recognize the very complex and varied identities of racially minoritized people.

> **Want to know more?**
> ☞ Read the article (Purse) Strings Attached – From Dependency to Decolonization in Global Health, by Paula Akugizibwe
> ☞ Watch Ngozi Okonjo-Iweala's Ted Talks, Aid versus trade, Want to help Africa? Do business here and How Africa can keep rising
> ☞ More Ted Talks:
> - o Aid for Africa? No thanks, by Andrew Mwenda
> - o To help solve global problems, look to developing countries, by Bright Simons
> ☞ Read this article by Anu Kumar, White supremacy in global health
> ☞ Watch the documentary *Disclosure*, an example of the power of media on transgender lives, especially racially minoritized transgender lives. See trailer here.

1.2.3 The roots and impact of white saviourism

White saviourism originated with colonialism and was at the very heart of formal colonization and slavery. Colonial incursions were viewed as 'civilizing' missions as well as economic projects. Colonizing and enslaving people was justified with the idea that it was the white man's 'burden'[2] to civilize the uncivilized, to colonize land, to 'take back' (steal) resources, to 'take in' (abduct) people, because as morally, intellectually and spiritually superior, whites had a moral (Christian) duty to perform for the good of the inferior and uncivilized.

A white saviour describes a white person who variously seeks to rescue/help/save Black and/or non-Black racially minoritized people. Through a 'rescue' mission – in particular through charity and aid work – the white person

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[2] The poem of the same name http://www.kiplingsociety.co.uk/poems_burden.htm

perceives themselves and is perceived by white society as a benevolent do-gooder who is imbued with a heightened morality for having helped/saved/rescued the needy, who are in need of saving due to their inability to help themselves.

While the intention of the white saviour may be to do good, quite the reverse is true; there is a fundamental misdiagnosis of issues they seek to address because racism is at the core of the framework for diagnosis. Racially minoritized people are not in any way incapable of helping themselves and do not, and have never, needed saving.

On the contrary, the structure of white supremacy ensures countless barriers to opportunities are held firmly in place, which makes liberation near impossible. What is needed is a dismantling of the system so that racially minoritized people can thrive. By engaging in projects of white saviourism, white people, institutions and industries perpetuate the same notion of inherent inadequacy of racially minoritized people which is at the core of the ideology of white supremacy. As such the white saviour does no good whatsoever but rather a great deal of harm, whilst feeling morally righteous and superior for their supposed benevolence.

> **Want to know more?**
> ☞ [The White Savior Industrial Complex in Global Health](#) (BMJ blog)
> ☞ Follow [@nowhitesaviors](#) and [@barbiesavior](#) on Twitter
> ☞ [Don't watch *The Help*…or these other white savior movies](#) (or watch them with this new perspective), a magazine article in *Glamour* by Jenny Singer
> ☞ Read the book [*The Idealist: Jeffrey Sachs and the Quest to End Poverty*](#), by Nina Munk
> ☞ Read the book [*The Poisonwood Bible*](#) by Barbara Kingsolver

1.3 THE JOURNEY OF ANTI-RACISM – IDENTIFYING WHERE YOU ARE HEADED

1.3.1 Learning zones

Anti-racism is a practice. Developing anti-racism is a journey. Anti-racism is NOT a destination. There are three key 'zones' people move through on this journey of developing anti-racism. The process is not linear, and people will move back and forth between the three and occupy multiple zones in different ways. It is crucial to recognize which zone you move into, and in what contexts. The goal must always be to work from/within the growth zone, recognizing that the journey is lifelong and there is no end goal of having arrived.

Ø **In the Fear Zone:** racism is denied, conversations about race and racism are avoided, and the comfort of white people is centred.

Ø **In the Learning Zone:** awareness and understanding are cultivated by recognizing racism as a system in which you are complicit. In this zone you are

making a concerted and consistent effort to seek out knowledge to increase awareness and understanding, centring and listening to racially minoritized people's voices and recognizing that being uncomfortable is an essential (and absolutely unavoidable) part of the process.

Ø **In the Growth Zone,** having spent ample time and energy engaged in learning and self-reflection, anti-racism shapes your engagement with yourself, your fellow white peers and racially minoritized people. Anti-racism is a guiding principle for how you assess and engage with institutions, government, policies and practices. Recognizing the inequity in society, you work hard to centre equity in all decision-making, both personally and professionally.

- In the Growth Zone you recognize that you will make mistakes but are open and receptive to feedback, especially from racially minoritized people, recognizing feedback as an opportunity to grow, and do better.
- In the Growth Zone you begin to understand the principle of equity; given the imbalance of power perpetuated by white supremacy, you identify and action the rebalancing of power, which requires yielding power to those who are marginalized and oppressed.

Want to know more?
- ☞ [A detailed list of anti-racism resources – book, movie recommendations and more](#) (web article)
- ☞ Or check out these lists from *Good Housekeeping*:
  - o [15 informative podcasts to learn about race relations in the USA](#)
  - o [20 best books about anti-racism to educate yourself](#)
  - o [The 20 best feminist books to put on your reading list this year](#)

1.3.2 Basic ground rules for anti-racism

> *'When you debate a person about something that affects them more than it affects you, remember that it will take a much greater emotional toll on them than on you. For you it may feel like an academic exercise but for them it feels like revealing their pain only to have you dismiss their experience and sometimes their humanity. The fact that you might remain calmer under these circumstances is a consequence of your privilege, not increased objectivity on your part'. – Jéan Elie (@jeanelie)*

1. **Decentre yourself** from the conversation and listen without asking questions and without inserting thoughts. If you have questions, here is [a detailed list of anti-racism resources](#) to get you started.

2. **Lean into discomfort.** Anti-racism requires you to accept being uncomfortable – racially minoritized people move through a world that not only wasn't built for them but is hostile to them every day. It is both uncomfortable and scary. You will never be as uncomfortable in challenging your own racism as a person with a knee on their throat.

3. **Listen to and do not question lived experience.** Don't retraumatize people. Just listen and ask yourself, 'why would they make up these horrific stories?' The 'race card' was created for OJ Simpson, not your everyday person.

4. **Do not tone police**. Don't tell people that they are grieving or reacting the wrong way; allow racially minoritized people to feel the full range of their feelings, including anger. They have every right to be angry. You have never experienced these situations, so you can't know how it feels and how it should be expressed.

5. **Use your platform** and raise awareness among your friends. Understand that your voice can travel in places where those of racially minoritized people can't.

Want to know more?
☞ Get to know more about African American public academic, writer and lecturer Rachel Cargle
☞ Listen to Black British journalist and writer Reni Eddo-Lodge's podcast About Race
☞ Follow Social Justice and Anti-Racism educator Marie Beecham

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What did you think of this section? Answer our survey here.

Voices of Racially Minoritized People Working and Studying in a Constant State of Discomfort

'The U.K. and the U.S. could not have been built today without Africa's aid. It is all the resources that were taken from Africa, including human, that built these countries today!'

- Ngozi Okonjo-Iweala

2 VOICES OF RACIALLY MINORITIZED PEOPLE AT LSHTM: WORKING AND STUDYING IN A CONSTANT STATE OF DISCOMFORT

In 1900, at the graduation of the first class from the London School of Tropical Medicine, Sir Patrick Manson, the founder of LSHTM, summed up the valuable contribution of the school in the following terms:

'I now firmly believe in the possibility of tropical colonization by the white race...'[3]

Unfortunately, this sentiment became a reality, one which has prevailed to the present day.

Imagine having to move to an African country to learn about addressing various health challenges in the UK after that same African country colonized your people, stole from your culture, enslaved and killed millions, and caused many of the problems which you are now trying to fix? Could you imagine the Lagos School of Hygiene & Western Medicine?

This is the perverse reality for racially minoritized people working and studying at LSHTM. Many have had to leave their families and friends and make huge personal and financial sacrifices to come to the School. Why? Because to work or study in an institution in their own country would not offer the resources, opportunities, or recognition available at LSHTM. The white monopoly of education and global health is a direct and visible consequence of colonialism and white supremacy.

Truly, it is not a choice or a privilege. We should not have to silence ourselves and be thankful for the opportunity of sharing this space with white people. In a different world, the education we received back home would matter. Sadly, the reality is that our voices are only heard when a white academic institution is attached to it.

We didn't choose this world.

Fitting in at LSHTM should not be insurmountable for racially minoritized groups.

Black women's hair should not be fetishized; they should be able to go to School wearing their natural crown without fear of someone molesting their space by putting their hands in it.

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[3] Acclimatization of Europeans in Tropical Lands: Discussion - Patrick Manson, Harry Johnston, J. A. Baines, Dr Felkin, Alfred Sharpe and J. W. Wells - The Geographical Journal - Vol. 12, No. 6 (Dec., 1898), pp. 599-606 (8 pages)

Muslim staff should not be told (or made to understand) that not attending parties where alcohol is present is detrimental to their networking and will affect their career progression.

Staff and students should not be referred to as 'my refugee friend', because this reduces their complexity as an individual to an identity that is steeped in numerous painful feelings and memories.

Western staff and students should not assume that LMIC nationals – especially Black African staff and students – are homophobic, transphobic, misogynistic, or anything else, purely because of the laws in their countries.

We are people, not tokens. We are unique individuals with unique backgrounds, and we as individuals do not represent our continents, our countries, nor the people with whom we share the same skin colour. We want to be nurtured and allowed to evolve in a safe environment.

The following testimonials by no means encompass the full range of experiences encountered by racially minoritized people at LSHTM, but we feel it is important to detail some of our colleagues' and students' negative experiences in the hope that they will educate our LSHTM community.

Want to know more?
- ☞ Read Africa is a *Country* article Beyond the western gaze, by George Kibala Bauer
- ☞ Watch Chika Ezeanya-Esiobu's Ted Talk, How Africa can use its traditional knowledge to make progress
- ☞ Watch Chadwick Boseman's speech on starring in Black Panther, To be young, gifted and Black
- ☞ Read the book *Homegoing*, by Yaa Gyasi
- ☞ Read the book *Half Of The Yellow Sun*, by Chimamanda Ngozi Adichie
- ☞ Read the book *You Can't Touch My Hair: And Other Things I Still Have to Explain*, by Phoebe Robinson
- ☞ Read the book *How Europe Underdeveloped Africa*, by Walter Rodney

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2.1 OUR MENTAL HEALTH MATTERS

Watching Black people die on the internet is not normal! We need to normalize saying 'I am committed to this work, and another Black human was murdered yesterday. As such, I am grieving from the daily genocide of people who look like me in the USA.'

Watching images of your country at war is not normal! 'I am committed to this work, and yesterday a coalition armed by this country has bombarded my country. I am grieving the senseless murdering of my people and the hate created by the media.'

We refuse to say 'but', as this conjunction negates whatever comes before it, in this case our commitment. **We are committed, AND we are dealing with the emotional trauma of living in a world that refuses to value certain lives based on skin colour. These are not mutually exclusive.**

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Want to know more?
- ☞ Read the book *When They Call You A Terrorist*, by Patrisse Khan-Cullors
- ☞ Read the book *Pushout: The Criminalization of Black Girls in Schools*, by Monique W Morris

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2.2 DON'T CALL ME A POC

By Natasha Salaria

The term 'people/person of colour' was originally used to describe Black people who were lighter in colour or mixed race. People who did not fit into a basic arbitrary category of being simply Black or white.

Why is it that we must continue to be defined by the colour of our skin?

My issues with being called a person of colour are as follows.

Firstly, it makes me cringe. I am brown-skinned and there are many different shades to being brown, as there are for being Black and of course, for being white.

Secondly, for me being called a person of colour highlights that being white is seen as the norm, the default and the superior 'primary colour' we all compare ourselves against. Why do we, as the global majority, need to be the Other and continually defined by the colour of our skin which only goes one way?

Lastly, we strive to be equal, not different, and not to have our differences highlighted by the colour of our skin.

So do not call me a person of colour – I am a beautiful shade of brown and more importantly, I am me. Not to be defined according to a basic colour spectrum.

2.3 INTERSECTIONALITY OF ISSUES

By Zaynab Ismael

Inequality and discrimination can be seen in a one-dimensional way, only identifying the experience of an individual from one perspective, i.e. race, gender, class or another characteristic. In practice, discrimination or the experience of being disadvantaged can be far more complex.

An individual may be treated unfairly due to one or more of their characteristics, for example someone who identifies as both Black and a woman may be discriminated against based on their race and gender simultaneously.

Furthermore, it may be the case that an individual may discriminate against someone who shares the same characteristic, where a perpetrator may share the same gender but discriminate on the basis of race.

When a victim registers a grievance or complaint, its severity is often overshadowed by the perceived need to identify which type of discrimination the person is experiencing so that it can be dealt with in a very prescribed way. In reality, it is not often possible to pick apart and categorize the discrimination that a person has experienced, nor is this productive. A series of negative experiences in the workplace may in fact be due to racism, bullying and sexism, for example.

Individuals who do experience discrimination or disadvantage from an intersectional standpoint are therefore confronted with having to deal simultaneously with issues from many fronts, impacting their roles, career progression and personal well-being.

Correctly addressing issues facing those who experience discrimination or disadvantage through multiple aspects of their identity is key to any serious approach to creating a fair and prosperous team structure and overall School workforce or student body.

> **Want to know more?**
> ☞ Read the book *Can we All be Feminist?* By June Eric-Udorie
> ☞ Read the book *The Good Immigrant* by Nikesh Shukla

2.4 I AM A BLACK WOMAN – THE HATE YOU GIVE: STOP TAGGING ME 'ANGRY'

Anonymous

The 'angry black woman' is a stereotype that has traumatized me for years and one which took me from a confident, outgoing child to a very anxious adult. At LSHTM, I have encountered this stereotype from fellow colleagues. While I have offered support and encouragement to other PhD students during periods of stress, when I have expressed my feelings or just needed to discuss any difficulty I have experienced with my work, I have been met with statements such as 'you seem so angry' or 'are you going to attack me?' I have often felt the need to bottle up my emotions so as to not appear 'angry' or 'upset' because I am aware that some people feel threatened when I express my emotions. I shouldn't have to feel like this, and anger is a perfectly normal and valid emotion.

2.5 MY EXPERIENCE AS A MINORITIZED WOMAN IN WHITE SPACE

By Shanise Owens

Whenever starting somewhere new, be it school or work, I am always thinking about my hair.

This isn't the typical excitement of, how should I style my hair on my first week? It is the dreaded moment of contemplating how will they judge me by my hair style.

If I wear my hair natural, will they think I am unkempt? If I put in braids, the question, 'Is that your real hair?' may distract from the reason I am there in the first place. So, I keep it simple and usual when my hair is straight. **I hide or disguise my true self to fit into a world that has already told me in several other ways I don't belong there in the first place.**

When you are the only person that looks like you in certain spaces, you bear the responsibility of 'representing' your people in a way that is impossible. You are constantly worried about how to put your best self forward in every aspect, including your appearance, because you know that what you do matters for the next person coming up behind you.

But as Indie Arie has said, 'I am not my hair'… I wish others could see that I am so much more.

2.6 I navigate spaces aware of my privilege, but do you?

By Aminat Abonde-Adigun

I am a Nigerian British woman, with a non-medical background, able to orate my views with confidence – yet for any of the descriptors listed **my voice has been minimized**.

I am aware that my ability to articulate myself is a privilege and a craft I've sharpened to navigate being a student in the majority white spaces I've been raised in. I am aware, so I choose to listen more to my peers, gently encourage my classmates far more knowledgeable than I, and speak only if I'm providing a different insight.

Yet seminar leaders and self-proclaimed allies choose to minimize my voice because they don't see beyond the descriptors, nor the power they wield as they minimize my voice.

Before I speak, I have already considered if I need to, but **before you ask me not to speak, how deeply have you considered your privilege and what you are an ally to?**

> **Want to know more?**
> ☞ Read the book *Black Man in a White Coat: A Doctor's Reflections on Race and Medicine*, by Damon Tweedy

2.7 Please, don't speak for me

Anonymous

I prefer not to see race whenever or wherever I engage with people. That would be quite exhausting. I actively avoid seeing it or using it to understand or explain any situation.

However, I would greatly appreciate it if people of other races would respect my point of view, my context and my experiences.

I appreciate the solidarity in standing up against racism; I applaud those of you that do.

However, that still does not give you the right to speak on my behalf, because you do not have my experience. So please, whenever or wherever you speak, kindly avoid trying to push the point that you understand and can relate to what I am saying. Even if we experience the exact same situation together, my experience is different, because of the history of what I have been through. **It is unique to me**.

In class, let me speak for myself, you do not need to defend me, I am not weak. When I do not speak up, it is not because I cannot or I am afraid to, it is because I do not feel the need to. You do not need to speak up for me. **It is also okay for you to disagree with me, but disagree on grounds of factual inaccuracies, not experiential**.

You must stop trying to define my view or how I feel.

2.8 NAVIGATING MULTIRACIAL ANTI-RACIST SPACE

By Emilie Koum Besson

I never expected that being in a leadership role for Black Lives Matters – LSHTM would be so emotionally draining and challenging. Some of my fellow Black women warned me, but I underestimated the magnitude of the problems. Now I understand why many people that look like me choose not to actively participate in these groups.

From being told by a non-Black 'ally' that I didn't seem to understand what Black Lives Matters was about, to being accused of playing the 'race card' to push my agenda and having to navigate people's personal perceived gain from being associated with this space, I can honestly say that I was naïve. I was called angry in an insulting way when I had every right to be angry, I was told that people were scared of me and I thought, 'so why don't you tell them that they shouldn't be?' All of it was untrue, but the damages to my mental health were real.

Would I do it again? Yes, but I would be more compassionate with myself.

How can you tell a volunteer to leave this space when they are convinced that they understand the issues? It truly emphasized the importance of safe space for racially minoritized groups.

Not everything was negative, and I am thankful for this experience. This is my personal categorization of the type of personalities that can be found and that one has to navigate in these spaces.

2.8.1 The innocent ignorant

They associate racism primarily with individual actions (e.g. language, insults). At LSHTM, white people feel attacked by BLM because they 'are not personally racist' (if you read that sentence and said 'But I'm a white ally' or 'not all white people!' then please consider reading *White Fragility* by Robin DiAngelo). In other universities, I have heard accounts of white academics calling Black students ungrateful and too pessimistic. '*We have come a long way, they said, so let's focus on the positive and the future and stop bringing back the past.*'

To them I want to say, 'I know you have good intentions and many of you are from an older generation during which racism was "visible". The reality is, what my parents and previous generations went through, my generation might not be ready to accept. **The magnitude of racism is not defined by the act but by the emotions of the oppressed**.'

My parents raised me to be the best version of myself, and I can't let the world deny me the opportunities that I have worked so hard to get only because I am a Black woman. The way these opportunities are removed is insidious and doesn't take the form of Jim Crow laws. That is what we are fighting for and I hope you educate yourself and join us.

2.8.2 The self-proclaimed 'ally'

I personally don't think anyone should call themselves an ally. As a Black woman, I can refer to a non-Black person as an ally because I feel that their actions are supportive. But just because you work on racial issues doesn't make you an ally. And just because you are a racially minoritized person doesn't make you an ally to all racially minoritized groups.

In a powerful article published in *Marie Claire* in 2016 called 'On making Black lives matter', Black author Roxane Gay detailed the issues with the term 'ally' and how it has been used in the past. She wrote that:

> '*For white people, being an ally is often framed as a way forward.*
> *It's a way for people to say and demonstrate that they care and*
> *(want to) help even if they cannot fully understand the lived*
> *experiences of marginalized people.*'

The self-proclaimed ally feels like they understand the issues and are equipped to recognize racism, that is, in everyone but themselves. They have rationalized systemic racism concepts and understand them but still feel the need to show that they are one of the 'good' ones.

> *'During difficult times—people who consider themselves allies, well-meaning people, to be clear, ask what they can do to help. They ask for guidance, as if black people, in this instance, have the solution to the ongoing problem of systemic racism, as if we have access to a secret trove of wisdom for overcoming oppression.'*

This translates to them talking when they should be listening and centring themselves when they should be raising the voices of targeted minoritized people.

> *'The problem with allyship is that good intentions are not enough. Allyship offers a safe haven from harsh realities and the dirty*

work of creating change. It offers a comfortable distance that can
be terribly unproductive.'

They also tend to share their laments in a way that focuses on their emotional needs and totally negates the emotional labour of the oppressed. A non-Black person told me that I was invalidating their experience of racism by centring our work around Black people … in a group called Black Lives Matters…

They will often talk about their racist friends/family members, apologize to the marginalized and try to unburden themselves of guilt that is not mine to carry.

*'**Black people do not need allies. We need people to stand***
up and take on the problems borne of oppression as their
***own,** without remove or distance. We need people to do this even if*
they cannot fully understand what it's like to be oppressed for
their race or ethnicity, gender, sexuality, ability, class, religion, or
other marker of identity. We need people to use common sense to
figure out how to participate in social justice.'

Some people claim that they are helping others with performative or self-serving actions. This applies to people who want to 'fix' a problem they can't fully understand, that are offended when being told they did wrong because 'they only had good intentions' and use their platform to talk about what THEY did and not the problem itself. White saviours would speak on behalf of the people they want to help and decide what is best for them.

I wish self-proclaimed 'allies' would:

- Learn to acknowledge the legacy of institutional racism in their own privilege and behaviour – this is not limited to white people;
- Be comfortable being corrected and say 'thank you' instead of 'sorry';
- Know that it is everyone's responsibility to help dismantle institutional racism, and that they should not expect any recognition or reward for doing so;
- Be compassionate;
- Stay away from tragedy porn;
- Stop debating or feeling the urge to prove or disprove their understanding or lack thereof of systemic racism and misogynoir;
- Stop the name dropping of non-white friends, sexual partners and children, the places they visited and/or worked in. These are not tools for them to use to prove their 'un-racistness'. The truth is, they can still be racist despite that. Their anti-racist work is ALL they can do to show their beliefs.

As Chimamanda Ngozi Adichie said,

'Racism should never have happened and so you don't get a cookie for reducing it.'

2.8.3 The anti-racist in action

'I think one has to even abandon the phrase 'ally' and understand that you are not helping someone in a particular struggle; the fight is yours.' – Ta-Nehisi Coates

Anti-racists in action are active listeners that try to understand what it feels like to live with oppression as a constant. They speak up when they hear people making racists jokes or when they see injustice in action. They inform themselves about how racially minoritized people are being treated.

They have a zero-tolerance approach to racial issues. They understand that creating a more diverse environment is not about racially minoritized groups but about the world we want to live in. It benefits everyone.

They use their privilege and are willing to model personal sacrifices to advocate for the rights of marginalized people without seeking praises or reward. Reading EPH staff newsletters and messages from Professor Liam Smeeth, engaging with Heidi Hopkins, Jim Todd, Shari Krishnaratne from UCU and more truly made me hopeful!

What a joy to work with them! It gave me so much hope and fire. Thank you!

Want to know more?
☞ Watch the online talk by Dr Awino Okech Global Blackness and Transnational Solidarity, moderated by Dr Sophie Chamas, both from the SOAS Centre for Gender Studies
☞ Dismantling Hegemonies and Anti-Blackness in Higher Education is a 3-hour learning symposium on how universities can become anti-racist, with presentations from academics, equality, diversity and inclusion (EDI) practitioners and students. Watch the first 30 minutes for presentations including 'What adultification bias means for Black girls' and 'Call for action in higher education'

What did you think of this section? Answer our survey here.

Understanding White Hegemony and Anti-Blackness in Academia

"The formulation of a problem is often more essential than its solution, which may be merely a matter of mathematical or experimental skill. To raise new questions, new possibilities, to regard old problems from a new angle requires creative imagination and marks real advances in science"

- Albert Einstein

3 UNDERSTANDING WHITE HEGEMONY AND ANTI-BLACKNESS IN ACADEMIA

3.1 THE WHITE ACADEMIC FIELD

As an institution, LSHTM positions itself, and the field of public health broadly, as a-political, a-historical and a-social. The idea that the voices, theories and perspectives – and consequently the knowledge – centred by LSHTM are neutral and objective, is firmly rooted in whiteness.

As L Smith aptly puts it:

> *'The way in which White people are socialized to understand concepts like rationality and objectivity creates an illusion that there is no "White lens" or "White perspective", when really, White socialization functions so as to obscure the existence of such a lens, giving the illusion that the White perspective is "standard" and "normal". The assertion that the White lens is just the lens functions to alienate all other perspectives and frameworks that are not White, creating the concept of "the racial Other".'*

Furthermore:

> *'..because the White, western, colonial perspective is the one that is legitimized by many western institutions, individuals with a White, western, colonial lens operate under the assumption that their worldview is the standard, is the norm, and everything outside of that is thereby ipso facto an anomaly, a deviation from the norm.*
>
> *'Part of the White lens, DiAngelo[4] states, is the view that it is objective, unbiased, and rational. In valuing objectivity and the idea that a view can be unbiased, the White frame functions [to] creat[e] a (White) standard by which all things that differ are thereby measured against, and [to] perpetuate the notion that objectivity or lack of bias is even possible' (L Smith, 2018, 98)*

Universities are not neutral spaces. As institutions of education, research and knowledge production, universities determine what types of knowledge are valuable and valid and from whom students should be taught. Decisions about which narratives, discourses, theories and frameworks of understanding are included and centred are inarguably *decisions* and are therefore never neutral.

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[4] Reference to Robin DiAngelo, *White Fragility*

As a university, LSHTM is a gatekeeper of knowledge. The decision to centre and include certain voices, theories and perspectives is always predicated on the exclusion of others. These decisions, made by white senior leadership at LSHTM and across white-led universities, constitute a collective white academic field.

> *'As a university and as an academic institution, you can say we are against systemic racism. But you as an academic institution are systemic racism.'* – Kalin Pont-Tate, co-chair of the Black Student Union at the University of California, Riverside[5]

LSHTM claims to be a diverse global institution aimed at bettering the world.

'The London School of Hygiene & Tropical Medicine is renowned for its research, postgraduate studies and continuing education in public and global health. The School has an international presence and collaborative ethos, and is uniquely placed to help shape health policy and translate research findings into tangible impact.

Mission

'Our mission is to improve health and health equity in the UK and worldwide; working in partnership to achieve excellence in public and global health research, education and translation of knowledge into policy and practice.'

However, across the courses taught by LSHTM, no attention whatsoever is given to interrogating how the current dynamics and directions of global economic power and cultural power, which have remained unchanged for over 400 years, came into being and in what ways they have been maintained and perpetuated. There is no reflection on the role played by colonialism in shaping political economy, institutions of global governance, or socio-political and cultural discourses. Yet there is a wealth of rigorous and robust critique emanating from the fields of Critical Development studies, Postcolonial and Decolonial studies, Critical Race Theory, Black studies, and beyond, which attend to these questions in great detail and with great depth of analysis.

The positioning of LSHTM and the field of public health as 'neutral' is premised on, and enabled by, the absence of race critiques and the centring of narratives and discourses which obscure history and dynamics of power by remaining cloaked under the guise of objectivity.

This serves to:

- Preserve the status quo, one in which the history and legacy of European colonialism is hidden away, denied and unaccounted for;

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[5] Cited in Lindsay Ellis, 'For Colleges, Protests Over Racism May Put Everything on the Line,' Chronicle of Higher Education June 12, 2020. URL: https://www.chronicle.com/article/For-Colleges-Protests-Over/248979

- Reproduce traditions of colonial research and knowledge production;
- Normalize the global racialized dynamics of power;
- Create a hostile environment for racially minoritized students and students from the Global South who are taught that the status quo is a natural outcome rather than the result of a system of violence and oppression; and
- Create a miseducated alumni of students (largely white and from the Global North), many of whom go on to practice interventionist, philanthropic development work in countries and communities across the Global South, which again preserves and perpetuates the status quo of colonialism and white supremacy.

In this toolkit, the expression white supremacy refers to the following definition from scholar Frances Lee Ansley:

'By "white supremacy" I do not mean to allude only to the self-conscious racism of white supremacist hate groups. I refer instead to a political, economic and cultural system in which whites overwhelmingly control power and material resources, conscious and unconscious ideas of white superiority and entitlement are widespread, and relations of white dominance and non-white subordination are daily re-enacted across a broad array of institutions and social settings.'[6]

Want to know more?
- ☞ Read *The Guardian* article University is still a white-middle class affair-it's not just Cambridge by Frankly Addo
- ☞ Read a primer on critical race theory, by Rollock, N and Gillborn,D. (2011)
- ☞ Read a literature review, Critical race theory as a framework in higher education research, by Gokhan Savas
- ☞ Read a blog entry by Nelson Maldonado-Torres, of the Fondation Frantz Fanon, Interrogating systemic racism and the white academic field
- ☞ Read *The Atlantic* article, The language of white supremacy, by Vann R Newkirk II

3.2 REFLEXIVITY FOR CATALYSING CULTURAL CHANGE

In the space of 8 days, over 600 staff, students and alumni contributed to, and signed their support for, a document which was sent to the Director and Senior Leadership Team of LSHTM. This document included numerous testimonials detailing horrific experiences endured by individuals as a result of institutional racism within the School. Since then, the amount of time and dedication that it has taken to evolve this grassroots movement into a non-hierarchical, structured collective is colossal.

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[6] Taken here from a passage from David Gillborn, a critical race theory scholar

While the response from the School has generally been positive (e.g. Council invitation, more diverse staff newsletters), it is vital for the School to acknowledge that allowing such serious, strenuous and necessary work to be completed by student, staff and alumni volunteers – particularly those from racially minoritized groups – effectively serves to sanitize the public image of the School while failing to fully commit to pursuing an anti-racist strategy.

There has been a high level of responsibility and expectation placed on this group and others such as, including the Decolonizing Global Health group at LSHTM, to identify issues and provide resolutions, with little to no financial commitment to support the labour this involves until recently.

Many people doing this unpaid work are racially minoritized students and staff who are living through a type of trauma that most white people will never experience or understand. Yet they, and white supporters, do this work because LSHTM has thus far refused to.

These volunteers should be focused on their studies or building their careers. Many of the volunteers are already in precarious positions at LSHTM and risk their future employment by reducing time allocated to their research and foregoing career development opportunities in order to commit time to this work. **While the school's leadership should be seeking input from the broader LSHTM community, the responsibility of implementation should be borne by dedicated, paid staff.**

Anti-racism work is not the responsibility of racially minoritized groups. These groups should not be expected to share their experiences, educate others or 'fix' racism. It is the obligation of white people and white institutions to do the work themselves. **Not acknowledging or remunerating racially minoritized groups when their emotional labour is directly or indirectly enlisted perpetuates the narrative that free labour should be provided to white people for their own benefit.**

To reiterate, the people who LSHTM should be supporting are instead having to rebuild LSHTM into a safe space for racially minoritized students and staff.

Cultural change is the starting point. A toxic organizational culture will destroy diversity and inclusion efforts. While the institution may seek to recruit more racially minoritized students and staff, without a strong culture of equity, inclusion and anti-racism, increased numbers will have no impact on retention. Furthermore, bringing in a diverse staff into an environment that is hostile towards racially minoritized members will cause personal trauma and possibly permanent career damage.

This toolkit is not just about 'improving the existing', but also about unlearning harmful norms, behaviours and assumptions and gaining a better understanding of critical race theory.

3.3 TERMS AND CONDITIONS

'The whole idea of a stereotype is to simplify. Instead of going through the problem of all this great diversity – that it's this or maybe that – you have just one large statement; it is this' – Chinua Achebe

3.3.1 What is tokenism?

Being a minority is often associated with being a 'token'. **We chose to use the following definition of tokenism from the psychology.iresearchnet.com**. You can find more definitions on the website.

According to the website, Tokenism involves the symbolic involvement of a person in an organization due only to a specified or salient characteristic (e.g. gender, race/ethnicity, disability, age). It refers to a policy or practice of limited inclusion of members of a minority, underrepresented, or disadvantaged group. The presence of people placed in a tokenized role often leads to a misleading outward appearance of inclusive practices. **The term token is derived from the Old English word *taken*, which means 'to show.' Thus, tokenism exists because inclusion of the person or group is required or expected, not because of inherent value.**

Psychological research suggests that tokenism may occur when members of the underrepresented group comprise less than 15% of the total environmental, organizational context they are a part of. Furthermore, when there is only a single representative of a given group in an organizational environment, they are considered to have what is termed solo status.

Tokenism has both individual and organizational impacts.

On the individual level a person in the role of a token may feel dehumanized, stereotyped, marginalized and depersonalized. Quality of life, mental and physical health and potential for success in the organization may be compromised. For example, this person may begin to question his or her qualifications or abilities, and negative outcomes may result, such as pressure to conform, feelings of isolation, lowered morale, or depression. A person in the role of a token may experience a 'glass ceiling' in the organization; that is, their success or ability to advance is limited by unseen forces because they are symbolic rather than full participants in the organization

Token status is more likely to have negative consequences for members of groups that are lower in status or are more culturally stigmatized. Research has indicated that people who feel like tokens may experience challenges as underrepresented members of their specific social context. Three of these challenges are visibility, role encapsulation and contrast.

Visibility entails the perception that others pay a disproportionate amount of attention to people who feel like tokens and are hypervigilant concerning their actions and behaviours. Consequently, those who are in the position of token may feel they are constantly being examined or evaluated. Peoplr who feel like tokens in an organization may feel intensely self-conscious about how they react to their environment because of the expected and/or internalized pressure to represent their entire minority group.

Role encapsulation entails the group dynamic where a person is forced to play a role based on stereotypes of their group. For example, a racial/ethnic minority psychology faculty member may be expected to teach only classes related to multiculturalism, regardless of their area of expertise. Token status may produce negative consequences for members of traditionally underrepresented and stigmatized groups by increasing feelings of distinctiveness based on group membership, which can increase the salience of negative stereotypes or stereotypical expectations.

The third challenge, *contrast*, emphasizes the majority group's established differences between themselves and the people who are tokens, leading to unclear and inauthentic boundaries among the groups. These boundaries, although aimed to protect the majority group members, end up causing the identified tokens in the groups to isolate themselves as a means of protection from mistreatment or expectations of mistreatment by majority members (e.g. being perceived as intelligent when other group members are perceived as uneducated).

For the organization, tokenism may negatively impact morale, lead to high rates of turnover of people from underrepresented groups, and, most pointedly, tokenism eventually may deprive the organization of the full contribution (i.e. diversity) that the individuals in the role of token can make to the organization.

Thus, tokenism itself is limiting and can potentially inhibit an organization from developing and competing in a diverse and global marketplace. Of course, it should be noted that **practices such as tokenism are intended to prevent change from occurring and to preserve the status quo.**

> **Want to know more?**
> ☞ See Kara Sherrer's summary of a Vanderbilt University panel discussion on the effects of tokenism in the workplace, <u>What is tokenism, and why does it matter in the workplace?</u>
> ☞ Read Molly Gamble's take on tokenism in *Becker's Hospital Review,* <u>Calling out tokenism: 9 thoughts</u>

3.3.2 What is a racial microaggression?

The term 'racial microaggression' was first coined by psychiatrist Chester Pierce, MD, in the 1970s. But the concept is also rooted in the work of Jack Dovidio, PhD (Yale University) and Samuel Gaertner, PhD (University of Delaware) in their formulation of aversive racism. While many well-intentioned white people consciously believe in and profess equality, they often act in a racist manner unconsciously.

> *'Racial microaggressions are the brief and everyday slights, insults, indignities and denigrating messages sent to racially minoritized people by well-intentioned white people who are unaware of the hidden messages being communicated. These messages may be sent verbally ('You speak good English.'), nonverbally (clutching one's purse more tightly), or environmentally (symbols like the confederate flag or using American Indian mascots). Such communications are usually outside the level of conscious awareness of perpetrators.'*

According to **psychology.iresearchnet.com**, racial microaggression **exchanges are often viewed by perpetrators as harmless and inoffensive but can be a cause of psychological distress and can drain spiritual energy from racially minoritized people who experience them**.

In the late 1980s, Peggy C Davis defined racial microaggressions as stunning automatic acts of disregard that come from unconscious attitudes of white superiority and reveal a verification of Black inferiority. Therefore, **racial microaggressions have evolved over time to reflect subtle and unconscious forms of racism.**

A taxonomy of racial microaggressions was proposed by Derald Wing Sue and his colleagues, who classified racial microaggressions into three forms: microassaults, microinsults and microinvalidations. Microassaults are explicit and conscious derogatory racist epithets that are purposefully meant to hurt racially minoritized people (e.g. swastikas). Microinsults (e.g. implying that one

got a job because of quotas) and microinvalidations (e.g. commenting on how well someone speaks English, when from an English-speaking LMIC) are the unconscious and unintentional demeaning slights made toward racially minoritized people.

Have a look at these examples of racial microaggressions in everyday life and in the classroom.

This is not about political correctness but empathy.

Calling out the behaviour, microaggressions, rather than micro-aggressors themselves, can lead to a more inclusive atmosphere. Keeping the focus on the action allows for the micro-aggressors to acknowledge and recognize their unconscious biases and the hurt words can cause. The micro-aggressor should use empathy rather than being defensive.

SPECTRUM OF EMPATHY

COMPASSION — I am moved by you.

EMPATHY — I feel with you.

EFFORT

SYMPATHY — I feel for you.

PITY — I'm sorry for you.

The size of the circles indicates the ability to positively impact users.

NNGROUP.COM NN/g

UNDERSTANDING & ENGAGEMENT
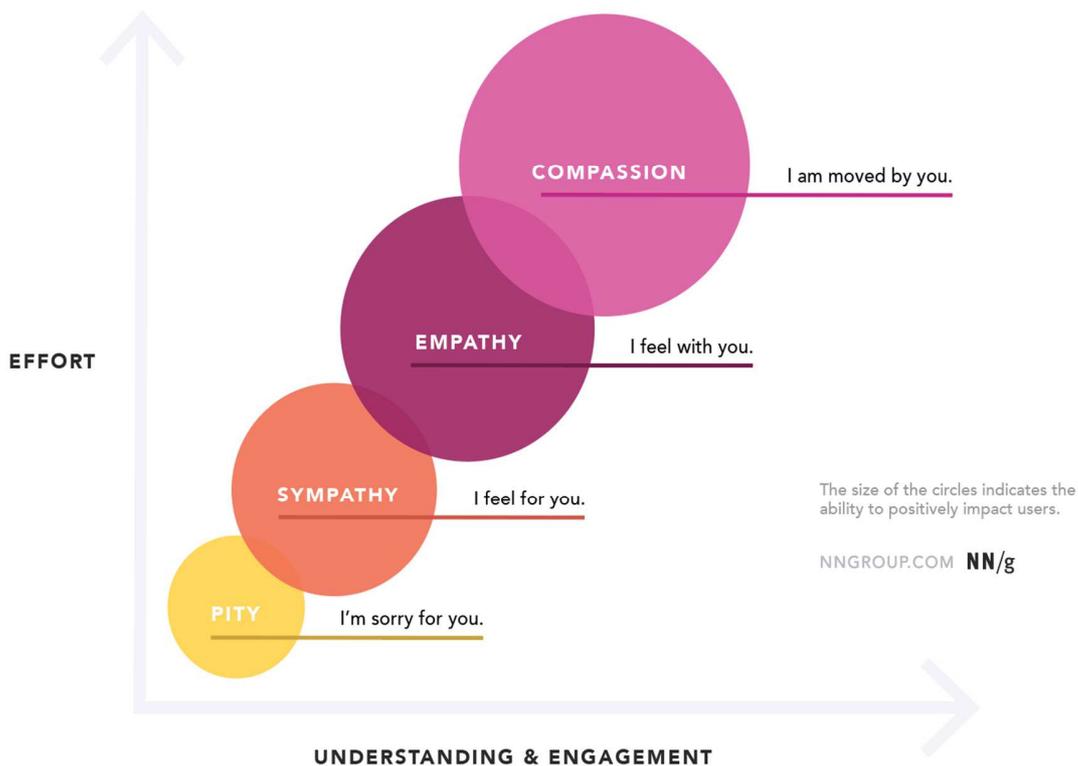
From: Nielsen Norman Group. Sympathy vs. Empathy in UX. Available at:
https://www.nngroup.com/articles/sympathy-vs-empathy-ux/

3.3.3 What is intersectionality? From Black feminist scholar Kimberlé Crenshaw

The term intersectionality was coined by Black civil rights advocate and professor at UCLA School of Law and Columbia Law School, Kimberlé Crenshaw, in 1989.

The term recognizes that we are all made up of multiple different facets, such as gender, race, sexuality, class, disabilities, skin colour, sexuality and many more. The way that all these facets meet are our **intersections.**

All of these intersections and the way others interact with them come together to create a unique lived experience. A one-size-fits-all approach, such as by saying one is 'colour-blind' or saying, 'I treat everyone exactly the same way,' overlooks intersectionality and leaves the most marginalized people vulnerable and more likely to fall through the cracks.

This is because these approaches do not acknowledge how one's many facets all work together to create or remove various hurdles that either makes one's life easier or harder.

In order to be supportive of marginalized populations, we have to acknowledge these intersectionalities to understand people as whole.

'There is no such thing as a single-issue struggle, because we do not live single issue lives'. – Audre Lorde

Examples of the negative impact that denials of intersectionality have are numerous.

- In the American Feminist movement, Susan B Anthony stated 'I will cut off the right arm of mine before I will ever work or demand the ballot for the negro and not for the woman'
- Colourism means that darker skinned Black people receive worse treatment than lighter skinned Black people.
- Racially minoritized LGBTQIA+ people are disproportionately affected compared to their white counterparts in terms of discrimination and health disparities.
- Misogynoir – misogyny directed towards Black women where race and gender both play roles in bias.[7] The term was coined in 2010 by queer Black feminist Moya Bailey.

When we say Black Lives Matter, we must mean ALL Black Lives. Not just our favourite Black Lives, not just wealthy, straight, cisgender, acceptable-to-white-people Black Lives. But rather Every. Single. Black. Life.

Want to know more?
- ☞ Read the book _On Intersectionality: The Essential Writings of Kimberlé Crenshaw_
- ☞ Watch a 2-min video of Kimberlé Crenshaw, What is intersectionality? or her Ted Talk, The urgency of intersectionality
- ☞ Read _The Guardian_ article Misogynoir: where racism and sexism meet, by Eliza Anyangwe
- ☞ Read the post Tired tropes that perfectly explain what misogynoir is – and how you can stop it, by Kesiena Boom
- ☞ Read the book _All Boys Aren't Blue_ by George M Johnson
- ☞ Read the book _Felix Ever After_ by Kacen Callender
- ☞ Read the book _Hood Feminism: Notes from the Women That a Movement Forgot_ by Mikki Kendall
- ☞ And find out how you can help, reading Black Trans Lives Matter: Incredible charities you can donate to right now

3.3.4 Why acronyms and classification of individuals matters

Race is a social construct. (e.g. click and read Ta-Nehesi Coates)

There is no coherent or fixed biological definition of race. The term was created to divide humans into categories based on fictional perceived biological differences that arose from physical characteristics such as skin colour and hair texture.

As an example, the US National Institute of Health stated that 'racial and ethnic categories and definitions provide a common language to promote uniformity and comparability of data on race and ethnicity'. In the document, a **white** person is

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[7] 'Feminist Facts: What is Misogynoir?', VERVE TEAM September 4, 2018

defined as a person having origins in any of the original peoples of Europe, the Middle East, or North Africa.

How is the experience of a Middle Eastern person comparable to a European person in the US?

In the UK, the list of ethnic groups defined 18 groups then grouped into 5 broader categories including one called 'other' to include 'Arabs'. This is how the Office for National Statistics explains these classification:

'Since ethnicity is a multifaceted and changing phenomenon, various possible ways of measuring ethnic groups are available and have been used over time. These include country of birth, nationality, language spoken at home, skin colour (an aspect for consideration for some and not for others), national/geographical origin and religion. What seems to be generally accepted, however, is that ethnicity includes all these aspects, and others, in combination.'

Groupings, whether based on race and/or ethnicity such as BAME, BIPOC or POC, centre whiteness by splitting people into two groups: white and non-white.

They reinforce the idea that all non-white experiences are the same and ultimately erase intersectionality.

The English language, a language that has always privileged the white, cisgender and wealthy voice, does not have the words or the grammar to accurately acknowledge the intersections of identity that cause people to have shared experiences that simultaneously differ greatly.

However, even though this deficit exists, acknowledging its presence helps us be more conscious of our language choices.

3.3.5 Why using the right word/acronyms matters?

'Turning the experiences of disparate groups into a monolith has never been good practice. We need to think radically about the terms we use to identify collectively moving forward.' – Chanté Joseph

How we allow individuals to be grouped can say a lot about how we see them. It also reflects power relationships by highlighting the frequent lack of ability of these groups to self-define. These categories and acronyms impact how groups are perceived and their place in society.

There has been much discussion around the terms used to describe non-white people. They included BAME, BIPOC, Person of Colour, African American, Asian American, Black Caribbean, Black African, BME(non-Asian), Black British, Asian British, Hispanic or Latino, Other Pacific Islander, Afro-Caribbean, Mixed Race or Multiple Ethnic Groups, Dual Heritable and US bi-racial, among others.

This recent article from *The Lancet Public Health,* 'Using the right words to address racial disparities in COVID-19' proposes a new term, '**racially minoritized**'.

> *'We advocate for use of racially minoritized as an appropriate term that refers to those who have the same shared experience, apart from white individuals, of exposure to systemic and individual racism in health and beyond.'*

Language is important and powerful and must be used to continue to empower vulnerable groups.

> *'The acronym BAME is disempowering. It prioritises the word "minority" and separates Black and Asian from the myriad of identities that come under attack from the state. It also seeks to create distance between persecuted people and their relation to white supremacy.'* – Chanté Joseph

Want to know more?
- ☞ Read the book *The Windrush Betrayal: Exposing the Hostile Environment* by Amelia Gentleman
- ☞ Read *Medium* article Identity and classism in academia by Riley Ross

3.3.6 Minoritized vs minority – beyond the colour of our skin and onto a new social construct

> *'The term minoritized, coined by Yasmin Gunaratnum in 2003, provides a social constructionist approach to understanding that people are actively minoritized by others rather than naturally existing as a minority'* – Adrienne Milner & Sandra Jumbe

Minoritized reflects a social constructionist approach and consequently highlights that people are actively minoritized by other people rather than existing as a global minority as BAME implies.

This new term really highlights that **minoritization is a social process** shaped by power. In relation to COVID-19, it makes the connection between racial disparities in COVID outcomes and the racial hierarchies in society, instead of blaming a false difference in biology because of one's skin colour.

The focus on skin colour is a reductionist approach that the media, scientific and medical communities have used in order to define race as a biological category. This allows them to perpetuate certain stereotypes rather than looking into issues existing due to racial minoritization and other variables associated with the impacts of racial minoritization such as social determinants of health.

3.4 BEST PRACTICES – HOW CAN LSHTM LEAD THE WAY? RECOGNIZING RACISM

We encourage LSHTM to adopt the use of '**racially minoritized**' or '**minoritized**' from here on out as a term used to describe those who have the shared experience of racism and exposure to systemic and individual racism in academia, public health and beyond, especially as this term acknowledges that how this racism and exposure manifest is different for each person based on intersectionality.

We also encourage the continued use of the word **racism** and use of the term '**intersectionality**' (coined by Kimberlé Crenshaw and Patricia Hill Collins – see section 3.3.3) when carrying out research concerning any racial disparities.

Other terms that should be more frequently used in research based on racial minoritization also include '**visible minority**' rather than 'ethnic minority' to reflect the power differentials that arise from a person's appearance and also the lack of representation rampant in communities through highlighting that, in the room with predominantly white people, non-whites are visibly outnumbered.

Research Practices Self-Assessment

'The spirit is smothered, as it were, by ignorance, but so soon as ignorance is destroyed, spirit shine forth, like the sun when released from clouds.'

- Thomas Sankara

4 RESEARCH PRACTICES SELF-ASSESSMENT

4.1 ACKNOWLEDGING AND ADDRESSING RACISM IN YOUR FIELD – CASE STUDY IN GLOBAL MENTAL HEALTH

The death of George Floyd and the global response inspired by Black Lives Matter have broadened awareness of racism and its impact on research practices. Have you started reflecting on how racism can manifest in your field?

In this section, we use the field of global mental health as an example of how racism pervades academia and public health more broadly. Weine et al. discuss these issues in an article published on 29 July 2020, called 'Justice for George Floyd and a reckoning for global mental health':

> *'Global mental health has not comprehensively integrated the concept of structural violence ... defined as the systematic exclusion of a group from the resources needed to develop their full human potential. Far too often, marginalized populations confront simultaneous forms of discrimination – race, caste, religion, economic, and gender – necessitating approaches that will mitigate multiple social drivers of mental illnesses.'*

To summarize, the authors argue that the death of George Floyd has led to a time of reckoning and introspection within the field of global mental health, prompting a re-evaluation of how racism is acknowledged and addressed. While global mental health is founded on the principle of equity, the field has notably fallen short in appropriately acknowledging its colonial history. Moreover, the global mental health community must collectively address the lack of diversity in its workforce and imbalance of power within the discipline, where resources and prestige are concentrated in institutions and professionals from the Global North, to the detriment of those in the Global South.

In the face of pervasive systemic racism and police brutality, global mental health's commitment to equity must, (1) build awareness of its colonial history and commit to decolonizing practices; (2) understand and take action against barriers that persist in the face of achieving a diverse workforce; and (3) oppose police violence and structural violence through engaging, listening and facilitating multi-actor and multi-sector involvement, in order to create and support community-level violence prevention interventions.

These commitments could apply and be adapted to many other fields of global health.

Reflection – Ask yourself:

- How knowledgeable are you about the history of your research field?
- If you know, why don't you teach about it?
- If you don't know, did you ever find yourself dismissing a student's comment about it?
- What do you think is the impact of your teaching a field without presenting its history?
- What can you do to improve this aspect in the future?

4.2 WHAT EPIDEMIOLOGISTS COUNT

In their article, 'The role of diversity and inclusion in the field of epidemiology', Đoàn et al. write:

> *'One of the goals of epidemiology is to make population level estimates, but how do epidemiologists 'specify' populations, and how does this reflect assumptions about diversity and inclusion? These specifications reflect the underlying social constructions of identity, including conscious and subconscious biases that exist in broader society … Pre-determined social categories (e.g. race/ethnicity or gender binary) reflect who is considered important by epidemiologists. These categories often fail to capture individuals' truly lived experiences, forcing respondents to check a box that is oversimplified and overly restrictive.'*

The authors argue that what 'epidemiologists count' has real-world implications on institutional norms and how inclusive environments are.

Reflection – ask yourself:

- Does the fact that Barack Obama, George Floyd, Michelle Obama and Sandra Bland all check 'Black African American' on census and survey make sense?
- Do terms like 'African' properly reflect the difference in lived experience between francophone, anglophone and lusophone Africans?
- Do these terms exist to represent people accurately or to simplify analysis? If the latter, how detrimental is it to the population?
- Do your research questions allow for a diversity of racially minoritized voices, including gender minorities (cisgender women, transgender and gender diverse people) and sexual minorities (queer racially minoritized people)? Or are you equating skin colour with a singular world existence?
- Do you plan on extrapolating your data to groups where that data may not fit? (Framingham Heart Study – heart disease symptoms in women/racially

minoritized people being labelled as 'atypical' because research was done solely on middle class cisgender white men).

4.3 RESEARCH WITH AND FOR PEOPLE

We believe that research should be done with people and for people.

The people you do research 'on' are exactly that: people. Whilst for scientific research purposes they are labelled as participants, numbers and statistics, they are people. They are NOT objects or subjects to be studied. What may be research to you is somebody else's life and health.

As researchers, we tend to focus on what impact our findings will have on policy, practice and research, yet the biggest impact that we should also consider is the impact on people's lives.

Reflection – ask yourself:

- Do you know the people you are researching **with** – their setting; their physical, social, economic and mental circumstances; their family structure; their community structure; their needs and the decision-making processes.
- Did I conduct a needs assessment or rapid assessment? If not, why not?
- It is valuable and necessary. If you do, please make sure you use it and actually address what needs to be addressed.

Research should benefit those affected just as much as it will benefit your career progression.

> **Want to know more?**
> ☞ Watch Netflix/BBC show Black Earth Rising with Michaela Coel as a survivor of the Rwanda genocide adopted by an International Human Right lawyer working for the ICC
> ☞ Read *The Immortal Life of Henrietta Lacks* by Rebecca Skloot
> ☞ Read *Killing the Black Body: Race, Reproduction, and the Meaning of Liberty* by Dorothy Roberts
> ☞ Read the *Weetracker* article Exposing the expat bias & local founder apathy engulfing Kenya's startup scene by Nzekwe Henry

4.4 YOU DON'T KNOW EVERYTHING – SO DON'T ASSUME THAT YOU DO

Would you call yourself an expert on Europe after working in the UK and in Switzerland? Probably not. The same way that you introduce yourself by your nationality and not your continent.

Why is that important? Because it feeds into the narrative of Africa being a monolith and negates the diversity and complexity of the continent. Africa, a continent, is composed of 54 countries with more than 2000 languages.

In 2019, Madhukar Pai asked global health practitioners to reflect on what it means to be an 'expert' in our field. In an article published in the conversation called '[Global health still mimics colonial ways: here's how to break the pattern](#)' he questions why the standards and the expectations are different between the Global North and the Global South. He writes:

> *'Imagine this scenario. A couple of newly minted Master of Public Health graduates from an African university, say in Rwanda, land in Washington DC for a 2-week visit. They visit a few hospitals, speak to a few health care workers and policymakers, read a few reports, and write up a nice assessment of the US health system with several recommendations on how to fix the issues they saw. They submit their manuscript to the* American Journal of Public Health*. Can you imagine a journal even sending it out for review? Even if the paper got published somewhere, would US health researchers take it seriously? (They should, I suppose. After all, the broken US health care system needs all the help it can get.) Clearly, it's an impossible scenario yet American graduates land in low-income countries to advise them on global health issues all the time.'* (Pai, 2019)

Learning should not stop just because you attain a certain academic title or position. As researchers, we should continuously and actively be in a pursuit of knowledge and understanding. **A 'local' expert is an expert.** They are somebody who is probably more knowledgeable than you because they have lived experience, whose value should be recognized as on par with academic knowledge.

Don't fall victim to only having one perspective, but rather learn to learn from other disciplines. For example, in the field of business, a needs assessment is conducted to establish what is needed and a gap analysis is conducted to understand where the organization is and identify where they want to be. If applied to research, a gap analysis could be used to identify what is currently in place and what is needed. As such, an open line of communication between ALL research members (including participants of the research study) is paramount to conducting research.

Reflection – ask yourself:

- Why are the expectations and standards different between me, a white researcher and my racially minoritized colleagues?

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- What expectations do you hold and expect from others, especially when considering their country of origin? Do you expect less from them? If so, why? Because of their skin colour? The university they studied at? Be honest with yourself while answering that question.
- Do you even meet your own expectations?

You probably shouldn't ask somebody to meet expectations that you don't already meet or actively try to meet.

> **Want to know more?**
> ☞ Read _Factfulness: Ten Reasons We're Wrong About the World – and Why Things Are Better Than You Think_ by Hans Rosling, Ola Rosling, Anna Rosling Rönnlund

4.5 Informed consent and cultural differences

Have ever you wondered why, when doing research with a community, you have to seek consent or permission from the chief or community leaders?

Did you find it weird/wrong/inappropriate? If yes, please don't judge another group culture. White supremacy created a norm of what is good/bad, civilized/uncivilized, appropriate/inappropriate. Actively try to step away from that and read anthropology and literature written by LMIC authors. Diversity is about learning from others and not comparing ourselves.

The process of gaining informed consent within these settings goes beyond just gaining access to that community of people, it is an act of respect and understanding that you as a researcher are a guest, so it is not your land to do with as you wish.

The process of informed consent does not stop at the chief or community leader, it continues to the people with whom you wish to conduct the study. As an in-depth interview with a chief found, when asked would it be necessary to seek consent from individuals as well, the chief responded stating, _'It is necessary. I only sit here and give you permission to enter into the community. It is the people who take part in the studies not me.'_ (Tindana, Kass and Akweongo, 2006).

Reflection – ask yourself:

- Have you considered your processes for obtaining consent? – The process of consent should be tailored to the people with whom you are doing the research.
- What is their ability to read and write? English may not be their native or common language, so consider translating the consent forms, hiring an interpreter or, if needed, having a witness who speaks the local language

present. Consent should be voluntary, and participants should understand they can freely choose to take part or not.

- Did you ever consider learning the language of the population you work with, or are you mostly annoyed by their 'broken' English? Most people in LMICs speak more than one language, but somehow the fact that they don't speak good English is problematic. How odd, no?

4.6 HOW DOES MY UNDERSTANDING OF RACISM AFFECT MY RESEARCH?

'You have got to clean your own house first before you tell other people that they aren't doing it right.' – Dan Webster

As researchers, we need to evaluate and monitor ourselves in the same way that we evaluate and monitor the progress of their projects and interventions. A good start for thinking about culture — your own and others' — is noticing what you find surprising, or perhaps disagreeable, about people's activities, attitudes and expectations.

How are you, as an individual and within a team, impacting the research process? It is important to identify how you have affected the research, from the conception of the idea to the dissemination of the findings.

Being reflective should not be isolated to just qualitative researchers. When it comes to institutional racism it means asking yourself:

- Why are you designing this study? How are you going about doing it? Have you sought enough knowledge from the community?
- How did you determine what was going to be studied?
- How did you decide how to collect the data?
- How did you decide what to do with that data, how to present them, and who would do it?

Answering those questions is not about judging the answers but acknowledging that the answers will influence the results.

A lot has been said in recent years about ensuring that people are included in the decision-making process, more commonly known as 'having a seat at the table.' This includes participatory action research and community-based participatory research. But being included and having a seat at the table do NOT equate to being heard nor being listened to.

In 2019, Keikelame and Swartz, in an article called '[Decolonising research methodologies: lessons from a qualitative research project, Cape Town, South Africa](#)' found that international researchers lacked reflectivity around important structures such as [power and white supremacy](#), trust, cultural competence, respectful and legitimate research practice, and recognition of individual and community health assets. Keikelame and Swartz's research therefore aimed to contribute to more respectful and better research practices.

Ask yourself, have you given others the same time to speak that you have allowed for yourself?

Reflection – ask yourself:

- Who benefits from this research? Did you assess whether your priority for research matches the priority of your population of interest? How?
- Know the spaces that you occupy as an individual and how that can positively and negatively impact power dynamics
- When developing and implementing your research, are you doing it from an equality, diversity and inclusion (EDI) lens? If not, why not?
- Question everything.
- While you know the structures or practices currently present and prominent, did you research the historical origins of these ideology and structure? Most history books are written by non-LMIC people, so how do you ensure that you know the history of the country and their people? Many cultures in LMICs rely on oral knowledge transmission, but did you consider it knowledge? If not, why not?
- Including people within your research is good, but when did you think to include them? Was it when you developed your research proposal, when you applied for funding, after you had developed your research questions and tools, or when you wanted to disseminate your findings in a 'creative' way?

Knowledge is power but ignorance is the destruction of it. In this light, here are some tips:

- **Check your biases** – Project Implicit is a non-profit organization and international collaboration between researchers who are interested in implicit social cognition – thoughts and feelings outside of conscious awareness and control. The goal of the organization is to educate the public about hidden biases and to provide a virtual laboratory for collecting data on the Internet. Designed by researchers at Harvard, this link offers short test on different unconscious biases – [Select a test here](#)
- **Seat at the table** – '[Dominance and leadership in research activities](#)' – Conduct a bibliometric study of your publications. The order of signatures and the address for correspondence in scientific publications are

bibliographic characteristics that facilitate a precise, in-depth analysis of cooperative practices and their associations with concepts like dominance or leadership. This is useful to monitor the existing balance in research participation and in health research publication. It is a very easy activity that has the potential to open conversations around research and partnership practices.

Want to know more?
☞ Read *The Guardian* article Closing the race gap in philanthropy demands radical candour, by Kennedy Odede
☞ Read *Nature* article How #BlackInTheIvory put a spotlight on racism in academia after two Black scholars shared their experiences on Twitter, by Nidhi Subbaraman
☞ Read *Medical Apartheid: The Dark History of Medical Experimentation on Black Americans from Colonial Times to the Present*, by Harriet A Washington
☞ Read *Medical Bondage: Race, Gender, and the Origins of American Gynecology*, by Deirdre Cooper Owens
☞ Read *Dying of Whiteness: How the Politics of Racial Resentment Is Killing America's Heartland*, by Jonathan M Metzl

What did you think of this section? Answer our survey here.

'I am very conscious of the fact that you can't do it alone; It's teamwork. When you do it alone you run the risk that when you are no longer there nobody else will do it[8].'

- Wangari Maathai

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[8] The Green Belt Movement: Sharing the Approach and the Experience

5   TEAM LEVEL ASSESSMENT AND ACTIONS

5.1   TOP-DOWN COMMITMENT, INSTILLING TEAM VALUES AND ADDRESSING LINE MANAGER 'PRIVILEGE'

In a school that is predominantly white, staff from all ages and backgrounds have shared that they are reluctant to speak out about racial issues and fear that their concerns will not be taken seriously.

These conversations can often be perceived as being antagonistic (why?) and anti-white and therefore carry a risk of affecting working relationships, including prospects for career progression and risks of retaliation.

Line managers and senior department and faculty members must be encouraged to set an example by being more open to these conversations, taking staff concerns seriously and ensuring that staff are protected when they report concerns.

Demonstrable commitment from senior staff members to addressing racism and racial inequality within their own teams, departments and faculties helps to ensure that staff feel safe and supported to raise complaints and concerns. Commitment from senior staff is also critical to driving change forward, and department/faculty leaders should be involved in developing and monitoring local level action as well as driving concerns further up the chain.

Setting specific individual, department or faculty level EDI goals/key performance indicators (see section 5.2 below on performance and development reviews (PDRs)) would effectively support and incentivize such action and send a clear message about priorities and values.

This is NOT a passive process. As a person in a leadership role, you must actively demonstrate your openness to change and your willingness to make action-based progress within your department. Solely saying that you are open to this process will not instil confidence.

If you are a line manager, it is extremely important for you to actively try to educate yourself and senior peers. We encourage you to:

- Organize both formal and informal meetings with your white peers to discuss biases or comments that you have received from racially minoritized staff. Organizing these conversations in this manner avoids tokenization of racially minoritized voices and reduces pressure on them to educate colleagues about these issues.
- Regularly express commitment to addressing racism in public communication/dept meetings (e.g. department newsletters).

- Be very precise in your communication. Saying 'I stand with BLM' is not enough. Tangible actions are better than performative ones. Share literature, events, etc. Direct funding to groups and activities focused on elevating racially minoritized people, such as trans racially minoritized women. Be actively involved in developing and supporting department level strategies.
- Use your platform to raise awareness.
- Be an advocate for your early and mid-career staff members by using your status to ensure that ideas they seed/develop are attributed to them and that they retain ownership, thereby avoiding any confusion where ideas may be attributed to the line manager.
- Your position in the School is essential to your team members' well-being and progression. By standing with your staff when they raise a question/complaint/experience, the clout you provide can mean the difference between an issue being addressed or not. Simply being copied into an email or raising an issue on their behalf and sincerely seeking a resolution will help resolve issues effectively.
- We hope that the section on individual self-assessment provided you with the right resources to begin asking yourself important questions.
- Keep an open mind. Your patience is key.
- Aim to remove all obstacles that may impact the focus on work by your staff members by demonstrating an interest in how they would like to work and what would facilitate this. An open conversation about your staff member's work preferences or needs when they join the team opens a relationship built on trust and dialogue. Demonstrating interest in their opinions and seeking a compromise where necessary will ensure that they talk to you about the issues that will inevitably come up throughout their time at the School.

Ultimately, no two people are the same and neither are their experiences. Line managers need to get into the habit of developing an open, trusting relationship so that staff members feel that they can approach them.

Facilitating open conversations about racial inequality and racism at the level of the team, department and faculty (discussed in more detail below) is also critical to raising awareness of issues among all staff members and encouraging wider commitment to action.

Want to know more?
- ☞ Read qualitative research about the perceptions and reactions of white faculty in classroom when dialogue on race are explored in the article How white faculty perceive and react to difficult dialogues on race: implications for education and training, by Wing Sue et al.

5.2 USING PDRs TO PROMOTE ANTI-RACISM PRACTICE AND IMPROVE EDI

Using individual, department or faculty goals can be a great way of demonstrating a commitment to anti-racism, addressing racial inequality and driving action forward. Including EDI objectives in PDRs is one way of doing this that individuals and managers have relative control over. Having more frequent and better-quality discussions around anti-racist work, decolonization and EDI in PDRs can be promoted by managers. While PDRs currently do not include clear objectives around these themes, you can create objectives with your team members and monitor these via their PDR.

This can include:

- an objective to attend relevant training offered by EDI;
- carry out the self-assessment work detailed above;
- work or training to decolonize curriculum materials; or
- the completion of specific projects aimed at addressing EDI goals (e.g. review of recruitment or promotion criteria, or mentoring arrangements).

The Department of Clinical Research, for example, decided this year to require orientation and cultural awareness courses that the Talent and Educational Development (TED) team offers in all PDRs. They are also encouraging line managers in particular to become conscious of their possible biases (see quizzes above) and take active steps to rectify them. They aim to make a culture of robust PDR/appraisal an integral part of the change process in their department.

Within your faculty/department/team, you can set guidelines that systematically include anti-racist, decolonization or EDI objectives in staff PDRs.

5.3 UNDERSTANDING RACISM AND RACIAL INEQUALITY WITHIN YOUR TEAM/DEPARTMENT/FACULTY: 11-QUESTION SURVEY

There is a lot of fear associated with talking about racism, and an anonymous survey might be the right starting point to increase your understanding of real or perceived power dynamics within your team.

The survey is NOT about collecting evidence of the existence of racism. Unfortunately, this statement needs repeating as too often these ventures are perceived as evidence-collecting expeditions. So, to repeat, **the survey is NOT about collecting evidence of the existence of racism.** We all know from the

testimonies and EDI data that racism exists within the School, and you don't want to re-traumatize racially minoritized members of your team by asking them to recount their experiences, AGAIN!

If you do not have racially minoritized members of your team, you should first ask yourself why that is, and STILL run this survey. One team member could have witnessed another white team member displaying racist behaviour.

Again, anti-racism is not for racially minoritized groups, it is white people's fight. You should NOT wait for a minoritized person to be present to do the work.

Some questions you could consider including in a short survey are:

1. Have you ever experienced racism within your department/team?
2. Do you know of others who have or are experiencing racism within the department/team?
3. Did you ever witness racist behaviour within your department/team?
4. Do you know how to report these incidents?
5. Do you know how to address racial bias within your team?
6. Are you comfortable talking about racial issues within your team?
7. Do you feel comfortable reporting these to your manager?
8. Do you feel comfortable reporting these to HR?
9. Do you feel comfortable talking about it with your manager?
10. Do you feel comfortable talking about it with HR?
11. Do you know of any actions being taken in your department/team to address racism and/or racial inequality?

The results should be used to promote more open discussions and inform managers' attitude and efforts to fight institutional racism. Team members should be reassured both that their voices are being heard and that they won't be reprimanded for expressing their feelings, because the results are anonymous and cannot be traced back to anyone.

5.4 REWARD SYSTEM

As well as including EDI objectives in PDRs, how might those invested in this work be recognized and rewarded for their work by managers, at team level?

Think about ways to ensure that members have an incentive to engage in those activities and to reward champions for improving the work and well-being of everyone in a meaningful way.

How can this be included in:

- a resume?
- a recommendation letter?
- your Centre page?
- workgroup intranet?
- external page?
- Twitter?

Rewarding people for decolonial and anti-racism work is about acknowledging the positive impact of their work in a way that meets their needs.

5.5 GENERAL QUESTIONS TO ASK YOURSELF AS A MANAGER/PI TO IMPROVE DIVERSITY

We also compiled some potential topics and key areas for managers to reflect on to improve EDI in your team. While these are not currently measurable objectives to include in PDRs, they can be used to inform and expand the scope of PDR objectives.

- ***Diversifying your team***. How diverse is your team and what can you do to make it more so? If there is a common theme of a lack of experience or expertise among racially minoritized candidates, then what can be done in the long run to change this? Look for grants that allow for student stipends. Ask yourself, why isn't your team recruiting racially minoritized people, or why are racially minoritized people not taking the position you are offering?
- ***Staff member progression***. Focus on what each team member requires in order to develop, and actively help them achieve their goals. Some members of the team may not have access to networks that provide guidance and connections and are often a subtle conduit for career progression. As the line manager, you are able to assess what helps your staff members and to use your connections and knowledge to mitigate this imbalance.
- ***Mentorship***. An accomplished manager is able to nurture talent and help mould the next star. By investing time to build your staff's skills, you can gain a trusted team member who can take responsibility for tasks like grant applications, lessening your own workload.
- ***Well-being of your team.*** How much do you know about what affects your team? What negatively or positively affects them? Try to have more one-on-one time with you team members that is not focused only on work objectives.

Want to know more?

☞ Read the literature review [The language of 'race' and prejudice: a discourse of denial, reason, and liberal-practical politics](#) by Martha Augoustinos and Danielle Every

What did you think of this section? Answer our survey [here](#).

Department/Faculty Level Assessment & Actions

'Everything that man can imagine, he is capable of creating.'

- Thomas Sankara

6 DEPARTMENT/FACULTY LEVEL ASSESSMENT AND ACTIONS

6.1 FOSTERING OPEN COMMUNICATION AND ANTI-RACIST VALUES – HOW TO TALK ABOUT RACE IN LIBERAL SPACES

We decided to present this section in the department/faculty level actions, but we also want to encourage managers and PIs to create such spaces. Currently at LSHTM, there are teams, working groups, etc. **We want to encourage you to create 'natural' groups to talk about race and racism and not wait for the head of department or head of faculty to implement guidelines.**

- **Importance of conversations about race and racism** – As a leader in your field, or even as a member, move towards a clear message that removing racial inequalities is embedded within faculty/dept strategic goals. Having open and honest conversations about race in higher education institutions is incredibly important and critical to identifying, understanding and raising awareness of issues as well as demonstrating commitment to action.

Studies have shown that universities tend to be reluctant to take this step. Opening up these spaces in higher education institutions can be uncomfortable for white staff who perceive themselves as liberal and non-racist:

> *'Race talk has the potential to open a "can of worms" through cognitive dissonance as it moved White staff beyond their fear of appearing racist to actually being a racist. The teachings of democracy, equity, and equal access and opportunity which Whites profess to hold can be seriously challenged in race talk. Universities tend to view themselves as highly liberal spaces and are therefore reluctant to see the cause of the "race problem" as lying, even to some extent, with the institution.'* – Sue (2009)[9]

When opening up these conversations remember:

- **Racially minoritized members of your team are not obligated to educate white people –** While people obviously want to work in an environment where they feel free to raise issues of racism if they so wish, that doesn't mean they are enthusiastic about educating white people on these issues.

  Careful considerations – You must remember that sometimes these conversations create an unwelcome spotlight on racially minoritized

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[9] Sue, D.W. (2013) Race Talk: The Psychology of Racial Dialogues, Anderson, Norman B. (editor), American Psychologist, 2013, Vol.68(8), pp.663-672

people. Do not expect racially minoritized people to explain their experience or that their experience will speak for/represent other racially minoritized team members. There is no monolithic, standard experience, but there is the potential for upset and reliving trauma through these conversations.

- **Separate spaces –** Just as there are spaces reserved for racially minoritized people to talk through these things among themselves, it is important there are also spaces created so that white people can help each other deconstruct racism (e.g. one such group, on Facebook, is called 'Nice white ladies').

  Careful considerations – Having open conversations about racism should not depend on the presence of racially minoritized people within your team.

- **Keeping team members engaged – having a rotating anti-racism engagement system team/department/faculty focal point –** One team member alone should not be carrying all anti-racism efforts. Having a rotating system where each team member, regardless of level or grade would act as anti-racism advocate on a rotation basis (periodicity rotating as defined within the team) and be in charge of organizing a discussion/activity/events (e.g. book club, film discussion, training, open conversation around a selected topic, etc.) around the topic of anti-racism is a great way to ensure engagement from all. Studies have shown that when those habits are put into actions they are better incorporated into daily lives.

Want to know more?
- ☞ Read *The Conversation* article [Why is it so hard to talk about race in UK universities?](#) by Nicola Rollock
- ☞ Read the evaluation of Dialogues on Race, an interracial group intervention in which undergraduate student facilitators led conversations about race with their peers in [Let's talk about race: evaluating a college interracial discussion group on race](#), by Kimberly M. Ashby et al.
- ☞ Read about a research approach using regression to assess students' engagement in dialogue learning process: [Fostering meaningful racial engagement through intergroup dialogues](#), by Biren (Ratnesh) A Nadga and Ximena Zuniga

6.2 WHEN CLASSISM MEETS RACISM – CLOSING THE GAP BETWEEN PROFESSIONAL SERVICES AND ACADEMIA

At LSHTM, most racially minoritized employees are part of the Professional Support Services. One can say it is proof that LSHTM can be a more diverse institution. But it may also reflect the unspoken classism at the School. In many

ways, it is the perfect example of the structure of white academic institutions. While white people are leading the knowledge production, racially minoritized staff are supporting their efforts without acknowledgement.

At LSHTM, we rarely acknowledge the work of professional services. One of the worst examples of that is the decision to disinvite professional services staff to the Christmas party in December 2019 to accommodate more academic staff due to high number of guests.

Who thought that was acceptable? Who even took the decision?

According to the [2019 LSHTM Staff Survey](#), only 48% of staff 'feel there is good cooperation between Faculties and professional services'. The past few weeks we engaged with professional services and the reality is, they feel like they are often treated like second-class citizens.

A question for professional staff: When you read the previous section about team level actions did you include academic staff? If not, why not?

A question for academic staff: When you read the previous section about team level actions, did you include your project coordinator or other professional support roles in your team? If not, why not? **They are not working FOR you but WITH you.**

Initially, we thought that creating safe spaces to discuss racism should follow that strong School division, but it became more and more clear to us that it not a healthy division. It doesn't make us more efficient. Furthermore, contrary to academic staff, most professional support staff have a permanent position. Their voices, their experiences, their knowledge is of great value in understanding the root causes of the structural vulnerabilities at the School.

There are many parallels in the way academic staff often collaborate with people in LMICs, as if their only role is to collect data, get approval, prepare visas, or pick them up at the airport. **There would be no LSHTM without professional support services, and the current pandemic is a testament to it.**

COVID-19 halted many projects, so maybe it's time to start collaborating with professional support services.

What you can do:

- Have professional service staff in your recruitment panels.
- Join the recruitment panel of professional service staff.
- Invite them to join your projects meetings. They might not have time, but they will appreciate being invited.
- Include them during proposal writing beyond just 'asking for stuff'. The more they understand the context, the vision and the objective, the better they can support you in the future.

- Ask them questions about their challenges. Professional support services have been understaffed for many years. If you understand the issues, you can advocate for changes.
- Or, just talk to them and make them an integral part of your team.

What you can learn from professional support services:

- **Scholarship assignment process** – You might start to question why a panel for awarding scholarship to LMIC students is composed of five middle-aged white men?
- **School admissions** – Do you know that the School only takes full tuition at the beginning of the year? Despite many complaints, the School refuses to allow instalment payments even for UK/EU students on student loans. This has a negative impact on EDI and disproportionately impacts lower-income students.
- **Student well-being** – Many students reach out to the Teaching Support Office and Student Counselling about their experiences with racism in class. How often do you talk to them?
- **Due diligence for research partnerships** – Do you know that Finances is the department in charge of creating the due diligence risk rating system for your partners in LMICs? It is natural for UK-trained professionals to use their knowledge, but as a consequence most partners from LMICs appear high risk, while high-income countries seem low risk almost by default. Maybe a better consideration of context and transparency regarding the process would help you diversify your collaborators in the future.
- **Application stage research partnerships –** On occasion, prospective partners (usually a less-established organization from a LMIC) will ask that LSHTM lead the application, even though they will hold a larger percentage of the budget. The largest administrative burden, understandably, falls with the lead. While generally it makes sense that the lead be the majority budget-holder, there should be some degree of flexibility with this. The current financial and administrative structures at the School (e.g. due diligence, contracting) make it difficult to involve less-traditional organizations – for instance, activist or volunteer groups – as active partners in the research. Of course, this applies to organizations from any background, but is likely to be exacerbated for organizations from LMICs.
- **Post-award research partnerships –** Organizing advance payments to partners can prove time-consuming and challenging, as it involves sign-off at senior levels (Head of Finance) and there is sometimes a lack of understanding that not all organizations (particularly smaller ones) are able to bridge costs in the same manner as LSHTM. This, alongside protracted delays in contracting and facilitating and internal process

issues can result in payment delays. For some partner organizations (particularly those from LMICs), this could be their first time dealing with an institution like LSHTM. They may experience certain challenges, for example if English is not the first language of financial/administrative contacts or if some of LSHTM's policies are incompatible with their own. The School currently does not provide support where this is needed (e.g. by maintaining a central fund where things like translation costs for contracts could be funded) and does not engage in open and flexible dialogue with partners, where both parties are treated as equal. In the worst-case scenario, LSHTM can comes across as patronizing or rude and upholds colonial power imbalances.

Academic staff alone will not solve institutional racism at LSHTM. It will require for us (academic staff, professional staff and students) to work together and learn from each other.

Again, if you want to understand the organizational culture at LSHTM, ask the people who work and study there and question the distribution of racially minoritized people. **It is not about how many but what position they hold at LSHTM.**

> **Want to know more?**
> ☞ Read *Why Are All the Black Kids Sitting Together in the Cafeteria?: A Psychologist Explains the Development of Racial Identity* by Beverly Daniel Tatum
> ☞ Or the articles:
> > o Organizational Culture versus Diversity & Inclusion
> > o White Tech Startup Founders Are 50,000% More Likely to Get Funded in Kenya Than The USA
> > o Silicon Valley has deep pockets for African startups – if you're not African

6.3 USE OF RESTORATIVE JUSTICE

We are asking the School to change from talking about a reporting system (e.g. many have been created over the years) into reflecting about plans to ensure accountability and resolution of the incidents reported.

There is currently a general fatigue among racially minoritized groups, who have been reporting issues for years, but without any accountability system designed to ensure that incidents are properly addressed and perpetrators held accountable, the work of racially minoritized groups is not able to take root and grow.

At LSHTM, there are multiple ways to report racial issues both for students and staff, but these mechanisms have not worked and have often had negative consequences:

- **Retaliation –** These mechanisms do not account for managers' behaviours. Studies have shown that a large part of discrimination complaints include the charge of retaliation, which suggest that original reports were ridiculed or worse. In such a situation, where the grievance system isn't warding off managers' bad behaviour, people are less likely to speak up.
- **Protective impact –** These systems lead people to drop their guard and let bias affect their decisions because they think company policies will guarantee fairness.
- **Affect staff retention –** When there is a reporting system, but it is not working and there is no restorative justice, it affects employee's mental health, as they feel undervalued working in a toxic environment.

Alternatives to the current model include a more flexible complaint system. This model uses:

1. A formal hearing process with a group of people (2 per person) selected by the victim and the perpetrators and team EDI focal point.
2. Informal mediation that doesn't make the manager defensive, helping reduce risks of retaliation.

Creating an open environment can facilitate the management of these issues and accelerate healing. Racially minoritized students and staff want to be heard and actions to be taken. It doesn't mean people getting laid off but being held accountable and taking responsibility for their actions.

> **Want to know more?**
> ☞ Read *Harvard Business Review* article Why diversity programs fail, by Frank Dobbin and Alexandra Kalev
> ☞ Read the final report, Tackling racial harassment: universities challenge, from the Equality and Human Rights Commission, which launched its inquiry into racial harassment in publicly funded universities in Britain to examine staff and students' experiences of racial harassment and the effect they might have on their education, career and well-being. They also wanted to look at the extent to which universities have in place available, accessible and effective routes to redress for their staff and students if they experience racial harassment.

6.4 UNDERSTANDING THE LSHTM EDI NETWORK

6.4.1 Organizational structure

EDI governance structure - organogram
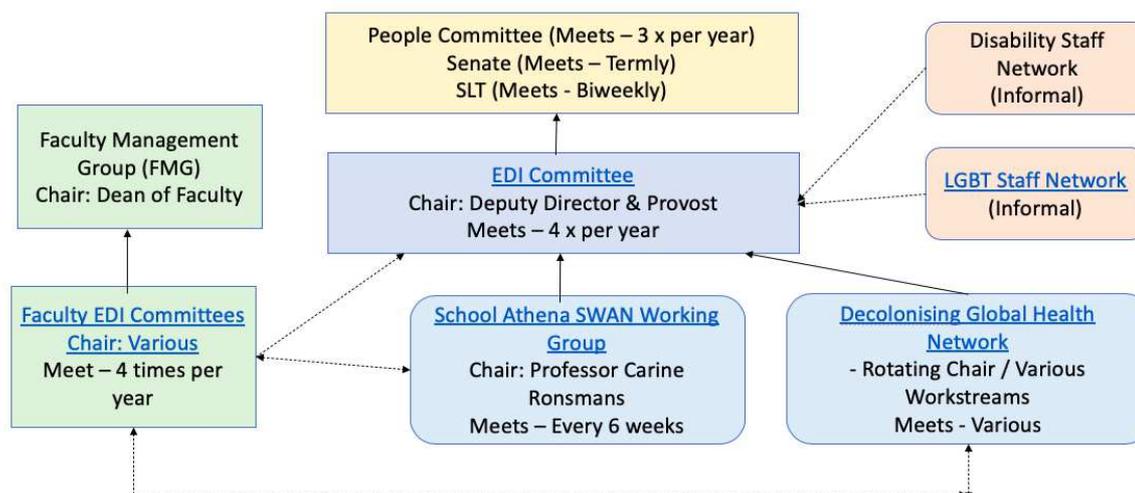
Please note: We are currently in the process of establishing a Race Equality Action / Self-Assessment Group (name, constitution and terms of reference to be confirmed).
MRC Unit the Gambia are currently in the process of establishing an EDI committee

The LSHTM EDI network comprises only one paid employee, the EDI manager. The rest is volunteer employee-led and sometimes self-nominating models.

6.4.2 The problem with 'office housework' models

Team members who take on their task of running and contributing to EDI do so on top of their existing workloads. This puts the burden of educating and pushing for changes onto the shoulders of individuals, adding to their workloads and their emotional labour for racially minoritized members.

This is an example of 'office housework' – work which is 'invisible, undervalued, under supported, and not taken into considerations around pay rises or promotions'. Consequently, an employee's decision to participate can become a trade-off between morality vs career progression, as it takes away people's time and capacity to join high-profile and labour-intensive work.

Should we force people to choose between their career and their own or other people's well-being?

Lack of accountability and transparency

There is no accountability attached to that work. It is unquantifiable and rarely includes actions with targets and transparency. There is often no funding attached to that work. People should be compensated (financial or non-financial)

for their time and work and LSHTM should invest in the change they want to make.

No senior people are invested

The most effective way to improve EDI is to have senior leaders invested in pushing for change. Currently, there is no contractual obligation for senior staff members to push for EDI. When we silo EDI into unpaid activities run by non-permanent staff members, it is much harder to build up the momentum and to keep the focus in place.

6.5 HOW TO MAKE THE EDI REPRESENTATIVE ROLE MATTER

6.5.1 Learning from Athena Swan

We listened to Athena Swan's coordinator and here is what our group recommends:

1. **Create department level EDI objectives** – They should be clear, and the tasks needed to attain them should be clearly specified.
2. **Spread objectives over time** – You don't need to do everything at the same time. Short-term goals allow for 'quick wins' and motivates people to continue.
3. **Spread small tasks between department members** (academic and professional services staff) – EDI is not one person's responsibility but a goal that everyone shares. The tasks should not be perceived as a burden to existing workload. It can be as small as collecting data from the EDI. You can have several objectives at the same time as long as they are spread across different people.
4. **Make tasks and task-holders known to all** – It will create accountability. Often during meetings, we agree on goals, but it is unclear who is in charge of what. Transparency makes everyone more responsible and creates inter-dependencies.
5. **Make your EDI Rep the coordinator** – the role of the coordinator would be to support efforts around the different objectives and check on task-holders' progress. They will also be in charge of recording lessons learned (e.g. What worked or not? What information was not available?). You want this information at hand in your department; the process of creating it also fosters cross-department exchanges.

6.5.2 Define the role of the EDI Rep as a coordinator

At the moment, it doesn't look like much is expected from EDI reps except attending meetings.

There should be a vision attached to the EDI rep role within your faculty/department. Creating a job description for your department EDI rep (research degree (RD) and staff) that reflects the objectives of your department and potentially matches the one used in the staff PDRs reviews is a simple way to rally the troops.

Currently, the general job description does not reflect the unique challenges of departments/faculties, and without clear expectations set for the EDI rep, you cannot expect to see results. Objectives such as 'make sure students and staff are well represented at the School' are not enough.

The job description should be developed by the head of department and include what is needed to champion the changes the department wants to see.

6.5.3 Quantifying the work and offering incentives

Free labour at LSHTM often equates to 'no defined amount of time' on top of work. This often leads to volunteer fatigue when the tasks seem unclear.

How much time is spent or should be spent on this work needs to be quantified. Currently, there is only a request to attend a certain number of meetings per year.

When it comes to the RD EDI Rep, the time spent could be rewarded in financial or non-financial compensations such as paid training in STATA or R, publications fees, etc. It should also be reflected in their resume and similarly to the reward system presented earlier, contribute towards their career progression.

6.5.4 Recruitment

We can't tell you not to allow people to self-nominate, but if you care about your EDI and you have clear objectives, you should probably conduct some interviews and make sure the candidate matches the goals. Having the feeling that the position is important to the department will also empower the candidates.

Why not use the Students' Representative Council model? Nominations and then a presentation from all candidates to the team/department/faculty and finally an anonymous vote.

Knowing that they have the support from their team/faculty/department will empower them, and it will also ensure that the focal point is known by all, which is not currently the case.

When you have clear objectives and a job description, it also allows people to make an informed decision.

6.5.5 Equipping them with the right skills and tools

EDI reps need the skills and information necessary to champion change. This includes:

- Training (e.g. changing institutional culture/challenging own ideologies);
- Learning from each other's (e.g. cross faculty meetings);
- access to key information at the School (e.g. student population data for RD EDI rep for example);
- Understanding School governance;
- Understanding chain of command within the faculty (e.g. to understand to whom they should bring each specific issue, in order to make steps forward toward changes);
- Solid communication channels;
- Budget for events.

6.5.6 Example: increasing MSc/PhD/MPhil admission diversity

According to LSHTM EDI Annual report 2018/2019, there has been a drop in the percentage of non-white applications and those offered.

As you can see on the graphs, while white applicants represent only 17.4% of the application, they account for 25.8% of the offered and 48.5% of the final acceptance.

This can be for many reasons, with funding being an important aspect.

Beyond the financial barriers, while those numbers are being presented at the School level, do you know the ratio at your faculty/department level for the MSc you coordinate?

Here is what you can do now within your department and ask your EDI Reps (staff & students) to coordinate:

1. Recreate those numbers at the MSc level and make them publicly available every year.

PGT Student Recruitment - Ethnicity (2018/2019)

PGT student applications and enrolled (2016-2018)
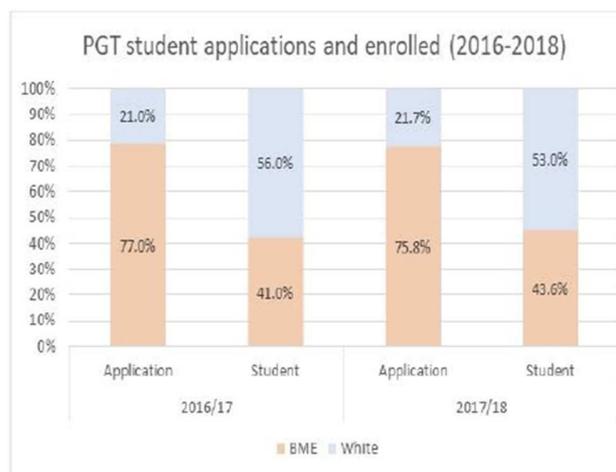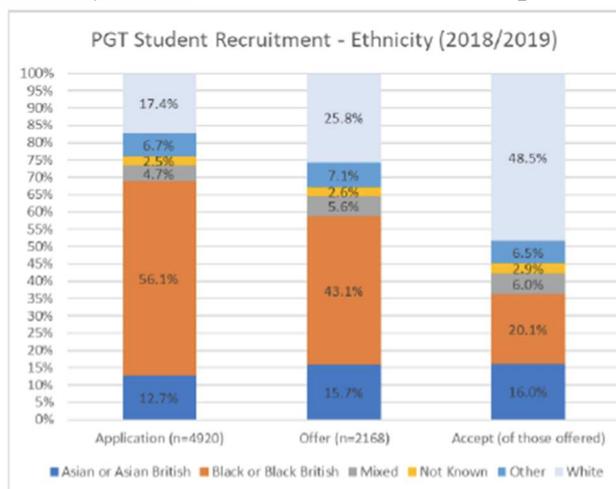
2. Reach out to admission office to collect information about applicants in your MSc.
3. If you have a point system, it is time for a review to discuss potential biases (e.g. place of study, native English speaker, lived experience, etc.).
4. Review PhD/MPhil selection system. Is there any room for biases?
5. Make sure your reviewers are diverse (e.g. Are all the people going through the applications white? Use the reward system discussed before to encourage staff to contribute to this work).
6. Make your objective and vision clear to your team (e.g. What are you trying to accomplish? Increase diversity by 20%?) through staff meetings or newsletters.
7. Discuss how you can better mitigate current barriers.
8. Make your EDI reps in charge of advocating at School EDI meetings with other EDI reps (e.g. early registration? Early courses in academic writing?).
9. Discuss the impact of a more diverse cohort on your team. Does it require more colleagues from a more diverse background? Do you think your team would benefit from unconscious bias training? How does it affect the content of your curriculum?
10. Identify where you can access the additional resources needed to reach these objectives.

Setting objectives that link students and staff experience is also a good way to create synergies between your EDI Reps (RD and staffs).

Want to know more?
☞ Read *Vox* article [The subtle way colleges discriminate against poor students](#), by Alvin Chang
☞ Read UCL Teaching & Learning recommendation, [Closing the awarding gap: why an inclusive curriculum makes a difference to all students](#)

What did you think of this section? Answer our survey [here](#).

Evaluating Your Impact on Equality, Diversity and Inclusion

'The enemies of the people are those who keep them in ignorance.'

- Thomas Sankara

7 EVALUATING YOUR IMPACT ON EQUALITY, DIVERSITY AND INCLUSION

Do you think LSHTM's decisions, policies and projects should be assessed to evaluate their impact on equality, diversity and inclusion?

We believe it should.

7.1 UNDERSTANDING EXISTING EDI TRAININGS OBJECTIVES

There are many trainings available to support you in your efforts to foster a more equal and diverse environment. However, lack of understanding of the objectives of these trainings can sometimes have negative consequences:

1. Knowledge without curiosity can lead to stereotypes.
2. Knowledge without cultural humility can lead to arrogance.
3. Knowledge without intersectionality can lead to irrelevance.

Training methods like unconscious bias training, which LSHTM have all new staff and students do as mandatory training within the first six months (as do the vast majority of institutions but without clear mechanisms to ensure that it is actually completed), and cultural intelligence training, which is growing in reach will improve knowledge if well understood. However, it will not address institutional racism. Being aware of the limitations of these training is important to avoid perpetuating white supremacy while claiming to provide solutions.

'Those tools are designed to preempt lawsuits by policing managers' thoughts and actions.' – Dobbin & Kalev, 2016, Why Diversity Programs Fail

However, voluntary training usually shows better results.

> *'In one study white subjects read a brochure critiquing prejudice toward blacks. When people felt pressure to agree with it, the reading strengthened their bias against blacks. When they felt the choice was theirs, the reading reduced bias.'* – Dobbin & Kalev, 2016, Why Diversity Programs Fail

7.1.1 What is unconscious bias training

The London Leadership Academy defines unconscious bias as '*a natural, well-intended process. Our brain wants us to be as efficient as possible for us*' and articulates that '*unconscious bias training programs are designed to **expose people to their unconscious biases, provide tools to adjust automatic patterns of thinking, and ultimately eliminate discriminatory behaviours***'.

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However, unconscious bias training has sometimes been ineffective in cultivating meaningful change because it often leads recipients of this training to misdiagnose the issues around racism. In particular, it:

- **Does not acknowledge the role of power**. To assess racism as a 'natural well intended process' is to completely ignore the role of power in racism. Not all biases have the same effect – having a bias or prejudice towards Corn Flakes over Rice Crispies has no social significance. Racism is prejudice plus power.
- **Does not acknowledge systems.** By focusing on individual prejudices, unconscious bias training does not acknowledge how white people are positioned differently in systems of power. Without a clear understanding that racism is systemic, you might fail to understand the root causes of inequity.
- **Lets us off the hook and fails to create accountability**. From the notion that all prejudice is a natural and well-intended part of life, it seems to imply that there is no need for accountability for the harmful thoughts, ideas and behaviours that white people hold towards others. This approach can sometimes explain and normalizes racism as a natural progression of humanity, which it absolutely is not. Unconscious bias training does not create space for people to be accountable for how their actions and behaviours negatively impact those who are positioned differently in the systems of power that marginalize and oppress some members of society in order to benefit them.

Addressing unconscious bias is one tool used to ensure that funding, awards and appointments are drawn from the widest range of talent. It can also help to reduce microaggressions in everyday life.

> **Want to know more?**
> ☞ Watch the video created for the Royal Society [Understanding Unconscious Bias](#)
> ☞ Read the Royal Society blog post, [Implicit and unconscious, the bias in us all](#), by Prof Uta Frith
> ☞ Read *Built In* article [12 unconscious bias examples and how to avoid them in the workplace](#), by Bailey Reiners
> ☞ Read *The Guardian* article in Bias in Britain [Unconscious bias: what is it and can it be eliminated?](#) by Hannah Devlin

7.1.2 What is cultural intelligence training?

Common Purpose, a cultural intelligence training company, defines it as 'the capability to relate and work effectively in culturally diverse situations. Their objective is to 'develop leaders who can cross boundaries.'

In 2014, in an article published in Harvard Business Review, P Christopher Earley and Elaine Mosakowski defined cultural intelligence as *'an outsider's seemingly natural ability to interpret someone's unfamiliar and ambiguous gestures the way that person's compatriots would'*.

In the article, the authors detailed the three sources of cultural intelligence (e.g. Head, Body, Heart), explain how they should work together and created a short **cultural intelligence self-assessment tool** (see below).

Depending on your score, the authors claim that any manager would fit the six cultural intelligence profiles that they developed before offering six steps to cultivate your emotional intelligence. However, cultural intelligence training can be over-generalizing, simplistic and impractical, leading to negative consequences. In particular, cultural intelligence training:

- **Is rooted in colonial and radicalized thought**: cultural intelligence training mainly seeks to help leaders develop understanding of other cultures in order to make diversity an asset, not a hindrance in their organization. This othering, built into the framework, can reproduce deeply colonial binaries of 'us' – white leaders without culture and 'others' – implicitly darker skinned 'ethnic' people and communities from distant places with culture that needs to be understood.

- **Ignores the role of power**: racism is not the result of accidental misunderstanding of other cultures and cannot be remedied by developing techniques of superficial niceties towards 'others'.

- **It ignores the role of systems**: cultural intelligence training fails to name and understand the global system of white supremacy as a system of power which is the dominant ideology which all cultures, including white European culture, are perceived, judged and valued. This is where racism comes from, not from a cultural misunderstanding.

- **Fails to create accountability:** the idea that cultural diversity is a hindrance can be defined as racist. Rooting the problem here – rather than in racism and white supremacy – is a misdiagnosis of the issue and allows white people off the hook from grappling with the harm that is perpetuated by them and furthers the oppression of racially minoritized people. Cultural intelligence trainings won't give you the tools to tackle racism? As an example, where and how do Black British, Indian British, Asian British, Pakistani British people fit into this framework?

Diagnosing your cultural intelligence

These statements reflect the different facets of cultural intelligence. Rate the extent to which you agree with each statement, using the scale: 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree.

For each set, add up your scores and divide by four to produce an average. It is most useful to think about your three scores in comparison to one another. Generally, an average of less than 3 would indicate an area calling for improvement, while an average of greater than 4.5 reflects a true CQ strength.

_____ Before I interact with people from a new culture, I ask myself what I hope to achieve.

_____ If I encounter something unexpected while working in a new culture, I use this experience to figure out new ways to approach other cultures in the future.

_____ I plan how I'm going to relate to people from a different culture before I meet them.

+ ____When I come into a new cultural situation, I can immediately sense whether something is going well or something is wrong.

Total _____ ÷ 4 = _____ Cognitive CQ (Cultural Quotient)

_____ It's easy for me to change my body language (for example, eye contact or posture) to suit people from a different culture.

_____ I can alter my expression when a cultural encounter requires it.

_____ I modify my speech style (for example, accent or tone) to suit people from a different culture.

+ ____ I easily change the way I act when a cross-cultural encounter seems to require it.

Total _____ ÷ 4 = _____ Physical CQ

_____ I have confidence that I can deal well with people from a different culture.

_____ I am certain that I can befriend people whose cultural backgrounds are different from mine.

_____ I can adapt to the lifestyle of a different culture with relative ease.

+ ____ I am confident that I can deal with a cultural situation that's unfamiliar.

Total _____ ÷ 4 = _____ Emotional / motivational CQ

Cultural intelligence trainings can be used to prepare before moving to an LMIC, doing research in an LMIC or starting collaboration with international research partners.

Want to know more?
☞ Read the debate published in *BMC Medical Education* Cultural awareness workshops: limitations and practical consequences, by Stephane M. Shepherd (in health settings)
☞ Read the blog from the *Cultural Intelligence Center* Why you need to stop teaching cultural differences, by David Livermore

7.1.3 What is anti-racism training?

As an anti-racism training provider, the Praxis Initiative articulates, 'racism is a system of power that (re)produces inequities. In a racist society it is not enough to declare ourselves 'not racist' we need to be actively anti-racist.' The Praxis Initiative goes on to explain that **anti-racism training** *'engages people in deep and accessible historical learning, critical thinking and metacognition in order to understand the root causes of racial oppression and inequity.'*

Anti-racism training understands racism as a system. It understands that racism is prejudice plus power. Because anti-racism training correctly diagnoses the issue, it is the option which offers a training programme that can create meaningful change. In particular, anti-racism training:

- **Focuses on power:** anti-racism training focuses on how different racial identities are bestowed power through a system of white supremacy. There is an overt and explicit focus on the root causes of racial inequity and an emphasis on naming and understanding white supremacy.
- **Illuminates systems –** acknowledging that racism is systemic, structural and institutional, anti-racism training highlights and unpacks the workings of the system rather than focusing on individual acts of prejudice. This means looking at how those who benefit from the system are invested and can be complicit in maintaining the system. This is critical because this approach allows participants to understand the ways that prejudice plus power results in racism and inequity.
- **Develops actions to build equity** – because anti-racism training effectively diagnoses the issue, this training is able to develop tangible actions to dismantle white supremacy through identifying and developing alternative ways of being and doing that build equitable futures. As such there is a potential for meaningful, measurable, lasting change.

LSHTM should lead the way by formally including anti-racist training across the School in addition to unconscious bias and cultural intelligence training.

7.2 WHAT IS AN EQUALITY IMPACT ASSESSMENT (EIA)?

7.2.1 Definition

In the UK, the Equality Impact Assessment (EIA) is *'an evidence-based approach designed to help organisations ensure that their policies, practices, events and decision-making processes are fair and do not present barriers to participation or disadvantage any protected groups from participation. This covers both strategic and operational activities.'*

According to guidance, the EIA objectives are to help to ensure that:

- the potential effects of a policy are understood by assessing the impacts on different groups, both external and internal;
- any adverse impacts are identified and actions identified to remove or mitigate them;
- decisions are transparent and based on evidence, with clear reasoning.

7.2.2 EIA at LSHTM – the Race Equality Charter and more

Staff outsourcing – A few years ago, the School refused to conduct an EDI assessment that led to the outsourcing of vulnerable groups. More information about the impact in [Black Lives Matter-LSHTM's Council presentation](#).

The Race Equality Charter – Recently, LSHTM Leadership decided to implement the Race Equality Charter. No justification or rationale was given for it and certainly no assessment of the impact on protected groups.

Decolonizing the Curriculum – The process to decolonize the curriculum was initially rushed and no assessment was conducted on the impact on protected groups.

These are the most recent and obvious examples, but most policies at the School have not been implemented through an EDI lens. We will discuss these activities further in parts 2 and 3 of this Toolkit.

7.3 EVALUATING THE EDI IMPACT IN ACADEMIA

We believe that the EAI can be adapted and become a best practice in research. This toolkit was not meant to be exhaustive but to propose important initial steps.

Adapting EAI in research practices includes:

- **Understanding the type of position advertised and how it is advertised,** for example the essential vs desirable competencies required. Frequently, publications don't account for structural differences in access to funding in LMICs or for lived experience.
- **Understanding the selection process for PhD students –** What is the impact of not having a centralized application process? It certainly opens the door to biases, but how are those mitigated? How do you know how many applications were received? How diverse were they and why was the final candidate chosen?
- **Understanding the selection process of MSc students** – Wealthy applicants are more likely to have volunteer experience and extra-curricular activities. How is class discrimination (e.g. studying in the USA

vs in an LMIC university) accounted for? Is there any discrimination based on the applicant's English proficiency? How can you mitigate that?

Such assessment should not be done alone. We encourage PIs to engage with peers and different stakeholders to fill in these 'adapted EAI' and to make the findings available (e.g. Here is an example). The reports should be short and concise.

When you actively engage in anti-racism, it is important to try to openly discuss the potential impact of your decisions. According to the 2010 Equality Act, it is the role of the School governing bodies, but **you can start this process now.**

> **Want to know more?**
> ☞ Read UK government advice for school leaders, school staff, governing bodies and local authorities in The Equality Act 2010 and schools published in May 2014
> ☞ Read blog in *SecEd – The Voice for secondary education* The Equality Act: What schools need to know by Bill Bolloten

What did you think of this section? Answer our survey here.

Thank You

'You cannot carry out fundamental change without a certain amount of madness. In this case, it comes from nonconformity, the courage to turn your back on the old formulas, the courage to invent the future. It took the madmen of yesterday for us to be able to act with extreme clarity today. I want to be one of those madmen. We must dare to invent the future.'

- Thomas Sankara