



RACE EQUALITY TOOLKIT: LEARNING AND TEACHING

A resource for mainstreaming race equality
into learning and teaching in higher education



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www.universities-scotland.ac.uk/raceequalitytoolkit



FOREWORD

Universities Scotland has developed the Race Equality Toolkit in response to strong demand from the higher education institutions in Scotland for guidance on meeting their statutory obligations under the Race Relations (Amendment) Act 2000. As the representative body of all HEIs in Scotland, Universities Scotland is committed to race equality and to securing the contribution it can make to enhancing the quality of learning experienced by what is an increasingly diverse, multi-faith and multicultural student population.

Higher education plays a vital role in preparing students for the employment market and active citizenship both nationally and internationally. By embedding race equality in learning and teaching, the institutions can ensure that they acknowledge the experiences and values of all students, including minority ethnic and international students.

The Toolkit is not prescriptive. It does not provide a blueprint for how race equality should be addressed in learning and teaching but it encourages the academic staff to self-evaluate, and to review the curriculum and their teaching and assessment methods, in order to create as inclusive a learning environment as possible.

Leadership and support at institutional level are prerequisites for successful mainstreaming of race equality issues in curriculum, learning and teaching. The Toolkit, therefore, encourages the institutions to develop the corporate strategies necessary to support individual lecturers and departments in mainstreaming race equality issues.

Top-level commitment is vital, and I commend the Toolkit to all my senior colleagues. We need to demonstrate our personal support if we are to deliver effectively on race equality, an issue that is so important for us all.



Muir Russell
Convener of Universities Scotland

RACE EQUALITY TOOLKIT

CONTENTS

1.	PURPOSE: WHAT THIS TOOLKIT IS ABOUT	9
1.1	The Race Relations (Amendment) Act 2000	9
1.2	Commission for Racial Equality guidance	9
1.3	Quality education for all	10
1.4	Not a matter of numbers	10
1.5	Links to other equality issues and legislation	11
2.	USING THIS TOOLKIT	12
2.1	Using the Toolkit at an individual level	12
2.2	Using the Toolkit at a school/departmental level	12
2.3	Using the Toolkit at an institutional level	13
3.	RACIAL EQUALITY STRATEGIES IN THE CURRICULUM	14
3.1	Providing opportunities to engage with the concepts of racism, racial equality and ethnic diversity	14
3.2	Addressing stereotypical and/or prejudicial perspectives	22
3.3	Adopting an internationalist approach	24
3.4	Using case studies	27
4.	RACIAL EQUALITY STRATEGIES IN LEARNING AND TEACHING	29
4.1	Classroom environment	29
4.2	Meeting the needs of UK and international bilingual students	39
4.3	Learning styles	44
4.4	Placements and field trips	48

5.	RACIAL EQUALITY CONSIDERATIONS IN ASSESSMENT	49
5.1	Ensuring assessment requirements are understood by all students	49
5.2	Adapting procedures to promote race equality	49
5.3	Encouraging inclusion	49
5.4	Scheduling	50
5.5	Plagiarism	51
6.	INSTITUTIONAL ACTION	53
6.1	Leadership and management responsibility	53
6.2	Key institutional areas for action in learning, teaching and assessment	54
	APPENDICES	
	Appendix 1: The Race Relations (Amendment) Act 2000	62
	Appendix 2: Setting the context	68
	Appendix 3: Terminology	77
	Appendix 4: Useful websites and reading	87
	Appendix 5: Acknowledgements	100

1. PURPOSE: WHAT THIS TOOLKIT IS ABOUT

This race equality resource is designed to assist academic staff¹ to embed issues of race equality as part of learning and teaching and curriculum design.

1.1 The Race Relations (Amendment) Act 2000

The Race Relations (Amendment) Act 2000 places a general duty on public authorities such as universities and colleges when carrying out their functions to have 'due regard' to the need to

- **eliminate unlawful racial discrimination**
- **promote equality of opportunity**
- **promote good relations between people of different racial groups.**

The duty is obligatory, not optional, and universities and colleges have to meet the duty even if they have very few students from minority ethnic backgrounds.

This duty must be applied to all functions within the institution that are 'relevant' to race equality. This includes learning and teaching. Further specific duties apply to universities and colleges (see Appendix 1).

1.2 Commission for Racial Equality guidance

As part of the Race Relations (Amendment) Act 2000, the Commission for Racial Equality (CRE) in Scotland issued guidance for further and higher education institutions.

The CRE guidance recommends that academic staff consider the following questions in relation to race equality:

Teaching and learning

- a) What do you do to encourage students to understand and value cultural and ethnic diversity?
- b) How do you make sure that your teaching creates an environment free of prejudice, discrimination and harassment, where students can contribute fully and freely and feel valued?
- c) How does your teaching take account of students' cultural backgrounds, language needs, and different learning styles?
- d) How do you make sure you make resources available to meet any specific needs that students from particular racial groups might have?

The curriculum

- e) How does the curriculum deal with questions of racism and diversity?
- f) What do you do to take account of the needs of students from different racial groups when planning the curriculum? How do you build race equality aims into all your programmes?

¹ Throughout this publication, the term 'academic staff' should be taken to include any staff, including postgraduate students, who have teaching responsibilities.

- g) How do you make sure that departments monitor and assess their curricula to see that they meet the expectations of students from different racial groups?
- h) How do extra-curricular activities and events cater for the interests or needs of all students, and take account of any concerns about religion or culture?

You can access the entire guidance at www.cre.gov.uk/duty_scot_fehe.pdf.

1.3 Quality education for all

Quality education should be concerned with providing equality as well as excellence. Concern for quality education that does not include a concern for (race) equality would reflect an inadequate response to the general duty imposed on universities by the Race Relations (Amendment) Act 2000. (See Appendix 1 for more on the general duty.)

1.4 Not a matter of numbers

The fact that a course, school or university has low numbers of visible minority ethnic students has often led to mistaken notions that race equality is an irrelevant issue. Equally, many people assume that racial discrimination only affects visible minorities. Racism and racial discrimination can be experienced, though differentially, by any individual. Embedding race equality is part of good practice and should happen regardless of the numbers of minority ethnic students within a course, department or university.

Higher education has a vital contribution to make in preparing students for work and active citizenship in an increasingly diverse world. By embedding race equality matters as part of learning and teaching and curriculum design, universities can

- provide opportunities for students to become more familiar with issues of ethnic diversity;
- improve the employability and skills of students by assisting them to become more comfortable with matters of ethnic diversity;
- deliver skills for an increasingly multi-racial, multilingual, multi-faith and multicultural Scotland;
- enhance the quality of the learning experience by offering a wider range of perspectives e.g. considering postcolonial perspectives;
- develop relevant provision for a contemporary Scotland able to locate itself in a global society and economy;
- ensure that all students' perspectives and experiences, including those of minority ethnic students and international students, are acknowledged, included and valued;
- contribute to ensuring that race equality issues are considered as part of research, innovation and knowledge transfer initiatives.

1.5 Links to other equality issues and legislation

Promoting race equality and challenging racism are part of delivering equality and fairness within educational establishments. This resource is about promoting race equality. However, it is important to make links with other areas of equality and diversity.

Other initiatives familiar within the sector, such as the Teachability project² and the Quality and Equality in Learning and Teaching Materials (QELTM) project,³ provide excellent ideas on mainstreaming a range of equality issues, including race equality, into learning and teaching.

To ensure that equality and fairness become real cornerstones of educational practice and of university ethos, there is a need to be mindful of the range of equality issues. Mainstreaming equality and anti-discrimination into curriculum design processes will help bring these issues to mind at the outset of each new development.

It is important not to focus on one aspect of equality to the exclusion of others or to attempt to make one more important than another. When divisions are caused by colour, ethnicity or culture, it is equally important to think about divisions that may be caused by social

origin, faith and belief, age, disability, sexual orientation, geography and so on. It is also the case that more than one equality issue may be raised by any incident or situation.

Other equality-related legislation can be found on the Equality Challenge Unit website on www.ecu.ac.uk. In addition, there is the Scotland Act 1998 (Schedule 5) which defines equal opportunities as ‘the prevention, elimination or regulation of discrimination between persons on grounds of sex or marital status, on racial grounds, or on grounds of disability, age, sexual orientation, language or social origin or of other personal attributes, including beliefs or opinions, such as religious beliefs or political opinions’.

For the first time, aspects of equality such as sexual orientation, language, age, and social origins that were previously not explicitly enshrined in legislative details were included. While the UK (Westminster) parliament retains the right to legislate and make regulations on equal opportunity issues, the Scotland Act enables the Scottish Parliament to ‘encourage’ the observance of equality regulations and to impose them as a requirement on public bodies, which would include local authorities and ultimately schools.

² University of Strathclyde: TEACHABILITY: www.teachability.strath.ac.uk

³ Stevenson College, QELTM: www.stevenson.ac.uk/QELTM

2. USING THIS TOOLKIT

This Toolkit can be used as a self-evaluation resource. It can help academic staff to evaluate how well they are delivering for race equality in learning and teaching.

The Toolkit has four key sections, covering

- **curriculum,**
- **learning and teaching,**
- **assessment, and**
- **institutional action.**

Most sections contain self-evaluatory questions to help staff identify areas of good practice as well as gaps requiring further consideration.

The Toolkit provides information to assist individual lecturers, schools, and universities as a whole to respond to the questions posed by the Commission for Racial Equality in its best practice guidance on race equality for further and higher education institutions as outlined in Chapter 1.

Quotations within the Toolkit represent the views of minority ethnic home and international students as well as those of academic/teaching staff.

The Toolkit is not a template or blueprint on how race equality should be addressed within learning and teaching. It is designed to assist staff in universities to consider issues of race equality and to reflect upon ways in which race

equality can be mainstreamed⁴ into learning and teaching.

2.1 Using the Toolkit at an individual level

Individual members of staff should be provided with opportunities for self-evaluation of their practice in relation to the four key areas covered. Staff could be asked to consider what further continuing professional development requirements they have in order to assist them to mainstream race equality effectively into their practice.

The Toolkit is also useful for raising awareness of how racism and racial discrimination are manifested in Scotland.

2.2 Using the Toolkit at a school/departmental level

Schools and departments should consider how they can make further use of this Toolkit. For example, is there a school/department Learning and Teaching Committee or Equality and Diversity Committee that could take the lead role in considering the four key sections of the Toolkit, in identifying examples of good practice as well as gaps requiring attention? How would any good practice be disseminated across the school or department so that others may learn from these examples? How would gaps be addressed?

⁴ Mainstreaming is defined by the Scottish Executive in its Equality Strategy of 2002 as 'the systematic integration of an equality perspective ... [which] tackles structures, behaviours and attitudes that contribute to or sustain inequality and discrimination'. For more information about mainstreaming, see Appendix 3.

Whole school or departmental seminars could be offered to staff to consider the issue of race equality within learning and teaching using the four key sections in this Toolkit as prompts for discussion.

2.3 Using the Toolkit at an institutional level

The section on institutional action (Chapter 6) provides corporate-level action ideas. These action areas have been identified as ones that would assist individual academic teaching staff and schools/departments with taking forward the key ideas of the Toolkit. These action areas will also assist institutions with meeting the requirements of the Race Relations (Amendment) Act 2000, particularly in the area of learning and teaching.

Institutions could utilise cross-institutional committees such as University Learning and Teaching Committees working in collaboration with University Equality and Diversity Committees to consider which action areas have been appropriately addressed and which require further consideration.

Agreed changes should then be built into programmes and the outcomes monitored. Ownership of the Toolkit at institutional level is essential to ensure maximum usage at individual or school/departmental levels.

3. RACIAL EQUALITY STRATEGIES IN THE CURRICULUM

Providing opportunities for students to consider racial equality as well as matters of racism as part of their study will help them to develop the confidence to engage with these concepts as part of their future practice and thinking. Some courses offer more scope than others for the consideration of racial equality within their content, but all courses provide opportunities to address race-related matters in areas such as teaching strategies. This section of the Toolkit focuses on how lecturers can consider issues of racial equality as part of the curriculum through consideration of the following:

- providing opportunities to engage with the concepts of racism, racial harassment and ethnic diversity;
- altering attitudes and perceptions;
- adopting an internationalist approach;
- using case studies;
- including race equality and diversity as part of the core curriculum, not as a 'bolt-on' addition.

As part of the preparation of this resource, academic staff in Scotland were asked to submit examples of how they were currently engaging with the inclusion of race equality as part of curriculum design and content. This section draws from many of the examples submitted; these are used for illustrative purposes only and are not intended to be sections about specific subject areas or to prescribe how specific subject centres should proceed.

It must be acknowledged that it has been difficult to obtain examples of practice for this Toolkit from mathematics, science, engineering and technology courses. It is prudent to state that not all academic areas lend themselves easily to mainstreaming race equality as either a discrete or a permeative topic. The abstract and/or materialist nature of mathematics and some science, for example, leaves little room for incorporating race-related matters. However, there are ideas in this chapter and later which offer suggestions on how staff in these fields could consider race equality issues within their practice.

3.1 Providing opportunities to engage with the concepts of racism, racial equality and ethnic diversity

Racism in higher education is mostly hidden and deeply denied. Only when lecturers open up discussions about racism and students begin to give their points of view do problematic outlooks and preconditioned mindsets emerge. Once they emerge, they can be dealt with.

Student comment

Racism is learnt, and it can be unlearned. Providing opportunities for students to critically consider how racism is woven into everyday text, practice and thinking helps them to unpack a concept that is complex and constantly evolving. It can also assist students to understand how discrimination affects the

lives of those who experience it. This may be particularly important for those whose own life experiences will not generally bring them into contact with such issues, but who may need to understand them in response to the impact of an increasingly diverse society on their studies and on their own future employment requirements.

3.1.1 Integrating race and diversity issues into the entire degree programme

The process of mainstreaming is a useful strategy to adopt when considering matters of racial equality in the curriculum.

Mainstreaming is an approach where opportunities are sought and developed to integrate issues concerning equality (including race equality) and racism into courses so that they permeate the core of a subject, rather than the issues being marginalised or inserted as an afterthought.

The following examples illustrate how this can be achieved in various ways and across different subjects.

Sports Studies

Racism is discussed at all levels of the undergraduate and postgraduate curriculum. Year 1 students consider the impact of racism on sports participation and steps that can be taken to address any issues. Year 2 students consider how racism and ethnicity impact on expressions of nationalism and nationhood in and through sport. The curriculum draws on

international experiences such as the Women's Islamic Sports Movement based in Tehran. Years 3 and 4 include modules examining the links between ethnicity, sport, gender and identity where issues of social division are explored. Postgraduate courses cover racism in sport both in Scotland/the UK and on an international scale.

History

Several courses are offered at different levels, which enable students to explore issues of racism and racial matters from a range of perspectives. In Year 1, there is a course examining Britain in the world following 1914 where issues of national identity and multicultural Britain are examined; this includes considering racist host responses. There is an essay option on New Commonwealth immigrants in Britain since 1945. In Year 3, there is a course 'Black People in Britain 1750–1950: racism, riot and reaction', and, in the final honours year, a course on 'Immigration to Britain 1881–1981' which looks at various immigrant groups and at local government and host responses.

Geosciences: Geography

Equality and inequality issues (including race equality) are integrated throughout the curriculum. In Year 1 the importance of geographical enquiry to understandings of contemporary debates on social identities, human rights and citizenship is examined. In Year 2, race, racism and racialisation

are discussed in depth, helping students to understand the connections between economic and political organisation and social and spatial organisation. The geography of social inequality is also addressed in this year. Year 3 focuses on epistemological and methodological debates as well as research methods. Discussions take place around geography's role in British imperialism and the complex (racialised) legacy that is left; consideration is given to power inequalities and race and ethical issues in the conduct of research. At honours level, options offered include courses on specific areas such as Caribbean societies, South Africa (before and after apartheid), minorities in multicultural society and issues of migration and movement.

Law

The Race Relations (Amendment) Act 2000 is highlighted as part of the core modules e.g. Legal Reasoning, Legal Systems. Students are required to consider not only the form (structuring) of law but also the content. By using the example of the Act, student awareness of equality legislation is raised within the main framework of the curriculum.

3.1.2 Including discrete modules on race equality, racism and diversity

Another possible approach is to design single modules, or a series of modules, to allow students to engage with and address issues related to race and diversity.

Postgraduate Careers Guidance

Modules are included requiring students to reflect on their own values and attitudes and how these affect personal and professional interaction and ethical practice, and to consider barriers, including racial discrimination, that may be faced by minority ethnic groups in training, education, recruitment and selection.

Medicine: General Practice & Primary Care

Students are offered opportunities to consider medical ethics from different perspectives. A module is offered on Islamic Medical Ethics which has been drawn up in collaboration with the Muslim Doctors and Dentists Association in the UK. Such courses are intended to better prepare future doctors for working in ways that are relevant to an increasingly diverse public. It posits perspectives different from Judeo-Christian ones and addresses issues such as abortion, fertility, sanctity of life, and organ donation, enabling students to discuss issues openly while developing their knowledge in these areas.

Human Resource Management

A one-semester class on Managing Equality and Diversity, including a specific module on Cultural Diversity, is offered. The module enables students to consider how culturally-based differences shape values, attitudes and behaviours. The module also explores managerial styles from different parts of the world, for example from Western Europe, the US and three Asian countries, and the importance of cross-cultural communication and global cross-cultural interactions and ventures.

Biology: Genetic Engineering

A specific unit opens up discussion about how genetics, genetic engineering and eugenic social theory have been used to legitimise racism and other forms of inequality. Discussions also focus on changes in genetic formation today compared to the genetic formation of the historic past with the increase of inter-continental movement and people raising children from mixed racial backgrounds. An examination of genetic differences and/or similarities can be carried out in a way that includes discussion of multicultural changes in genetic evolution, accounting for different skin, eye and hair colour within and across ethnicities.

Social Work

Students are offered specific modules on diversity issues which incorporate race equality and anti-racism. Such modules familiarise them with the societal context within which their work will be undertaken and these factors are built explicitly into the learning outcomes. For example, students will demonstrate an understanding of the nature of social work in a diverse society with particular reference to a range of relevant concepts including prejudice and personal, cultural, institutional and structural discrimination; students have to be able to explain the links between different equality areas (taking into account multiple identities and discrimination) and are then assessed on their part of the class presentation and through a written examination.

Social work modules mainstream issues of race equality throughout. For example, Law and Legal Framework will address the Race Relations (Amendment) Act 2000; Social Work Processes and Practice will consider how professional practice can be anti-racist and anti-discriminatory; Risk and Protection considers issues of culture and the implications for risk assessment and preventative social work practice.

3.1.3 Using literature to generate discussion on race and diversity

Literature is a pivotal medium through which ideas are presented and learnt. Including writings by authors from diverse backgrounds, and analysing content that reflects on diversity, is therefore an effective way of covering issues.

English

Utilising Jean Rhys's novel *Wide Sargasso Sea*⁵ (2000), which explores issues of slavery, colonialism, patriarchy and exploitation, students are enabled to discuss directly issues of race and gender. The topics are further embedded by setting an assignment question asking students to critique the role of one of the central characters in relation to colonial patriarchy. Such issues are also explored in more contemporary texts by Zadie Smith, Toni Morrison, Adhaf Souief, David Dabydeen and other authors.

Centre for Continuing Studies

Utilising two defining bodies of thought, the writings of Edward Said on cultural imperialism and 'Otherness' and Pierre Bourdieu's work on cultural capacity and hegemony, students are encouraged to think beyond Eurocentric boundaries. In this example, the focus is on 'traditional art history'. Students are supported with other formal measures including study tours, small didactic

exhibitions, and master classes offered by tutors/lecturers of other cultures, including classes in Chinese brush painting, Indian miniature painting, and Australian aboriginal theory and practice.

Scottish writing and the new millennium

When considering contemporary Scottish literature, a conscious effort is made to include minority ethnic writers. Each writer chosen had something new to say about Scotland, though not always necessarily in terms of race equality. In Jackie Kay's work, for example, issues of gender and identity are addressed.

These writers utilise the theme of 'silenced voices and dominant narratives' to explore particular kinds of experiences in Scotland, and in Britain in general. These works assist students to identify with voices often unheard, whether for reasons of race, gender, social class or faith, and to juxtapose these voices with those in authority.

Some works suggested:

Leila Aboulela: *The Translator*
Bashabi Fraser: *Tartan and Turban*
Jackie Kay: 'In My Country' (poem)
Suhayl Saadi: *The Burning Mirror*
Luke Sutherland: *Venus as a Boy*

⁵ References for books mentioned in this chapter are given in Appendix 4, section A4.5.

Modern Languages and Cultures

Inclusion of Francophone writers such as Mehdi Charef (*Le thé au harem d'Archy Ahmed*) and Calixthe Beyala (*Le petit prince de Belleville*) and their perspectives assists students to consider issues of racial diversity and intercultural awareness as well as their own attitudes and cultural assumptions about 'others'. Issues of identity, education, 'banlieue' culture (rich/poor, insider/outsider), and immigration are discussed alongside contemporary intercultural issues.

3.1.4 Utilising contemporary issues and initiatives to address race and diversity

These examples illustrate how contemporary policy or media issues can be used to highlight the issues of race and diversity. They also demonstrate that active promotion of change is needed to achieve racial equality. This also signals to the students that matters of racism are not merely historical, but are current and relevant to governments, policy makers, business and community groups.

Marketing

Drawing from the Scottish Executive's *One Scotland Many Cultures*,⁶ marketing students are provided with the opportunity to examine the issues of research and communications in marketing and the challenges of marketing and communicating social justice issues to effect attitudinal change.

⁶ www.onescotland.com

French

Newspaper articles from France are used to raise current issues related to race and faith to generate discussions. Themes such as the ban on Muslim headscarves in state schools, racism and football, immigration, ethnicity, citizenship, housing and riots are among those discussed. Modern texts reflecting the diverse nature of France as well as raising race-related issues are used.

Community Education

Students are offered opportunities to consider how individuals and groups from minority ethnic communities work with majority communities to challenge racism. Resistance theories are examined in the context of challenging injustice. Scottish examples of how communities have come together to act against racism, for example the Muirhouse Anti-Racist Campaign in Edinburgh, and Sighthill residents challenging racism against asylum seekers in Glasgow, are used to illustrate the relevance of addressing issues of racism within Scotland.

3.1.5 Reflecting and learning from minority ethnic experiences in the context of specific subjects

It is important for discussions around race, racism and racial diversity to be informed by the experiences of people who are in the minority or whose lives are more likely to be affected by racism. The following examples demonstrate how some courses draw from the experiences of minority ethnic people both in Scotland and elsewhere as part of their course content.

Human Resource Management

Year 2 Human Resource Management module considers labour market experiences of women and minority ethnic groups in Scotland and within the UK. Considerations include examining racism and racial discrimination in the workplace. The purpose here is to alert future Human Resource staff to the relevance of the issues for their professional area.

Film and Media Studies: Journalism

Contemporary topics are brought in to raise awareness of race-related issues such as the experiences of asylum seekers and migrants in Scotland.

Education

Information concerning minority ethnic experiences in such areas as employment and educational attainment, along with Census data, are used to assist students to consider matters of representation/under-representation, possible discrimination and the need to develop

appropriate provision. Examples of how schools have taken forward the promotion of good race relations as well as teaching about racism and racial discrimination are used as positive examples of current practice in the field. The experiences of minority ethnic pupils are discussed in order to provide space for voices often less heard.

3.1.6 Relating race and diversity issues to the course of study

Students are more likely to take issues of race and diversity more seriously if they can relate the issues to the course of study. Therefore integration of the issue is most effective when it can draw from the core areas of the subject. The following examples illustrate some creative ways of considering issues of race and diversity in different subject areas.

Biological and Environmental Sciences: Countryside Management

When considering issues related to access to and accessibility of urban green spaces, students are asked to consider what might deter people from making use of nature reserves (e.g. presence of racist graffiti or attitudes of other users) and to consider how to use countryside management and interpretation to encourage people to take up usage.

Community Health Sciences

Students are assisted to consider strategies for tackling racial harassment at work through critical incident case studies. For example, students are asked to consider how they might work with a patient in an outpatient department who refuses to be treated by a minority ethnic member of staff. They are asked to consider this from both the staff perspective and that of the patient.

The course also enables students to examine their own beliefs and attitudes, the scope and extent of racism in the National Health Service, and how NHS policies have changed to reflect the diverse society in Scotland.

Youth Work and Drama

The course requirements build in an explicit learning outcome that qualifying students will be able to engage with issues of diversity as part of their practice. Course design then ensures that students are provided with opportunities to draw from diverse ethnic, cultural and linguistic communities in Scotland in developing their competencies – such as creating drama for different purposes using a variety of different conventions, genres, styles and traditions (e.g. Greek theatre, Kathkali, Kabuki theatre, Noh theatre, Commedia dell'Arte, pantomime and cabaret).

Sculpture

In tutorials/group critiques and discussions, students are asked to discuss and question the interpretation of visual statements from a wide range of perspectives including

- cultural references
- doctrines and belief systems
- cultural context and displacement
- developing understanding of the implications of potentially provocative concepts, objects, images and actions.

These sessions are useful in drawing on a range of student views, enabling those from different cultural or national contexts to contribute their ideas and interpretations.

Computing: Information Technology

Race as an issue is addressed within the curricular material of identified units. An example includes a demonstration of the 'tools' feature of the Microsoft package. Students are alerted to the 'language tool' function, which enables editing of multiple languages in office documents and provides multilingual features and different language formats. The demands of different languages (for example Arabic, Chinese and Urdu) are discussed. Electronic documents are prepared in different languages, affording the opportunity to discuss the business layouts used in different cultures, their different salutations etc. The justification tool of the word processor is applied to these documents and comparisons drawn with regard to the justification rules across cultures. Many

students are unaware that Arabic documents are justified to the right and are read from right to left, which is the opposite of the Western rules of left justification and reading left to right. Potential difficulties encountered by companies are introduced as subjects for discussion in lessons. The curriculum is thus diversified in terms of nationality and ethnicity and adopts a more internationalist nature, improving understanding of how computer technology is used across continents.

3.2 Addressing stereotypical and/or prejudicial perspectives

“*We have a long history that we want people to know...I mean it's interesting, when I came here some people asked me, 'do you have colour televisions in China?'*

Student comment

“*I have seen people refusing to view them as individuals so staff will say things like 'In Chinese culture...'* – *meanwhile there are goodness knows how many Chinese and they are all very, very different. It is that kind of uniformity that is unhelpful.*

Academic staff comment

Stereotypes, omissions and distortions all contribute to the development of prejudice. Course content can be used to counter stereotypes and provide students with a more realistic, holistic and informed view of other

ethnic groups, cultures and achievements. Stereotyping has a damaging effect on students who may be the subject of those stereotypes, and it can also have a negative impact on the learning process and subsequent interaction with other groups for all students.

- For example, if the topic of 'terrorism' is discussed, how can lecturers challenge comments which 'demonise' or 'stereotype' certain groups? Presenting skewed examples can lead students to accept inaccuracies as the truth. An example would be the way terms such as 'terrorists' or 'fundamentalists' are automatically linked to certain faith groups, resulting in a negative image of those faiths, and of followers of those faiths.
- Humour based on faith, culture or race can be construed as negative by members of the group in question.

3.2.1 Course examples providing opportunities to assist students with different ways of seeing and thinking

Adult Education

The first two sessions of a Curriculum Design and Development course are devoted to considering the non-neutral nature of knowledge and of education. We examine issues of value, stance, inclusion and discrimination in relation to knowledge and pedagogy, then the course assignment asks students to discuss their stance/values and the implications of them for learning and teaching.

We hold a full day's workshop at the beginning of the programme examining thinking and writing critically.

Languages and Cultures

In considering an Introduction to African Literature and Cinema, time was allocated (a two-hour session) to enable students to set out and consider their impressions of Africa. In the second session, students looked at an opinion poll that had been carried out in Africa by the BBC, exploring African attitudes to African issues. This is a useful tool for allowing students to understand that not all of Africa is suffering from war and starvation and allows them to appreciate the diversities within the continent of Africa. It also helps students move away from a vision of Africa as a monolithic entity and to appreciate the bias within terms like 'native' so that students can develop a more sophisticated and informed picture of life in Africa.

Religious Studies

The topic of Religion, Nationalism and Postcolonialism offers opportunities for students to interrogate British representations of Afghan–Anglo contact since the early nineteenth century as well as considering contemporary issues such as the British news media coverage of Afghan women and the burka in 2001.

Film and Media Studies

Universally known themes such as the depiction of the 'cowboy', which has its origins in a white, male, quasi-imperialist culture, are unpacked and re-examined. Students are asked to critically examine the cowboy myth and its claims to universality. With that knowledge, students are offered a different way of seeing how Westerns have evolved in the last quarter of the twentieth century as ways were found to reflect altering sets of social values in which roles and ambitions of both women and minority ethnic groups living in the USA demanded recognition.

- Care should be taken to ensure that cultural diversity matters are not marginalised through the inappropriate location or presentation of materials: for example, different cultural perspectives should not be presented as the 'other' or located within a box labelled 'multicultural perspectives'.
- When referring to groups, avoid using catch-all phrases such as 'All Egyptian people are...', which are stereotyping. Statements using, for example, 'some' are likely to be more accurate. Equally, when students use pejorative statements, ask them to reflect on their generalisations. If stereotypes are being discussed, ensure that this is done from a critical basis.
- Culture is not static and does vary. It can be interpreted differently by individuals from apparently similar cultural backgrounds. It is important to avoid assumptions that people

from the same country or ethnic background have similar outlooks or preferences.

- Working with people from other cultures and nationalities does not make us experts on all individuals from those backgrounds, so care needs to be taken not to impose previously obtained knowledge on individuals or groups from those backgrounds or nationalities you are currently working with.

3.2.2 Checking for bias either by omission or commission in order to counter stereotypes or biased information

- Analysis of a topic or subject from a range of views will ensure that students can make up their own minds on a more informed basis.

For example, in a business studies class, one of the course readings contains an article written on the topic of discrimination in the workplace. In one part it states that, according to a survey, racist discrimination is clearly decreasing as the number of cases reported has declined. Students could be asked to think critically on this point, and compare it to other research: is racial discrimination genuinely on the decline or are there reasons why racial discrimination may not be being reported? For example, is there an adequate system that deals with racial discrimination in those organisations? Did the research consider all forms of racism (overt, covert and institutional)?

3.3 Adopting an internationalist approach

“There is a general recognition that University X wants to be recognised as an international university and has a lot of international students but if you have a lot of international students then you have to adapt your teaching styles and content. Like a lot of times I hear ‘it’s an international uni, it’s an international uni’, but I feel they haven’t stepped up to that level yet.”

Student comment

3.3.1 Internationalising the curriculum to avoid an overtly Western-centric perspective

- Include writers and examples from a variety of cultural/ethnic/religious perspectives as appropriate. This is particularly important when discussing topics relating to other parts of the world. For example, if the topic is Chinese economics, then course reading should reflect authors from China who are experts in that field, as well as writers writing from a Western perspective. If the topic is the role of the Hindu faith in the construction of social class systems, it would be important to include the works of authors who are Hindu.

English

A course on Postcolonial Literature draws on critics of colonialism. Discourses such as those of Edward Said and Frantz Fanon on race and empire are theorised and critiqued from different perspectives. Theoretical discussions are accompanied with fictional text by writers like Chinua Achebe and Salman Rushdie enabling topics to be represented beyond Western perspectives.

3.3.2 Creating opportunities for students to see topics from different perspectives and to engage in constructive critical analysis of these perspectives

- Include cross-cultural examples in teaching, and use international case studies. Guest lecturers can be asked to lead sessions to supplement topics from specific perspectives.
- Ask students about what they are familiar with and include those cultural references as part of the curriculum content and discussions.
- Ask students to produce their own examples and develop an environment of peer learning.
- Discuss alternative ethics and value systems and relate these, where appropriate, to practice issues as they arise in the curriculum.

Design

Presenting a variety of views reframes what is the centre. In a discussion about creativity and space tutors move away from contextualising these concepts solely from the perspective of 'Western

art'. Other philosophies, for example Yoruba or Ancient Indian, and their interpretations of creativity and space, are considered. The course tries to redress North-centred knowledge of arts, thereby addressing racial equality issues both directly and indirectly.

As a result of different art forms being discussed, senior library staff have noted a rise in the number of books being taken out on subjects not hitherto popular, such as those related to culture and colonialism. These are books which have been available in the library but which students have not generally been directed to in the past.

Music

Students are provided with opportunities to develop understanding of race-related issues from an ideological perspective by studying and engaging in performance of non-European classical repertoire and being given access to non-European classical instruments. The course has also widened the selection of teaching and library materials (play texts, scores and so on) available to students to include world views from a wider range of authors. There is proactive collaboration with communities, linking with minority ethnic community groups and initiatives such as working with asylum-seeker and refugee artists and young people with the intention of bringing the realities of multiculturalism as well as racism and racial discrimination into the study and practice of students.

Physiotherapy

Drawing on appropriate international and global contexts and case studies on approaches to health care systems (related to race, colour, ethnicity, customs and traditions), the course provides students with information on a range of health care delivery systems and issues which may impact on the quality of care and service delivery.

Tourism

The social and cultural impacts of tourism on indigenous people, local communities and incoming tourists are discussed. Racial diversity is a key theme as experiencing different cultures and societies is part of the tourist experience. Issues of equity, exploitation and globalisation form part of the tourism curriculum as students are enabled to understand the social and economic forces of tourism globally. Links are made to voluntary organisations such as Tourism Concern, and case studies are used to stimulate student thinking on the impact of tourism on less developed countries.

Childhood Studies

Cultural and ethnic diversity are central themes to the course curriculum. They are mainstreamed in all components, from exploring what it means to be a child today to focusing on interdisciplinary working and social policy. Audio-visual case studies are used from South Africa, Bangladesh and the United States and these case studies run throughout the course. Race-related themes

such as cultural, linguistic and faith diversities are addressed alongside issues of prejudice and discrimination. Using the case studies from the UK as well as other parts of the world provides opportunities for students to engage with childhood issues from a global perspective.

Archaeology

Tutors try to provide opportunities for students to find ways of looking at other (past) societies without the filter of Eurocentricism. Archaeology studies societies which are different and staff are conscious of projecting assumptions (seeing different societies as inferior, bad, opposite or 'Other' to their own).

A compulsory module called 'Theory and Interpretation in Archaeology' has postcolonial history as a key element. Westerners' travel accounts, drawings and photographs are used as sources of information on the Middle East in the nineteenth and twentieth centuries, and are also considered critically.

The course has attempted to move away from essentialist notions of ethnicity and nationality. It also tries to look at culture and representations from the view of the colonised. For example, in discussing the issue of repatriation of human remains in Australia and the United States, it is important to assist students to not make value judgements that traditional academic discourse is superior to the more emotional claims of native Americans. Issues of justice, as well as

formal archaeological scholarship, should be acknowledged.

Selecting from a range of authors to enable deconstruction of Eurocentric views is important. Authors such as Frantz Fanon, Stuart Hall, Edward Said, Chris Gosden, Peter van Dommelen and Michael Given have all written from a perspective of deconstructing imperialist lenses.

3.4 Using case studies

Case studies are an effective way of raising race-related, cultural and faith issues. They can be used to highlight practical and realistic scenarios that students might face as well as to assist cross-cultural competencies and understanding. The following case studies can be posed to staff and students using a problem-based learning approach to identify steps that can be taken to address the case study issue.

Example 1:

An Asian student is being observed on a clinical placement. The student, a young woman, comes from a cultural background where older people are accorded respect and younger people have to be humble, not presumptuous or arrogant. Speaking over the older person would not be seen as acceptable. This student has to observe an older person. Once the 25-minute consultation period is over, the older person wants to continue speaking. The student finds it difficult to cease the consultation and allows it to run over by 2–3 minutes. The practice educator marks the student down for the slippage in time since, in a real-world setting, over the course of a day there could be 20–30 minutes' slippage and the appointment schedule would not be kept. What are the issues involved and how could the practice educator address them?

It is important for educators to realise the impact of cultural sensitivities in the way the student is assessed. In essence, the student

would be penalised for behaviour that may be culturally related. Discussions should take place with the student at the end of the observation explaining the consequences of time slippage as well as discussing how the student could handle this in the future. The key here is that the student understands the consequences and is given an opportunity to demonstrate that they can learn from the situation and seek solutions for the future.

Example 2:

A female Muslim student comes for her first supervision session with her male tutor. The male tutor invites the student into his study and shuts the door to enable privacy. The student becomes uncomfortable. What are the issues involved and how could the tutor make adjustments for the future?

- In such a situation, it may be more appropriate to offer the first supervision either with the door ajar or in a more public space, e.g. in the library, a cafeteria or another space where it is possible to talk. Once the supervision relationship is established, then doors may be closed. The student's discomfort may be a result not only of her own modesty, but also of her concerns about what other students from her own faith or cultural group might think.

Example 3:

A fellow student persists in using terminology that is generally regarded as unacceptable to describe people from different ethnic groups. This is making the tutorial group uncomfortable. The fellow student insists that, as she is not directing the terms at an individual student in the tutorial group or within the lecture hall, people should be less politically correct and stop taking offence. How can you respond?

- This example demonstrates why it is important to set ground rules for engaging with each other, as staff, as students and in staff-student interactions. Staff should also take the lead on race equality matters to indicate what constitutes good practice and what does not. If students understand that they will be supported if they come to lecturers with such concerns, then students who are insensitive or deliberately choose to disregard matters of respect and dignity can be isolated, and action can be taken.

4. RACIAL EQUALITY STRATEGIES IN LEARNING AND TEACHING

Learning and teaching in a classroom has come to reflect a world that is now characterised by globalisation. Learning and teaching frameworks should be able to meet the needs and requirements of a diverse student population in terms of ethnic, cultural, religious and linguistic diversity.

This section provides a series of questions that lecturers can use to self-evaluate their practice in relation to race equality. It includes consideration of

- classroom environment (including the virtual learning environment (VLE));
- meeting the needs of bilingual students;
- learning styles;
- placements and field trips.

In some areas, it is about making reasonable adjustments to enable inclusion. Many of the adjustments to practice involve the development of generalised good practice rather than catering separately for specific ethnic, faith or cultural groups. **The adage here is that good practice in learning and teaching benefits all students.**

4.1 Classroom environment

4.1.1 Are all students valued equally regardless of their ethnicity, culture, faith and diverse backgrounds?

Providing respect to all students in an equitable manner is a principle already held important by lecturers. Sensitivity is required to ensure that some students are not valued more than others on the basis of their nationality or their cultural or faith backgrounds. Students are likely to pick up on such attitudes, and they can affect learning and student self-esteem.

“Now I get the feeling from staff, they are going ‘ah ... the Polish students are really good.’ As though, though these are foreign students, because they are from Europe, they are a cut above the Indians, Chinese and Africans.”

Academic staff comment

- If your student cohort is diverse, endeavour to find out some information about the countries, cultures and faith backgrounds students are from, particularly if these countries, cultures or faith groups are ones you are less familiar with.
- Seek opportunities to ensure that all students engage in discussions; it may be appropriate and effective to consult with student groups on this issue, with emphasis being placed on what participation means and why students should contribute, as well as to identify and address any potential barriers that could prevent students contributing.

4.1.2 Is racism within the learning environment – whether overt, covert, intended or unintended – swiftly addressed?

Comments from fellow students that demonstrate insensitivity on racial, cultural or faith matters need to be addressed swiftly but thoughtfully by the lecturer. If this is not done, such comments will appear to be legitimised.

This was the only black minority ethnic student in the learning group – this student complained that he was being ostracised, others keeping things from him. I investigated and found out that was the case. I think tutors need to be aware that these things might be happening.

Academic staff comment

- Comments based on ignorance from fellow students should be used as educational opportunities to raise discussions on topics. It is important not to avoid what might be considered difficult topics to discuss, for example, sexism and the treatment of women within different cultures.

“Quite frankly, and I am going to be honest, but there is nowhere to go for racial discrimination. There is not really a proper system that quickly deals with the situation ... there’s so much paperwork ... so people don’t really know where to go if they have issues. Most just ignore whatever is happening to them and get on with life. Students are too busy trying to get through coursework – who can be bothered with the hassle?”

Student comment

- It should be made clear to all students that support will be available if students encounter discriminatory behaviour (including racism) within the context of learning. As part of induction, students should be informed of the mechanisms for seeking support. Students are often very reluctant to come forward as they do not wish to be perceived as complaining or having a ‘victim’ mentality so it is important for lecturers to be proactive in this area.
- Where students have come forward, it is important to review and monitor their experience so that the students know that the support and advice systems work.

4.1.3 Do other learning environments, such as the virtual learning environment, promote and assist equality and diversity?

The virtual learning environment (VLE) allows greater flexibility of access to learning materials and discussion forums. It enhances the student experience of existing teaching methods. Those who place materials onto the VLE, whether for on-line courses only or for delivering in a classroom, could be provided with brief guidance on equality and accessibility issues e.g. avoidance of unnecessary jargon and ‘eduspeak’.

A positive feature of the VLE is that it can afford a degree of neutrality (for example, the ethnicity or gender of a person may not be readily identifiable), fostering open discussions and/or co-operative and collaborative study. To enable this, it is important to remind students of the principle that all communication should be respectful of other learners and, in the case of e-mails, respectful of the recipients. Moderators of the VLE, particularly those involved in discussion forums, need to ensure that racially prejudiced, offensive or discriminatory materials are removed immediately.

4.1.4 Within the context of race equality, how can the quality of lecturer/student relationships affect the learning environment in the class?

It is easier to be receptive when learners have rapport with their lecturers. For students who are in the minority within the university student population – e.g. international students and minority ethnic students – the need to ‘belong’, or not to be viewed, per se, as problematic, may be present. How these students are received, valued, and recognised by lecturers is important for the self-esteem of the individual students and for the ethos of the course group.

“*Scottish students have an innate advantage because they have the language and culture, they can easily build a good relationship with their [Scottish] lecturer.*

Student comment

“*I would feel a lot more comfortable if my lecturer remembered my name and not just refer to me as ‘you over there’ when I put my hand up. I think it helps good integration if lecturers make this effort.*

Student comment

- In classes, where it is possible, refer to students by their names, rather than using general references, such as ‘the student second from the left’, or specific references to visible markers, such as ‘the student wearing the turban’.

- If and when using names, it is important to remember the names of students from visible minorities, taking care with pronunciation and accuracy of address. Too often, names of minority ethnic students appear more difficult to remember, and the lecturer remembers the names of others more easily. This may cause more interaction between lecturers and those whose names they remember and find easy to pronounce – for example, the lecturers may ask those whose names they remember for views and suggestions more frequently than other students. This gives the impression that those who are referred to more often are more valued. The reverse may also occur where visible minority ethnic students are constantly asked their views as an inclusive gesture from lecturers. In such situations, the individual student might feel ‘placed on the spot’ and other students might feel they are less valued or that there is positive discrimination in favour of visible minorities.
- Some students may be used to a learning experience where lecturers will know students’ names and will address students personally. One suggestion is for lecturers to ask students to write a short biography of themselves in the first class, or to dedicate some time in class for ‘introductions’. This will not only allow the lecturer to become familiar with the students and their backgrounds, but also allow students to feel that they are building a positive relationship with their lecturer, opening avenues for future development. It is appreciated that this may not be possible in lectures where hundreds of students are in attendance.
- Care needs to be taken to be sensitive to terminology. For example, use of inappropriate words during lectures such as referring to visible minorities as ‘coloureds’ (a manner of address that has historical political connotations and is now considered outdated and inappropriate) or to Southern nations consistently as ‘the Third World’ gives out cues of potential insensitivity to matters of race equality and to the dynamics of globalised discourses.

4.1.5 Is there consideration of how being in a minority in a student group might impact on learning and teaching?

Visible minority ethnic students may face challenges simply as a result of ‘looking’ different, and the classroom environment can inadvertently be discriminatory as a result.

“*The lecturer was talking about the first earthquake detector invented in China about 2,000 years ago. He proceeded to ask the Chinese student all about it and we were like, ‘oh my goodness, this is ridiculous’. If I were put on the spot like that I’d feel self-conscious.*

Student comment

“*I feel self-conscious the whole time – every single second.*

Student comment

- Visible minority ethnic students can be noticed more easily, so care should be taken to ensure that these students are not singled out by, for example, treating them as spokespeople for their ethnic, cultural or faith group.
- Pose questions about particular groups to the whole class, rather than directing them to members of the group in question. Students from a visible minority background may feel that they are getting undue attention if they are being asked to supplement knowledge/ experience from the perspective of their

group. For example, in a class where the topic of discussion is about women and feminism, the lecturer attempting to be inclusive may ask an Asian woman student in the class to talk about the perspective of the Asian culture. This is likely to place that individual in a difficult position; it may make her feel unduly burdened, and can cause resentment or withdrawal from future active participation in the class or tutorial group.

- Phrase questions in such a way that students can draw from the diverse experiences of friends and colleagues as well as their own experiences.
- Avoid assumptions that all students from the same nationality, culture, or faith group share similar viewpoints.
- Avoid any assumption that students from particular cultures or nationalities are likely to be more argumentative or more passive in their participation in class. Such stereotyped perceptions can affect lecturer/student relationships as well as participation within class.
- When engaging in group work, keep an eye open for visible minority students being excluded, subtly or otherwise – e.g. not being picked for a group project, being the last to be selected into a group, not being allowed to participate fully, or having their views taken less seriously by their peers or by the lecturer. If necessary, engage the class in discussing what anti-discrimination ground rules for group work might entail.

- Students may face certain challenges that unfairly compromise their learning environment. For example, students may not be allowed to do assignments on certain topics because of the instructor's assumption about the students' biases. In one example within a particular course in the United States, women wearing Islamic headscarves were easily identified as Muslim and were not allowed to write an essay on Islam; it was more difficult to identify students as Christian from their appearance, so they were not prevented from writing papers on Christianity.
- Avoid making assumptions about students – for example, that a Muslim student wearing a hijab or jilbab will not be able to cope with certain placements or academic activity, such as researching the needs of male migrant workers. Check any concerns out with the student rather than assuming negative capacity.

4.1.6 Managing student diversity: How can lecturers assist the management of inter-ethnic or intercultural value differences?

A range of factors may create disagreement or conflict, for example:

- differing background, values and experiences may create barriers rather than clear pathways to a shared sense of being part of the same learner community: for example, some cultures value the group as opposed to the individual and others do the opposite;
- communication styles and learning approaches may differ: for example, lack of eye contact can be a mark of respect for some and a sign of disrespect or lack of understanding for others;
- codes of conduct and behaviour may differ as a result of cultural or faith/belief diversity, for example on the subject of time and space: some cultures have a more relaxed attitude to time than others; some cultures are less worried than others about keeping a physical distance from other people in conversation;
- approaches to handling or resolving conflict may be different: for example, some cultures value harmony at all costs, perceiving dissent as argumentative and impolite: others emphasise the value of participative debate, viewing silence as ignorance or incapacity;
- understanding of equality and anti-discrimination may be different: for example, different cultural backgrounds might accord different status to men and women, and for some, only men or older people are given positions of authority, so that deferring to

a female group leader or a young lecturer might be seen as unacceptable.

Most times these situations can be managed. However, prejudice and racial discrimination are not static issues. They change according to the social, political, economic and geographical context. For example, in Scotland, the issue of anti-English prejudice and discrimination can be evidenced but may for some people be seen as less serious than prejudice and discrimination based on colour. Migration of refugees and asylum seekers as well as the presence of migrant workers creates different dynamics and levels of prejudice. For example, settled minority ethnic populations may resent new arrivals or Fresh Talent initiatives as they fear that their own needs will receive less attention.

Students and staff within universities can be seen as a microcosm of society at large, so these issues will affect the experience of learning and teaching in different parts of Scotland and staff will need to be able to adapt and adjust to such variations. There are also matters of jurisdiction, where issues may occur between students outwith class or campus resulting in the residue of such interactions being brought into class in an unhelpful way.

While different value bases and tensions may be present, there are conduct-related requirements stemming from equality legislation, university equality and diversity policies and profession-based codes which staff may draw upon.

- All student cohorts should be provided at induction with information about university equality and diversity policies and anti-harassment/bullying policies as well as equality legislation and their responsibilities as learners within the institution on these matters. For example, it would not be acceptable for male students to specify that they would only wish to be taught by male lecturers as the Sex Discrimination Act 1976 and the Gender Equality Duty under the Equality Act 2006 would prevent such situations.
- Students should be clearly informed that they have a contract with their university which includes having due regard to university policies. It may therefore be helpful to state explicitly what is expected in terms of respect within a learning and teaching environment.
- Opportunities should be provided for students to discuss issues of diversity e.g. during induction, specific 'culturefest' events and bonding sessions geared towards giving students an idea of how diversity can impact on their student lives as well as on their current and/or future professional lives.
- Opportunities should be provided for students to discuss pertinent issues that reflect contemporary global issues e.g. inter-ethnic conflicts, race relations, commonalities and differences.
- Support should be provided for students who are facing stresses as a result of global tensions e.g. war in their home country.

- Students should be assisted to engage in ways of thinking and behaving that do not pre-judge their fellow students; they should be helped not to draw rash conclusions from, for example, ethnic background, name, accent, fluency in English, faith or belief.
- Prejudices and discrimination can exist between minority groups. Staff need to be confident about university policies on harassment, bullying and racism. Dealing with racism and racial discrimination/harassment between minority groups is essentially no different from dealing with racism and racial discrimination/harassment between majority and minority groups. Racial discrimination/harassment, where it happens, should be dealt with. Fear of getting things wrong may delay action. In such circumstances, staff should know where and who to go to for advice in order to take the next step. Ignoring or being seen to condone the issue will not inspire confidence about the student body and may lead to a repeat of the disagreements. For example, if a student from one ethnic or faith group refuses to be part of a group with a student from another ethnic or faith group, this would not be acceptable as part of university equality policies and would also be contravening aspects of the Race Relations (Amendment) Act 2000 which requires public bodies to promote good relations between people of different racial groups.

The following comment comes from an academic who was sent abroad by their university to teach.

“*The students came from all over the Middle East and there were cultural issues I could not grasp. When I tried to organise group work, many appeared uneasy talking to the opposite sex and they kept changing my open classroom layout into traditional rows, sitting behind the desks.*

The next year, I began by ‘problematise’ the issue of culture and course methodology. I explained how I thought the class should run (which included mixed group discussions) but gave students the responsibility of alerting me to any relevant cultural issues. Working in groups, they wrote any anxieties they had about the course on ‘post-its’, classified these into columns and put them up on the wall for everyone to see. It provoked much fascinating discussion and heated debate among the students – over Islam and the role of women, for example – and made it easier for me to negotiate the cultural minefield and proceed to the next stage. As the classes developed, the students (male and female) began to integrate into a large group anyway, culture never being static, always negotiable.

I think it is helpful for lecturers to

- *openly admit there will be limits to their understanding of cultural issues which could be relevant to their classroom*
- *impress on students that they are keen to learn more and are open to dialogue on these issues*
- *openly place some of the responsibility onto students for alerting staff to what these issues might be.*

Academic staff comment

4.1.7 Resources

The following websites provide further useful advice for developing generic inclusive teaching and also refer to cultural and ethnic diversity.

Inclusive Teaching Practice (University of Tasmania)

www.utas.edu.au/tl/supporting/inclusive/index.html

This is an on-line resource for staff to consider diversity issues in developing an inclusive learning and teaching environment.

Overcoming the cultural issues associated with plagiarism for International students

www.rgu.ac.uk/celt/learning/page.cfm?pge=31100

This report by Juwah *et al.* of the Centre for the Enhancement of Learning and Teaching at The Robert Gordon University, Aberdeen presents the findings of the Higher Education Academy Business Management Accounting and Finance (BMAF) Subject Network, the aim of which was to investigate the reasons why international students plagiarise, to identify the cultural factors which cause them to engage in plagiarism practices, and to identify strategies to enable international students to overcome the cultural factors that cause them to plagiarise.

**Seven Principles for Good Practice:
Enhancing Student Learning (Winona State
University)**

www.winona.edu/president/seven.htm

This set of principles has been established after reviewing fifty years of research on learning and teaching in undergraduate education. It focuses on policies and practices that enhance the student learning experience.

Strategies for Inclusive Teaching

depts.washington.edu/cidrweb/inclusive/strategies.html

This focuses on strategies that are designed to help teachers communicate positively with students and involve them all as equal learners.

What Excludes Students?

depts.washington.edu/cidrweb/inclusive/perspectives.html

This elaborates on subtle as well as direct ways in which the teacher can exclude students in the class, and provides strategies to address these issues.

The following provide useful advice for working with international students.

British Council (2002) *Feeling at Home: A Guide to Issues of Cultural Awareness for Those Working with International Students*, available for order at www.britishcouncil.org/education/qdu/Feeling%20at%20home%20order%20form.pdf

University of Bournemouth:

International Capability

www.bournemouth.ac.uk/languagecentre/int_cap.html#approaches

A range of articles can be found on this site related to issues of cross-cultural and international capability.

Robert Gordon University:

**Supporting International and Ethnic
Minority Students**

www.rgu.ac.uk/diversity

4.2 Meeting the needs of UK and international bilingual students

Universities have rightly established challenging minimum English language entry requirements for international students based on the IELTS or TOEFL tests. Those students who have completed their secondary school studies in the UK and have had access to services concerning English as a second or additional language (EAL) will have satisfied examiners at Higher or A level of their English language competence. However, many of these students find the English language demands of higher education a significant barrier to

- a) participation, on an equal basis with native speakers of English, in learning opportunities
- b) demonstration, in assignments, presentations and examinations, of what they have learnt.

“If someone is to navigate a culture, you can only do that if you have understanding of the language. Language used in particular contexts might mean different things. Language support is critical.

Academic staff comment

The following reasons can be found for this:

- behavioural and study expectations during lectures, tutorials, seminars, assessment and independent study are frequently unstated and may be unfamiliar to students who come from different educational backgrounds and cultural traditions;
- the demands of **academic literacy** in the higher education context will be greater than those imposed by the mediated texts and supported writing experienced in secondary schools;
- **assessment practices** which require the student to demonstrate achievement of learning outcomes through their emergent academic English can lead to (a) poor standards of English being construed as poor mastery of content; (b) the student’s attempt to use academic text as a scaffolding for assignment writing being mistaken for plagiarism.

Such issues are likely to apply even more to international students unfamiliar with UK academic perspectives and conventions. These demands and challenges can be mitigated, and inclusion and equality of opportunity can be enhanced, if teaching staff consider the questions and action areas suggested below.

4.2.1 Does entry to a programme of study consider the needs of bilingual students?

- Minimum English language entry requirements should be strictly observed.
- Directors of studies or supervisors should ensure (a) that guidance given to students during pre-entry University English language courses is circulated to appropriate teaching staff to inform their support of the student, and (b) that the student actually attends recommended English language or study skills programmes.
- Prior to commencement of study, students should be given written advice on the cultural and academic conventions and expectations of lectures, seminars, tutorials, practicals, academic reading and writing, and assessment practices (see www.le.ac.uk/eltu/abouteltuweb/TeachingISGuides/index.html for excellent examples of written advice for international students).
- The programme guide should contain a glossary of technical terms and abbreviations, clear presentations of assignment requirements (broken down into constituent parts, wherever possible), and reading lists differentiated into essential, recommended and extended reading.

4.2.2 Is there appropriate planning of learning and teaching opportunities in relation to bilingual students?

Research into the use of EAL as a medium of instruction has shown that the following approaches support the comprehension and communication of meaning:

- **activation of prior knowledge**, through prior reading, discussion where possible in the student's first language,⁷ making available on the VLE relevant handouts/PowerPoint slides and tasks to encourage reflection related to the student's own background or experience;
- **scaffolding of the presentation of content and the contextualisation of meaning**, through the use of visual clues, e.g. clarification of key points on handouts or PowerPoint slides, interactive whiteboards, video clips, diagrams and other forms of graphic organiser;
- **active learning approaches**, like group or pair work (with opportunity for students to carry this out in their first language, if desired), jigsawing,⁸ pyramiding,⁹ or other

⁷ Research has shown that learning in the first language provides the best foundation for learning new concepts.

⁸ **Jigsawing:** Groups of students are given different input on the same general topic. They discuss their stimulus in their group. Individual students then share with other students who have discussed different stimuli and together they synthesise their data to form a conclusion or to reach consensus relating to a problem, etc.

⁹ **Pyramiding:** Students reflect individually on input, and then share reflections in pairs. Pairs then form small groups to extend the activity and to feed back eventually to the whole group.

forms of collaborative approach, for example problem-based learning;

- **staged development of written text, with opportunities for formative feedback**, to include discussion of rhetorical structure and textual organisation, appropriate style and register, analysis, synthesis and critical approaches to information- and data-handling, referencing conventions, and the meaning, and avoidance, of plagiarism.

4.2.3 Are there specific strategies for enhancing learning in lectures, tutorials and other face-to-face settings for students from non-English-speaking backgrounds?

“Lecturers should prepare properly before lectures. They should provide students with clear and readable handouts, not just verbal lectures. International students have a harder time picking up information because of accents, other students who understand have an advantage ... international students are lagging behind.

Student comment

Lecturers can assist accessibility to the curriculum for bilingual students by

- defining and clarifying technical terminology and jargon when it is introduced
- providing on-line an ‘advance organiser’ for the material they will cover in the lecture, short preliminary readings, glossaries of technical terms and key questions for reflection before the class;
- engaging with the audience by facing them and by looking for signs of lack of comprehension or puzzlement;
- presenting information during the lecture in highly structured ways, using outlines and simple overheads/PowerPoint slides to navigate students through the lecture, and providing mental maps to help students to organise concepts and information;
- signalling key points, important concepts and technical terms, and pausing for note-taking;
- ensuring that handouts match lecture content;
- using short summary handouts rather than many photocopies of lengthy articles etc.;
- monitoring their speed of delivery; avoiding convoluted sentences (it helps if the lecturer does not read from a script), colloquialisms, abbreviations, foreign expressions (e.g. *Zeitgeist*, *coup de théâtre*) without explanation, and culturally specific examples (e.g. M&S, *EastEnders*); giving explanations of expressions (e.g. ‘*modus operandi* – a way of operating or doing something’) to help students’ understanding;
- making it clear to students that they may record lectures if they wish;
- breaking up the style of delivery by building in opportunities for paired discussion, feedback and questions with roving microphone;

- summing up at the end of lectures and making explicit how each lecture relates to previous and subsequent learning;
- after a lecture, making explicit the follow-up work required/recommended, and gaining regular feedback from students on the effectiveness of delivery.

Seminars and tutorials

At the start, tutors need to be clear about their expectations for student participation and clarify understandings of the purpose and conduct of seminars and tutorials. They should also

- assist students to develop the skills of operating within groups e.g. listening, being respectful, taking turns. Other ground rules might be agreed at the outset of the semester for the tutorial or seminar group.
- help students to get to know each other by name early in the course by the use of ice-breakers and by the establishment of learning partnerships or groups;
- help students to prepare for seminars, by suggesting that they produce summaries of short prior readings or lists of questions based on the lecture, providing prompt questions which you will use to start discussion in the seminar/tutorial, or setting preparatory tasks based on students' prior experience (e.g. in their country of origin);
- structure any pair or group work, so that students are clear about what is expected and what they will be required to feed back to the plenary group;

- agree with the group on any key points or conclusions and write them down or post them on-line;
- affirm contributions and provide formative feedback on the process as well as on the ideas generated.

Development of academic literacy

Effective independent study will involve the development of academic literacy skills such as

- analysis and critical evaluation of information in a text;
- synthesis of information from a range of texts;
- note-taking;
- planning and structuring a written presentation which reflects, adds to and reconstructs the thinking of others, transforming it into the student's own ideas and applications;
- developing an understanding of Western perspectives on plagiarism.

These approaches to study may be familiar to some students in their first language, but may be challenging when carried out in English. To other students, this treatment of text may be culturally unfamiliar.

Students can be supported in the development of academic literacy skills in the following ways:

- modelling of the process of critical and analytical reading being built into seminars/tutorials in a planned and sustained way;
- tutors/supervisors/peers producing questions

on agreed texts which encourage inferential and critical reading – responses can then form the basis of seminar or tutorial discussion;

- frameworks being used for approaching texts: What does X say? What does Y say? How are they the same/different? Any reasons for similarities/differences? Your view on the strengths and weaknesses of their arguments? Your own considered point of view;
- students being invited to read and comment on articles written in their first language;
- academic journalling, using the following protocol: Students write several lines and share these with a peer. The partners then discuss and extend each other's views. Each student adds to their original response. The tutor confronts student viewpoints by asking probing and challenging questions. Finally, students reconstruct their writing by incorporating responses and building in oppositional views. Peer assessment techniques could also be introduced.

Assignment writing

- Ensure that the exact nature of the assignment is clearly presented and broken down into its constituent parts.
- Provide examples of previous good and poor assignments and examples of criteria-related comments on both, so that students know what is expected.
- At the start of the course, consider time management issues with the students by

discussing how the assignment might be tackled in stages in step with the course timetable.

- Early on in the programme, spend time in tutorials providing formative feedback on assignment outlines, sample paragraphs and drafts, being careful to distinguish between discussion of content and consideration of linguistic accuracy or appropriateness.

4.3 Learning styles

Not all students will be responsive to any particular style of learning. For some students, cultural backgrounds play a role in learning. Students may struggle if they are not used to a particular learning style as it will take more time for them to adjust. Care needs to be taken not to needlessly reward or value particular learning styles.

Sometimes there are individuals who may need a different way of being taught ... maybe more informal ... some people may need more of an introduction. Sometimes they are just, like, 'do this', but this is a big university and they do have quite a lot of minority and international students and the teachers need to vary their teaching ... even for Scottish students here. Sometimes the teacher might be focusing on one type of strategy but all the other students are left in the dark and that would be very unfair.

Student comment

4.3.1 What steps are being taken to ensure that the value of different learning styles is reflected in course design and delivery to enable maximum participation and academic achievement for all students, whether from minority ethnic backgrounds or not?

- Utilise different learning formats: some students may prefer to work in groups, rather than as individuals, as this is the cultural norm they are used to.
- Remind students that though they are welcome to take notes, they should also use the learning time to contribute as appropriate. Students who are used to a didactic style of teaching may need encouragement to participate in class, irrespective of their cultural/national background.
- When offering academic texts for critique, remind students that in writing up the critique, there is a need to demonstrate critical interrogation, which can mean disagreeing with the author.
- Lecturers may consider using different types of sources for learning e.g. books/journals, videos, practical activities and e-learning.
- Lecturers can consult students and find out their preferences. It should be made clear to students that different learning styles are acknowledged.
- In new groups, to assist students to settle in, it might be better to move gradually into interactive pedagogical practice rather than to begin with such a model. Moving straight into an interactive model is likely to disadvantage students who are more reticent such as those whose first language is not English.

RACE EQUALITY TOOLKIT

Some examples:

Tutor-led exercises	Group work	Individual work
Lectures	Group discussions	Open-ended questions to investigate
Discussions with lecturer	Group projects	Student presentations
Tasks giving clear instructions	Field trips	Design projects
Demonstration	Problem-based learning (group enquiry, group design, problem-based tutorials, using critical incident case studies)	Examinations
Motivational stories	Role-play/simulation	E-learning
		Computer simulations
		Individual reports
		Textbook readings
		Independent research

For further information, see 'Why Use Groups in Classes?' at teaching.berkeley.edu/classroom_groups.html.

4.3.2 If an aspect of coursework requires students to work in groups, is care taken in assigning or organising groups?

Group composition can have a significant impact on group functioning. A variety of methods can be employed, for example, deliberately assigning students to groups, randomly assigning students or allowing students to form their own groups.

“ Sometimes they set up groups in tutorial groups and if they made a conscious effort to try to mix people ... that's the way I ended up speaking to you guys ... when you work with international students in group work you find out so much more about them ... it's great ... it's just breaking the ice ... if you're in a group you speak to each other.

Student comment

- Allowing students to form their own groups should be avoided unless the class group is a well-knit and inclusive group. Allowing groups to form by choice can give rise to discrimination based on colour, faith, culture or geography (home/international) and result in some individuals being left out or needing to find a group to join. This impacts on feelings of inclusion and esteem.
- Avoid clustering of ethnic minority students into one group. A mixture of ethnic minority and majority students in a group is preferable (where numbers permit).

- Rotate group roles e.g. within projects and labs.
- Encourage collaboration – e.g. formation of peer study groups – rather than competition among students.

“ The lecturer asks the class to group themselves for project work. When groups were being picked, a student of black minority ethnic background origin was left standing because no one had selected them. The student felt very uncomfortable in this situation.

Student comment

- The lecturer should take time to inform students that every individual brings strengths and weaknesses to a group in order to reduce and eliminate prejudicial assumptions some students may hold.
- Be sensitive to the possibilities that a student from a visible minority may feel isolated in a predominately white class.

For example, in one Clinical Medicine course which employs a problem-based instructional approach, students work co-operatively in groups of eight, and are challenged to seek solutions to real issues. Tutors try to ensure that each group is diverse in terms of gender, age and ethnicity and also in terms of home and international students. There are many moral and ethical dilemmas in medical genetics. By discussing these from different cultural perspectives, the students learn to understand

each other's culture and views and consider these for future practice.

- Tutors should also take steps to ensure that if group work is to take place outside class sessions, the groups should meet in neutral places (not, for example, in pubs) and be accessible to all within the group. Some guidance could be provided to students engaged in group work to take on board accessibility issues.

students missing elements of a lecture. Care should be taken over pace of speech and clarity when speaking.

- Using handouts that are not clearly presented can be problematic for all students, and particularly for those students whose first language is not English.
- Questions asked of students or by other students should be repeated to ensure that all students have clearly heard the question.

4.3.3 Are lectures/presentations delivered in appropriately clear and simple English?

“ *We had that experience because different cultures can cause a different understanding ... when the lecturer said about British history – a joke – we couldn't understand the meaning so naturally we couldn't laugh. The British laughed, the international students didn't laugh.*

Student comment

- The use of local colloquialisms, jargon and unnecessary Western and/or Christian-centric terminologies should be minimised. Students who are from different cultural backgrounds, and who are not familiar with the cultural context in which references are being made, are likely to feel isolated and alienated from the rest of the class, as well as from the lecturer.
- Strong accents can often be a cause for

4.4 Placements and field trips

4.4.1 Are field trips, practical activities and/or social activities related to the course organised in ways that take into account race and faith issues?

“During fieldwork, there may be racial issues from the locals. Black minority students may not be received well due to their ethnicity and colour.

Academic staff comment

To maximise participation of all students, matters of diversity, whether racial, sexual or related to ability, need to be considered seriously.

- Learning contracts with placement providers should explicitly set out how any discrimination experienced will be addressed.
- Social activities that are centred on alcohol may prevent the participation of students from some faith groups in which alcohol is forbidden or not encouraged.
- Ensure that the provision of food meets diversity needs: food options should include vegetarian, kosher, halal food etc.
- Some types of field trips, such as trips to farms, can be potentially problematic for students from some faith groups. Consider if other arrangements can be made to ensure that all students can participate.

- Students can be asked if they wish to opt out from practical activities such as dissection in a lab or from watching videos that may contain sexual content.
- Organise opportunities for students to increase awareness on diversity matters by visiting workplaces where there are diverse (in terms of ethnicity, gender etc.) professionals (e.g. scientists/engineers) at work.
- There may be many more issues that educators will need to take into account. One suggestion is for educators to engage in comprehensive cultural awareness training programmes.

5. RACIAL EQUALITY CONSIDERATIONS IN ASSESSMENT

5.1 How can procedures be put in place to ensure assessment requirements are understood by all students?

In some educational systems, examinations may be the normal method of assessment, and students may not be used to being continually assessed on coursework. Therefore, students from such backgrounds may have an apathetic attitude towards coursework. This may lead to underperformance or failure. In addition, some students may be used to assessments based on group work as well as examinations. To address these issues, consider the following:

- Assessment criteria need to be explained in clear and simple English.
- Time needs to be taken to clearly communicate how the students will be assessed and the importance of taking all aspects of the course seriously. Check at different points of the course that these requirements are clearly understood. Reminding students as the course develops of why certain components are important and where they fit into the assessment framework will be of help.
- In assessing students' overall performance, include examinations, presentations, assignments, and group projects as assessment components rather than relying on a single type of assessment. This will ensure that a range of skills and competencies are taken into account as well as enabling students to learn relevant techniques and to present assessed work in a variety of formats.

5.2 Can assessment instruments and procedures be adapted to promote race equality?

- Assessment criteria could include the potential for alternative perspectives/sources.
- Students could be required to engage with and critique various academic outlooks and where appropriate to draw on international comparative material.
- Assessment criteria could reward the consideration of multicultural perspectives where possible and appropriate.

5.3 Can assessment instruments and procedures be re-examined to encourage inclusion?

- Assessment criteria could be reappraised with additional or different success criteria in place e.g. 'the ability to engage with critical reflection' could be assessed as well as the 'the ability to summarise information from a variety of sources'.
- Consider continuous assessment, where possible.
- Make explicit the grading scheme for the course.
- Implement anonymous marking or double marking, particularly for project work.
- Assessment criteria could be focused on what is central to the module or course element. When assessment demands coherence of structure, evidence of critical engagement with concepts, and ability to posit arguments intellectually, explicit briefs could be provided as to what these mean in terms of assessment tasks so that all students are conversant with the requirements.

- Student performance/attrition rates could be monitored across different ethnic groups. Monitoring ethnicity is a specific duty requirement under the Race Relations (Amendment) Act 2000 (see Appendix 1).

School of Medicine

Acknowledgement and understanding of potentially diverse values, perspectives and doctor/patient circumstances are assessed both through written work (modified essay/problem-solving and extended matching questions) and as part of structured clinical examinations throughout the undergraduate course. Specific scenarios are posed to ascertain if students have actively engaged with the issues as part of their learning. Some examples include

- requesting informed consent for a patient who is a Jehovah's Witness who is about to undergo abdominal surgery for repair of an aortic abdominal aneurysm (members of this faith have deep religious convictions against accepting homologous or autologous whole blood, packed red blood cells, white blood cells, or platelets)
 - explaining the need for a pelvic examination to the parents of a teenage girl whose upbringing comes from within a modest tradition (some traditions and cultures are very sensitive to any perceived violation linked to virginity).
-

5.4 Does scheduling of assessment take into account religious observances and demonstrate awareness of the needs of students in class as far as possible?

“Recently, a Muslim student came to me anxious that he was going to be penalised for handing a piece of coursework in late. His assignment was due in the same date as Eid. He wanted to celebrate his faith but also commit to his study ... Staff are aware of Easter and some of the main Christian celebration days but not of other faiths.

Academic staff comment

- Students may require time off at certain times during the year as a result of religious observances. Students should feel able to negotiate such needs with their lecturers.
- Lecturers should request access to a multi-faith calendar, which could be provided at corporate level.
- Lecturers could seek student views as to times that may have an effect on their attendance and participation in class: for example, holding additional tutorials regularly on Saturdays might exclude the attendance of Jewish people who practice their faith; holding them on Friday lunchtimes or early afternoon might affect Friday prayer sessions for Muslim students.
- Religious observances can have an effect on the ability to successfully complete assignments, or to attend examinations if they clash with a religious festival. Where

possible, care needs to be taken to avoid these occurrences.

- On-line tutorials, providing lectures on podcasts or e-assessment should be explored as appropriate means of helping to avoid clashes with religious observances.

5.5 Do all students understand what plagiarism means?

“Just asking the students if they understand the concept is not sufficient; students have to be shown what it means.

Furthermore, at international postgraduate levels, lecturers often assume that all students have been taught referencing conventions as undergraduates. We need to distinguish between what is genuine plagiarism and what is really negligence in adhering to academic conventions.

Academic staff comment

Plagiarism may be a deliberate attempt to mislead, resulting from dishonesty, poor time management or pressure of work. It may also be, and in the case of international students frequently is, non-deliberate, and may result from

- a poorly framed assessment task which merely requires the presentation of others' ideas;
- the failure to understand the nature, meaning and consequence of plagiarism within the Western cultural tradition;
- poor information-handling and analytical skills, which lead students to combine unacknowledged source material with their own work;
- deference to authoritative information sources combined with the desire to 'get it right' conceptually;
- poor language skills, leading students to use other people's writing as a scaffold for their own.

In Confucian culture there is a belief that the teacher is always correct and therefore quoting verbatim from what the teacher has written is encouraged. Some African and Asian cultures draw much of their knowledge from folklore. Folklore is a means of transmitting information, particularly in those cultures with historically non-text-based traditions of sharing knowledge. Folklore knowledge is considered to be in the public domain, and it would not be necessary to acknowledge the source or author. This interpretation can lead students to copy material without due citation.

In addition, students whose first language is not English often find it difficult to paraphrase a text they consider to have been written in perfect English. Rather than risk losing the meaning or the context, these students are likely to copy the material. For others, altering of text through paraphrasing or précising would not be viewed as acceptable practice.

Non-deliberate plagiarism can be avoided by

- explicitly signalling ‘Western perspectives’ on the value of academic honesty and integrity and the consequences of plagiarism;
- in academic literary terms, helping students develop skills in such areas as problem-solving, critical analysis, assignment construction, layout, referencing and use of citations;
- including in induction programmes discussion of plagiarism and different cultural understandings of using the work of an expert, giving students the opportunity to ask questions and to see examples of plagiarism in practice and how it is avoided;
- conducting staff development in diverse cultural approaches to plagiarism;
- providing targeted and effective language support, as required;
- setting assessment tasks which are based on a particular stimulus (e.g. an article, news report, critical case study) and varying these from year to year;
- requiring students to apply what they have learnt to a very particular set of circumstances, to undertake some form of research as the basis for their assignment or to produce a personal reflective essay;
- using declaration proforma and plagiarism detection software.

For more information about cultural issues and plagiarism, go to www.rgu.ac.uk/celt/learning/page.cfm?pge=31100 on the Robert Gordon University website and download the Project Report ‘Overcoming the cultural issues associated with plagiarism for International students’; and for more information on staff development and plagiarism deterrence see www.rgu.ac.uk/celt/staff/page.cfm?pge=33211.

6. INSTITUTIONAL ACTION

6.1 Leadership and management responsibility

Taking forward race equality in learning and teaching in a systematic and considered way requires support at institutional level. In order that universities comply with race equality legislation, it is necessary to ensure that in carrying out their functions they have ‘due regard’ to the need (as per the Race Relations (Amendment) Act 2000) to

- eliminate unlawful racial discrimination,
- promote equality of opportunity, and
- promote good relations between people of different racial groups.

However, promoting race equality is also part of Corporate Social Responsibility (CSR), and an institution’s governance and management boards should help to ensure that equality becomes part of delivering for excellence and enhancing quality. Impact assessment, ethnic monitoring and on-going policy-practice development are key components in assuring institutional support for race equality, across the board.

The Macpherson Report on the Stephen Lawrence Inquiry¹⁰ highlighted the need for all institutions to be mindful of race equality matters. The report asked institutions to consider their practices in a robust manner to counter any possibility of institutional racism. The report defined institutional racism as

“...the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people. It persists because of the failure of the organisation openly and adequately to recognise and address its existence and causes by policy, example and leadership.”
(Macpherson, W. (1999) *The Stephen Lawrence Inquiry. Report of an Inquiry by Sir William Macpherson of Cluny*, London: Stationery Office, Chapter 6, para. 6:34)

Many of the strategies offered in this Toolkit will assist individual lecturers and departments to consider issues of race equality more systematically in relation to learning, teaching and assessment. However, lecturers and departments need support at institutional level. Such leadership and support at institutional level is needed to

- send out an institutional message that race equality issues should be taken seriously by all staff;
- provide mechanisms of support for academics/departments in implementing race equality;

¹⁰ www.archive.official-documents.co.uk/document/cm42/4262/4262.htm

- ensure institutional coherence in delivering for race equality in learning, teaching and assessment;
- align initiatives to mainstream race equality into curriculum design and learning and teaching with other services that support students, such as administrative, library, careers, computing, counselling, accommodation and other relevant services.

The next section asks some questions that each institution can use as a self-evaluation checklist to ensure that race equality matters are mainstreamed into learning, teaching and assessment. There are other key functions of the university such as research, provision of student support, accommodation and catering services, where there will also be a need to examine how race equality issues feature.

6.2 Key institutional areas for action in learning, teaching and assessment

Each institution should identify a senior manager, preferably a senior Vice-Principal or the Vice-Principal for Learning and Teaching, to evaluate how the institution performs in the following key areas. Taking appropriate action in the following important fields will also contribute to compliance with the Race Relations (Amendment) Act 2000 guidance for higher education institutions in the area of learning and teaching.

Key questions	Possible action steps
<p>How does your institution convey that it expects staff and students to take matters of equality and anti-discrimination seriously?</p>	<p>Institutions should consider how equality and anti-discrimination issues may achieve a higher profile throughout their operations: e.g. the location of equality and diversity statements on the university website; having a strapline on the university homepage (see the University of Bradford’s homepage as an example); ensuring that the general ethos of the establishment recognises diversity; reflecting through communications, displays of work, wall decorations, etc., that Scotland is a diverse society. At institutional and course/school levels, race equality impact assessments take place to provide an evidenced and public means of recording action and progress in this area.</p>
<p>Does your institution provide clear, accessible information to academic staff about how race equality legislation impacts on learning and teaching?</p>	<p>Information should be placed in appropriate and accessible sections of the university website; briefing sessions could be offered at school/departmental level and concise leaflets produced for distribution to staff. School/department-specific seminars tailored to the requirements of specific professional areas could also be offered. Staff should be expected to develop their professional understanding of race equality matters.</p>
<p>Are race equality issues considered in related areas of learning and teaching such as those related to the employability framework for students?</p>	<p>Ability to be comfortable with diversity as well as being able to mainstream equality and anti-discrimination skills into the workplace should be seen as relevant employability skills. Race and other equality issues should be explored from an employability perspective at different phases in the student life-cycle.</p>

RACE EQUALITY TOOLKIT

Key questions	Possible action steps
<p>Are race and other equality issues part of the university's knowledge transfer programme?</p>	<p>Expertise within the university on race equality should be seen as an asset and utilised within the knowledge transfer portfolio. For example, courses could be offered in relation to public policy development, developing race equality impact assessments, procurement, race and legislation, race and culture, race and ethics, etc.</p>
<p>Do those who develop CPD courses for teaching staff mainstream race equality into the range of courses offered routinely?</p>	<p>Course deliverers for CPD programmes designed to enhance learning and teaching should be asked to consider how race equality issues could be mainstreamed into their programme – e.g. courses on effective learning, writing of course descriptors, conducting recruitment, deciding admission procedures, and preparing for fieldwork should factor in issues of equality, including race. This enables equality issues to become core rather than remaining as 'bolt-on' courses and on the margin.</p>
<p>Is there CPD for other staff who support and work with students on matters related to equality and diversity?</p>	<p>To ensure a whole-institution approach, staff who provide support services for students should be provided with opportunities to consider how race equality issues impact on those services. Consider, for example, how libraries could play a more proactive role in supporting race equality in learning and teaching and curriculum design, and how accommodation services could work to promote good relations between people of different racial groups.</p>
<p>Does induction for new staff include sessions on key aspects of equality legislation and the impact of these on practice?</p>	<p>New staff should automatically be briefed about equality issues, including race equality, and the relevance of these issues to learning, teaching and assessment. Teaching staff should also be encouraged to consider these issues in university-wide committees they might sit on, such as library committees.</p>

Key questions	Possible action steps
<p>Do mechanisms exist to seek student views on matters related to equality and diversity (including race equality) as part of the university's framework of continuous improvement of its services?</p>	<p>Student class representatives on various university committees should be reminded that they should also seek equality- and diversity-related views from their fellow students to feed into the various committees they sit on. In addition a strong student voice should be represented on university/school/college equality and diversity committees or working groups. Consulting and involving students (as a key stakeholder group) is part of the public sector duty requirements of equality legislation.</p>
<p>Do induction sessions for new students include discussion about equality and anti-discrimination?</p>	<p>Students should be informed by school/departmental staff of the university's equality and anti-discrimination policy for students and how the university, school/department and individual tutors offer support to students who face harassment or discrimination. Tutors supporting students (home and international) need to be given appropriate information to pass on to students, for instance the university's stance on dealing with harassment and discrimination. Placing such statements in student handbooks is a start, but explicit reference to the issues at induction will provide a clear signal to students on how seriously the university takes issues of equality and anti-discrimination.</p>
<p>Is guidance provided to all course organisers that induction sessions or group work outwith class times should be organised taking into account accessibility and diversity issues?</p>	<p>Course organisers are reminded that induction or initial sessions for 'getting to know' new students should be held in neutral and accessible places and not in places that are likely to be inaccessible or inappropriate for some students. Course organisers should also be reminded that they need to provide guidance for students engaged in group work, reminding them to take on board accessibility issues, and discouraging them from organising meetings in pubs.</p>

RACE EQUALITY TOOLKIT

Key questions	Possible action steps
<p>Is clear guidance provided to staff on how to deal with racism and racial harassment within different learning and teaching situations?</p>	<p>Clear guidance should be drawn up that advises teaching staff on how to support students who may face racism or racial discrimination within a learning and teaching context – for example, racism encountered during placement. Are equality and anti-discrimination provisions written into contracts with placement providers?</p>
<p>Is clear guidance provided to students on how they may report racism or racial harassment, and are there mechanisms in place to support students?</p>	<p>Institutions should work with students to develop clear central guidance on reporting and addressing instances of racism or racial harassment whether on campus, in class or on placement. Attention should also be given to a range of possible interactions. e.g. between students, between students and lecturers or members of university staff or between students and visitors to the university. They should also provide guidance to university staff about different types of racism and racial harassment e.g. direct and overt, indirect and subtle.</p>
<p>Does the institution collect relevant data on the progression and experiences of minority ethnic students (home and international)?</p>	<p>Universities should commission research on the progression and experiences of minority ethnic students as a means of improving provision for these students. Such data should be both quantitative and qualitative and it should be possible to extract information relating to different categories of students e.g. home/international, visible or non-visible minorities. The gathering of such information will assist institutions in complying with the Race Relations (Amendment) Act 2000 both in terms of monitoring performance and informing consultations on developing race equality schemes.</p>

Key questions	Possible action steps
Does the institution have mentoring initiatives for students?	Mentoring/buddying strategies are particularly useful for international students in acculturating to a course, institution and community. Consideration of a formal mentoring/buddying system, prioritised initially for international students, should be explored by course leaders and the institution's international office and learning and teaching offices.
Does the institution provide cultural and faith awareness information seminars for staff?	A combination of formats should be adopted in delivering the seminars. Centrally offered seminars would probably be generic and provide basic information about cultural and faith matters of relevance for learning and teaching. Course-specific seminars focusing on specific professional requirements could be offered.
Does the institution provide guidance to staff on faith requirements when planning for assessment?	Institutions should provide a Calendar of Religious Festivals, such as the SHAP Calendar (www.shap.org/calendar.html) or the one from UCL (www.ucl.ac.uk/hr/equalities/religious_calendar.php). They could also consider using on-line tutorials and assessment (where appropriate) as means of avoiding clashes with religious observances.
Does the institution provide specific seminars to staff to help them develop an accessible curriculum for bilingual students?	Seminars on how lecturers can adapt practice to support bilingual learners should be provided.

RACE EQUALITY TOOLKIT

Key questions	Possible action steps
<p>Does the institution provide appropriate support to bilingual students requiring learning support?</p>	<p>The institution should prepare a policy on supporting bilingualism and should provide time for Learning Support staff to become fully engaged with strategies for supporting bilingual students to develop their use of English for academic purposes.</p>
<p>Does the institution provide clear guidelines on plagiarism, bearing in mind the diversity of its student population?</p>	<p>Clear central guidance on what constitutes plagiarism should be available and explained to students as part of induction. Such guidance needs to exemplify what plagiarism means in practice rather than consisting of more prohibitory statements. Such guidance should be written in a way that is accessible for students whose first language is not English and whose experiences of academic literacy and conventions may be from outwith the UK. See the Robert Gordon University Plagiarism Project at www.rgu.ac.uk/celt/learning/page.cfm?pge=31100.</p>
<p>Is the institution proactive in establishing partnerships with agencies in Scotland (at national and local level) working with visible minority ethnic people?</p>	<p>Partnerships could assist the university to</p> <ul style="list-style-type: none"> ■ support students on matters related to faith, culture and ethnicity, e.g. offering advice, suitable placements, information and contacts; ■ provide additional support networks for students facing racism and racial harassment; ■ be a source of information for lecturers who wish to consider cultural/anti-racist issues for their practice or course content; ■ be a consultative forum for the university in meeting its Race Relations (Amendment) Act 2000 obligations.

Key questions	Possible action steps
<p>Does the institution host 'roadshows' across the institution showcasing good practice in learning, teaching and assessment?</p>	<p>Good practice within a university should be highlighted and shared. Examples of how colleagues are taking forward race equality issues in learning, teaching and assessment are useful sources of ideas for other staff. An audit of good practice will also recognise efforts within the institution and value the work of the staff concerned.</p>

APPENDIX 1: THE RACE RELATIONS (AMENDMENT) ACT 2000

A1.1 The general duty

The Race Relations (Amendment) Act 2000 places a duty on public authorities such as universities and colleges when carrying out their functions to have 'due regard' to the need to

- **eliminate unlawful racial discrimination,**
- **promote equality of opportunity, and**
- **promote good relations between people of different racial groups.**

The duty is obligatory, not optional, and universities and colleges have to meet the duty even if they have very few students from minority ethnic backgrounds.

This duty must be applied to all functions within the institution that are 'relevant' to race equality. The weight given to a function should be in proportion to its relevance to race equality. A function of learning and teaching is the transference of knowledge. So when we apply the concept of proportionality, there will be some courses where race equality issues will be of more relevance than in others. For example, a lecturer on early years education would need to include matters related to race as part of the curriculum as well as in the ethos of the classroom, while a lecturer on the behaviour of copper atoms in steels would focus on the ethos rather than content.

The three parts of the duty complement each other. Universities and colleges are expected to find ways of meeting all three and to be able to evidence their progress in this area.

For example, if a university takes racial bullying and harassment seriously and ensures excellent reporting mechanisms but does little or nothing to promote good relations between people from different racial groups in the university, then it will only have fulfilled the requirements of the general duty in part. Similarly, if a university is sensitive to diverse cultural, linguistic and faith requirements among students but does not examine institutional practice in areas like recruitment and selection or staff development with race equality in mind, it will only have fulfilled the requirements of the general duty in part.

The aim of the general duty is to ensure that race equality is mainstreamed into all aspects of university functions and into services offered. This can be achieved by ensuring that account is taken of race equality in development planning, policy making, learning and teaching, quality assurance, employment practice and so on.

The Scottish Funding Council has also issued a circular¹¹ offering guidance to colleges and universities on implementing equality legislation. There is a specific section on learning and teaching which highlights the importance of ensuring that policies and practices on teaching, learning and assessment promote equality and eliminate discrimination.

¹¹ www.sfc.ac.uk/library/06854fc203db2fbd000001099b285eac/sfc_07_06_gpg.html

A1.2 Specific duties

Specific duties have also been imposed on universities and colleges to help them meet the general duty. Universities are required to:

1. Prepare a written statement of their policy for promoting race equality;
2. Have in place arrangements for fulfilling, as soon as is reasonably practicable, their duties under points 5 and 6 (below);
3. Maintain a copy of the statement;
4. Fulfil those duties in accordance with such arrangements (see point 2 above);
5. Assess the impact of their policies, including their Race Equality Policy, on students and staff of different racial groups including, in particular, the impact on attainment levels of such students and staff;
6. Monitor, by reference to those racial groups, the admission and progress of students and the recruitment and career progress of staff; include in their written statement an indication of their arrangements for publishing that statement and the results of their assessment and monitoring;
7. Take such steps as are reasonably practicable to publish annually the results of their monitoring under this article.

The Commission for Racial Equality's Code of Practice to support the Act suggests that as part of the university or college's Race Equality Policy, issues of curriculum, teaching and learning need to address issues of race equality.

The Code can be viewed at www.cre.gov.uk/duty_scot_fehe.pdf.

For more information about the Race Relations (Amendment) Act 2000, visit the Equality Challenge Unit Race Homepage at www.ecu.ac.uk/guidance/race.

To comply with the European Commission Directive which came into force in 2003, the Westminster government introduced the Race Relations Act (Amendment) Regulations 2003. This gives legal protection from racial discrimination and harassment on grounds of race or ethnic or national origins. It does not cover grounds of colour or nationality; these are covered by the Race Relations Act 1976, amended 2000. The EC Directive differs from the UK Race Relations Act in two areas, the definition of indirect discrimination and that of harassment (see below).

A1.3 Key concepts related to the legislation

Direct discrimination

This type of discrimination involves the less favourable treatment of a person who has been identified negatively as a member of a 'racial' group. An example would be where prospective minority ethnic applicants with appropriate qualifications are not short-listed for a post on the basis of their race, colour, nationality, ethnic or national origins. Motive is immaterial and there is no scope to justify such treatment even if such action is unconscious.

The Commission for Racial Equality (CRE) provides a clear case of direct discrimination in higher education with the operation of a computer program in the sorting of medical school applications that gave adverse weightings to minority ethnic candidates in such a way as to lower their chances of being admitted.

Indirect discrimination

The Race Relations Act contains two definitions of indirect discrimination, depending on the grounds of discrimination. The definition of indirect discrimination introduced to comply with the EC Race Directive applies when the discrimination is on grounds of race or ethnic or national origins, but not colour or nationality. When the discrimination is on grounds of colour or nationality, the original definition as per the Race Relations Act 1976, amended 2000 applies.

Under the EC Race Directive, indirect

discrimination can be said to have occurred when a provision, criterion or practice which, on the face of it, has nothing to do with race or ethnic or national origin, and is applied equally to everyone,

- a) puts or would put people of a certain race or ethnic or national origin at a particular disadvantage when compared with others; and
- b) puts a person of that race or ethnic or national origins at that disadvantage; and
- c) cannot be shown to be a 'proportionate means of achieving a legitimate aim'.

For example, a blanket ban on beards in university catering posts might not be a proportionate means of meeting health and safety requirements, if face masks could be used satisfactorily.¹²

Under the Race Relations Act, indirect discrimination can be said to have occurred when an apparently non-discriminatory requirement or condition which applies equally to everyone

- a) can only be met by a considerably smaller proportion of people from a particular racial group than the proportion not from that group who can meet it; and

¹² This example is taken from the CRE's new Code of Practice which came into force on 6 April 2006.

- b) cannot be justified on non-racial grounds; and
- c) puts a person from that group at a disadvantage because he or she cannot meet it.

For example, a visible minority ethnic employee applies for the post of equality advisor in her university. She was assessed as having the skills and ability for the job. However, her application was rejected because, unknown to her, the post was open only to permanent staff at higher levels than hers. Monitoring data showed that the organisation had no visible minority ethnic permanent employees at the levels in question. Should there be no justification for the requirement, then such a criterion might amount to indirect discrimination on racial grounds.

Victimisation

This involves less favourable treatment of an individual for a reason connected with a protected act such as making a complaint under the race relations legislation or providing evidence or information in connection with the race relations legislation.

Harassment

The EC 2003 Directive states that a person is engaging in racial harassment if on the grounds of race or ethnic or national origins the person engages in unwanted conduct that has the purpose or effect of

- a) violating the other person's dignity; or

- b) creating an intimidating, hostile, degrading, humiliating or offensive environment for that person.

It should be noted that a single incident, for example a racist joke, on any racial grounds, could be sufficient to cause a person to feel harassed.

Instructions and pressure to discriminate It is unlawful to instruct or put pressure on others to do anything that would constitute an act of discrimination that is unlawful under the Race Relations Act.

Positive action

This is an approach, particularly applicable in the employment field, which is explicitly allowed in the Race Relations Act (1976) as a limited means of addressing the effects of under-representation.

For example, if low representation of minority ethnic people is identified in a particular area of employment or work status, employers are enabled and encouraged to take action through advertising, training and induction courses to increase minority ethnic participation.

When it comes to the filling of a particular post, however, the appointment must be made on merit rather than on the basis of 'racial' background. The effects of positive action take much longer to impact on an organisation than do those based on positive discrimination (which is illegal in Britain).

An example of positive action might be a university which has no or low numbers of visible minority ethnic support staff in a geographical area with a high visible minority ethnic population placing within an advertisement a strapline that encourages workers from local minority ethnic communities to apply for vacancies within the university, or printing leaflets in relevant minority languages to encourage them to apply.

In goods and services, if a university had a high number of South Asian staff, it might positively act to provide health screening services in Urdu and Punjabi within its premises to detect heart-related diseases where Asian people have been shown to be at higher risk than other ethnic groups.

Positive discrimination

This term refers to a process which seeks to redress the under-representation of defined 'racial' groups in particular occupations, status groups (for example, managers) and courses by skewing competition for scarce opportunities in favour of minority ethnic candidates, providing they possess the required qualifications.

Neither the Race Relations Act nor the Amendment allows positive discrimination or affirmative action – in other words, an employer cannot try to change the balance of the workforce by selecting someone mainly because she or he is from a particular racial group. In the UK, this would be discrimination on racial grounds, and unlawful.

The roots of positive discrimination lie in the Civil Rights Movement, one strand of which drew attention to the degree to which black people and other minorities were excluded from broad areas of employment and promotion in the United States in the 1960s and 1970s. In response to such criticism and to many campaigns by minority ethnic people on these issues a number of states and departments of the Federal Government legislated in favour of positive discrimination. The US laws applied not only to employment but to access to education and training opportunities. In practice the positive bias towards majority/white people is, through affirmative action, temporarily reversed until some form of representative balance is achieved. Whatever the social justice basis of positive discrimination, its effects in some fields have been significant and relatively rapid. However, it has had little impact on those at the lower end of the social scale, and in some states affirmative action measures were repealed in the 1990s.

Genuine occupational requirement and genuine occupational qualification

It is lawful for an employer to discriminate on racial grounds in recruiting people for jobs where being of a particular race or ethnic or national origin is a 'genuine occupational requirement' (GOR), or being of a particular colour or nationality is a 'genuine occupational qualification' (GOQ).

For example, a drama company may specifically require a black person to play the part of Nelson Mandela and advertise for this as a GOQ.

For further definitions, see Appendix 3.

APPENDIX 2: SETTING THE CONTEXT

The presence of racism is often equated with occurrences of racist incidents, the presence of the far right and explicit anti-social behaviour. The absence of these is often taken as evidence that there is no racism or racial discrimination. Low numbers of visible minority ethnic people can also lead to mistaken notions that race equality is an irrelevant issue. Addressing race equality within learning and teaching is part of quality enhancement. It is for the benefit of all students, and should not be viewed as only necessary when there are minority ethnic students around. To embed race equality and meet the obligations of the Race Relations (Amendment) Act 2000, there is a need to address the denial of difference which is still a prevalent approach in Scotland.

A2.1 Towards race equality

Race equality aims to ensure the full and equitable participation of all racial groups.

There are several aspects to achieving race equality and all are necessary for a comprehensive and strategic approach to race equality in higher education. Single aspects used in isolation as the sole basis of a strategy to promote race equality will result in partial, fragmented or possibly inadequate responses.

The interlinking aspects are:

- a) developing awareness of race-related matters;
- b) valuing diversity (cultural, linguistic, ethnic, faith and belief);

- c) countering racism and racial discrimination.

A2.1.1 Developing awareness of race-related matters

In 2001, the Scottish Executive Race Equality Advisory Forum (REAF)¹³ identified some possible reasons for the lack of progress in the promotion of race equality and anti-racism in Scotland.

Firstly, the small size and scattered geographical distribution of Scotland's visible minority ethnic communities has led people to view racism and racial discrimination as marginal issues for consideration in Scotland. Such thinking tends to be premised on the mistaken view that it is the presence of minority ethnic individuals or groups that cause racism and that race equality initiatives are simply for the benefit of minority groups. Awareness needs to be raised that as all groups have ethnic and cultural identities, race equality benefits all groups, minority and majority.

Secondly, there remains a belief that treating people the same is the most equitable way forward. This has resulted in differences of ethnicity, language, faith and belief, as well as culture, not being fully acknowledged or valued. The Forum indicated that such 'neutral' approaches have also hindered the development of an understanding of the effects of racism and inequality. It is as unjust to treat people

¹³ www.scotland.gov.uk/library3/society/equality/reafe05.asp

similarly when in relevant respects they are different as it is to treat them differently when in relevant respects they are similar.

The Forum concluded that there is a need to raise individual as well as collective awareness about race-related issues in contemporary Scotland. For example,

- The Scottish Executive Social Research on Attitudes to Discrimination in Scotland (2003) found that ‘56% of Scots felt there is “a great deal” or “quite a lot” of prejudice towards minority ethnic communities in Scotland’.¹⁴
- All minority ethnic groups in Scotland are at least as likely to have degrees (or equivalent) than white Scottish people, yet employment rates for minority ethnic people are lower than for white people: 73% of non-white males were in employment compared to 77% of white males (Annual Scottish Labour Force Survey 2003/4).¹⁵
- The number of racist incidents recorded by Scottish police forces continues to rise annually and in 2003–4 stood at 3,801, up from 3,593 for the previous year.¹⁶

14 Bromley, C., and Curtice, J. (2003) *Attitudes to Discrimination in Scotland*, Edinburgh: Scottish Executive Social Research (www.scotland.gov.uk/library5/society/adis-00.asp)

15 www.scotland.gov.uk/library5/society/aslfs03.pdf

16 Scottish Police Force Annual Statistical Returns

The Scottish Executive’s campaign ‘One Scotland Many Cultures’ is designed to tackle racism in Scotland. Its website www.onescotland.org provides information about racism in Scotland, ethnicity data, and a history of migration into Scotland which traces the history of a diverse range of people in Scotland, from the Flemish and Irish to more recent migrants including refugees and asylum seekers.

The website ‘Don’t Give It Don’t Take It’ (www.ltscotland.org.uk/antisectarian), though aimed at teachers and youth workers, provides detailed information for all educators about sectarianism in Scotland as well as looking at contemporary issues of Islamophobia.

A search on the internet using phrases such as ‘racism in Scotland’ can provide up-to-date information about the realities of racism as faced by citizens and visitors to Scotland.

The first part of Appendix 4 provides suggestions for further reading on race-related matters relevant to Scotland.

Awareness-raising is essential to address the perception gap that is likely to exist for the majority of Scotland’s people on matters related to race if they do not themselves experience racism or racial discrimination.

The numbers of visible minority ethnic students in Scottish higher education institutions is not high. It is important that the promotion

of race equality is viewed as part of quality enhancement and as of benefit to all students, not just minority ethnic students.

A2.1.2 Valuing diversity

This is a positive approach, encouraging people to acknowledge and understand a range of differences – for example, linguistic, cultural, ethnic and faith/belief diversities – and to view these differences as strengths rather than as problems. This challenges fundamental assumptions and beliefs and encourages people to see difference as valuable and not as a threat to the stability of society and communities.

Diversity results in a wider range of views and experiences; without these a learning organisation such as a university can become parochial and closed instead of creative and outward-looking. Diversity should not be used interchangeably or synonymously with equal employment opportunity or positive action, both of which have a base within race relations legislation. The goal of diversity is to create an environment where people, regardless of their diverse backgrounds, age, colour, ethnicity, sex, religion, disability, or sexual orientation, can feel appreciated and valued. Valuing diversity is essential for the growth of an organisation.

A2.1.3 Countering racism and racial discrimination

Discussions around cultural diversity can take place without any reference to issues of racism and racial discrimination. In the promotion of race equality, the reality that racism and racial

discrimination can prevent genuine racial equality should be recognised. Proactivity is required for the development of an explicit anti-racist approach which will directly challenge racially discriminatory practice and highlight the dangers of stereotyping or making assumptions about people from different ethnic or cultural backgrounds. This approach would also assist people to understand how racism operates and to take action to counter racism in its different forms.

Crude racism is easily identifiable and is likely to be infrequent within higher education institutions. However, subtle, low-key, unintentional racism which is harder to detect may be more common. Consider these statements from a range of academic staff in Scotland:

I have seen people refusing to view them as individuals so staff will say things like ‘In Chinese culture’; meanwhile there are goodness knows how many Chinese and they are all very, very different. It is that kind of uniformity that is unhelpful. Staff like to show how clever they are by saying that in China, they like their names pronounced this way around or whatever, but for me this is somewhat patronising because you get the same kind of attitudes – broad sweeping statements and you do not get them treating Scottish individuals like that.

“ I know of a senior manager who, when asked by a member of the degree validation panel how the institution’s degree courses were taking into account issues of race, responded by saying ‘Well, we do not have many ethnic minorities here...’ implying that the Act was therefore less relevant to their courses.

“ No one knows how ethnic minority students are coping as there is no concept of trying to understand issues from these ethnic minority students’ perspectives.

“ I think political correctness has resulted in people being treated blandly and while this is not vicious racism, it is a form of racism. There is now a superficial politeness which people adopt but they do not really allow you into their secret club.

“ My experience leads me to conclude that evidence of conscious attempts to design programmes to include racial equality/diversity within teaching is almost absent. What little attempts have been made in this area has been more as a marketing tool.

“ Since the overseas, non-EU students have become more attractive for obvious reasons, university curriculum will design programmes/courses which might include some diversity. However, I have heard colleagues complaining about students wanting to write dissertations on topics related to home contexts.

What the above statements show is that personal attitudes, prejudices and values can and do play a part in influencing practice. Becoming more familiar with race-related issues, and hearing the voices of those who experience racism or racial discrimination, particularly the subtle forms of racism, will assist staff to sharpen their ability to detect different forms of racism or bias.

A2.2 Conceptual considerations

For further information about why it is important to critically consider concepts around ‘race’ and ‘anti-racism’, see the Institutional Racism in Higher Education Toolkit¹⁷ written by the Centre for Ethnicity and Racism Studies, University of Leeds.

¹⁷ www.leeds.ac.uk/cers/toolkit/toolkit.htm

The key points raised from the Leeds resource are:

■ **The need to consider the concept of racism, particularly ‘everyday racism’ and ‘institutional racism’**

“Everyday racism” refers to forms of discrimination that manifest themselves in “systematic, recurrent, familiar practices”. “Everyday racism” is infused into familiar practices, it involves socialized attitudes and behaviour.¹⁸

Many people are not consciously aware of any disparity or discrimination particularly if their ethnic group, culture or colour have been positively reinforced over a considerable period of time. However, interviews conducted with forty-five minority ethnic students across five Scottish universities and five members of academic staff over another four institutions show that there have been individuals who have had direct experiences of overt racist or racially insensitive behaviour, attitudes and actions from both fellow students and staff.

Understanding the concept of institutional racism is advocated as central if universities are to robustly consider how it operates to ensure race equality for minority ethnic staff and students. The definition of institutional racism is taken from the Macpherson

Report on the Stephen Lawrence Inquiry which focuses on practices and norms which can unwittingly discriminate (e.g. offering induction programmes to students which involve core activities in a pub to aid socialising).

■ **Eurocentricism**

The idea or the practice of placing Europe at the centre of one’s world view and an assumption of the supremacy of Europe and Europeans in world cultures needs to be addressed. There is a need to distinguish between European ‘ethnocentricism’, which is an understandable perspective to have given that Scottish universities are within a European or Western context, and the concept of Eurocentrism, which lays claim to a universal template of progress and development for all societies. Eurocentrism can affect practice within universities in the following areas:

- course content
- degree programmes
- resources
- research practice
- research methods
- teaching practice
- attitudes to international students
- attitudes to black and minority ethnic students.

This Toolkit provides ideas on how adopting a race equality approach will in part address the dominance of Eurocentricism.

¹⁸ Essed, Philomena (1991) *Understanding Everyday Racism: An Interdisciplinary Theory*, Newbury Park/London/New Delhi, Sage Publications, page 3

■ Unpicking whiteness

This addresses the concept that for many people in Britain, being ‘white’ is concomitant with being ‘normal’. In this section of the Leeds website, whiteness as a concept is unpicked and the implications of not analysing ‘white’ as ‘norm’ on the practice and ethos of an institution is considered.

■ The importance of an anti-racist strategy

Multicultural and anti-racist approaches are discussed and various approaches to anti-racism are explained. The explicit message is that there is a need to move beyond a cultural approach to one that will actively educate and act against racism.

A2.3 Approaches to avoid

In race equality discourse, the following concepts are generally recognised as being unhelpful in achieving race equality:

Assimilation	Invisibility	Exclusion
Sanitisation	Normativism	Bias
Blaming the victim	Patronising	Stereotyping
Tokenism	Exploitation	Innuendo

Examples

Assimilation

A situation where individuals are expected to leave behind their distinctive identity in order to fit in with the values, attitudes and behaviours of a dominant group or culture – e.g. curriculum content does not acknowledge cultural, ethnic, linguistic or other forms of diversity but expects students to fit into the dominant cultural norm.

Invisibility

Ignoring or denying the experience or presence of minority groups and behaving as though they did not exist – e.g. ‘I do not see their colour or their culture, to me they are all students, here to learn’.

Exclusion

The participation of minority groups is made difficult or impossible because of the ethos or approach – e.g. curriculum content does not recognise the validity of experiences learnt outwith a Scottish context, making it difficult or impossible for some students to share experiences or lessons learnt from elsewhere.

Sanitisation

Issues of racial discrimination are avoided and only non-controversial issues are dealt with – e.g. students wishing to explicitly discuss issues related to racism are denied the space to speak, in favour of students who wish to concentrate on discussing issues of culture, diversity or inclusion.

Normativism

The experiences or expectations of one group (usually the most powerful group) are made the yardstick for misleading or invidious comparisons with other groups – e.g. curriculum content that privileges Eurocentric notions of presence, validity, truth, sensibility, identity as ‘given’ – the commonsense notion.

Bias

Consideration of a topic is given from the viewpoint of only one group (often the majority group), resulting in a distorted view of reality – e.g. ‘the busy and bustling streets of Edinburgh’ but ‘the overcrowded and congested streets of Mumbai’ – a description which if read uncritically could create a negative stereotype of Mumbai.

Blaming the victim

Those who are suffering discrimination are seen to be the ‘problem’ and are made to bear responsibility for the fact that discrimination is taking place – e.g. seeing the minority ethnic person/culture/language as the problem: ‘The reason they fall behind is because they just stick within their groups rather than joining in’.

Patronising

Treating those who are in the minority with condescension or pity, rather than acting to ensure that their dignity and rights are upheld and respected, and thus displaying one’s sense of greater worth or importance – e.g. ‘I feel sorry that their religion does not enable them as women to join in the field trip’ rather than looking for possible variations that might enable participation e.g. organising single-sex options, or having a female director of studies or supervisor.

Stereotyping

Describing an individual in terms of the supposed characteristics of a group, and thereby making assumptions about their likely behaviour – e.g. ‘Most minority ethnic students prefer to group together rather than socialise with the majority’.

Tokenism

Referring to the experience or lifestyle of minority ethnic people/groups in a trivial or marginal way, and thinking that, by this being done, racial inequality is being redressed

– e.g. incorporating key black minority ethnic figures or showing special events/examples from different countries and cultures only as a one-off seen as irrelevant to the mainstream curriculum.

Exploitation

Using someone or a situation for one's own advantage – e.g. referring all race-related matters to minority ethnic members of staff within the school or department.

Innuendo

A remark made by someone in the majority group to amuse his/her peers, which contains a hidden insult or disagreeable suggestion about an individual or group which is based on a stereotype – e.g. jokes or comments often made about certain categories of people to elicit laughter or derision: 'promoting good race relations with international students – well we better take up belly dancing as part of CPD...'

A2.4 Fear of getting it wrong

 *Well, when you suggest to some colleagues to use international case studies, some have indicated they will not go there in case they present the case studies inaccurately, offend or are seen as being racist.*

Academic staff comment

The desire not to offend or to get it wrong often prevents open discussion or debate. Given the

complexity of the issues and the myriad of perspectives that surround this area of work, such concerns are understandable. However, they should not prevent educators from seeking opportunities to discuss racism or to put in place strategies that would more effectively promote race equality.

It might be worth remembering that the discussions around political correctness originally stemmed from an attempt by students at higher education establishments in the USA to challenge the established curriculum, which focused entirely on all-white, male, able-bodied, heterosexual subject matter. However, the original reasons for these changes were sensationalised and misrepresented. For example, it was claimed by some British newspapers that 'Baa Baa Black Sheep' had been banned in schools due to its use of 'black'.

Political correctness became a concept associated with 'what you are allowed to say and do and what you are not allowed to say and do'. This has unfortunately meant that some people have become anxious about discussing issues of equality, inclusion and anti-discrimination in case they are accused of being narrow-minded or discriminatory.

A2.5 Internationalising the curriculum

As the student population becomes more informed of global issues and more diverse in its make-up, the curriculum within higher education in Scotland needs to be adapted to meet the diverse needs of students and employers in Scotland. At the dawn of the twenty-first century, the higher education curriculum should demand students who are critical thinkers and able to deal with the complexities of multicultural differences.

Internationalisation of the curriculum is more than just attracting international students. It is about developing a curriculum that will be

- culturally inclusive
- sensitive to diversity of fields of study
- sensitive to diversity of perspectives from across the world
- research-informed
- wide-ranging
- socially responsible
- visionary and forward-looking.

An international approach will help us move away from a monocultural approach to one that addresses issues of diversity and Eurocentricism.

A2.6 Scotland: a small country but not a country of small minds

Scotland, a country of some five million people, is now actively seeking a flow of fresh talent to flourish alongside native-born Scots and secure its place as an essential part of the global economy. The Scottish Parliament and Executive are committed to tackling racial discrimination and prejudice and to developing a modern, dynamic Scotland – one that fosters integration but respects diversity. The website One Scotland Many Cultures¹⁹ has been developed to promote these messages.

A review of race equality in Scotland by the Scottish Executive at the end of 2005 found that more action still needs to be taken as many people, particularly visible minority ethnic people, are still finding their choices and opportunities limited because of their race, whether this discrimination is by design or default.

‘Education is one of the most powerful weapons you can use to change the world.’

Nelson Mandela

¹⁹ www.onescotland.org

APPENDIX 3: TERMINOLOGY

Fear of getting it wrong or offending can cause confusion as to what are acceptable terms to use. There are terms such as ‘coloured’, ‘Paki’ and ‘Chinky’ which are now well known to be offensive, displaying insensitivity and ignorance on the part of the speaker.

However, it has to be remembered that terms are evolving and developing all the time and what is in common use at a particular time may be seen to be unacceptable at another point in time. For example, the term ‘negro’ would in the twenty-first century be considered an inappropriate term to use but Dr Martin Luther King Jr used the term in many of his speeches in the early 1960s when the term was common parlance.

Some terms in common use within equality and race equality discourse are offered to encourage discussion and debate rather than to be prescriptive.

Anti-discrimination

Refers to an approach that is taken which challenges unfair treatment of individuals or groups based on a specific characteristic of that group, e.g. colour, age, disability etc.

Anti-racist

A general term describing an activity, event, policy or organisation combating racism in any form.

Anti-racist education

An educational approach that seeks to

- explicitly address the existence and workings of racism;
- help students to understand and deal with racism, prejudice and stereotyping;
- go beyond multicultural education (recognising culture and difference), to deal with issues of power, justice and inequality;
- challenge racism at all levels – personal, cultural, and institutional.

Bilingual

Bilingual students are those who function in more than one language in their daily lives. The term ‘bilingual’ emphasises that students already have one language and that English is a second or additional language. The term does not imply an equal or specified level of fluency in two or more languages.

Black

This is a term that has undergone considerable change and development since the 1950s. As several different meanings are currently in use, it should be used with caution and understanding.

The North American Civil Rights Movement challenged the term’s earlier negative connotations and redefined it to refer to those peoples who suffered from and struggled against white racism, and whose cause was justice and equality.

'Black' replaced the derogatory terminology applied to African-Americans such as 'negro' or 'nigger' and gained positive connotations for its users.

In Britain, including Scotland, there has been an attempt to use this socio-political meaning to unite the victims of racism (whatever the specific gradation of their skin colour, or their geographical or ethnic origins) in opposition to its perpetuation and effects.

Additionally, there has also been a desire from visible minority ethnic peoples to self-define themselves, including being defined as members of groups distinguished by ethnicity, nationality or religion.

In recent years 'black' has been used less often in this all-encompassing sense, being replaced by such terms as 'black and Asian', 'black and ethnic minority', 'black/minority ethnic'.

The term is still used in its broad ideological, inclusive sense but is increasingly used to refer to people of African and Caribbean origin.

The term 'black' has recently been challenged by some African communities in Scotland as being particularly divisive and unhelpful. This relates to the way classifications have been used within the 2001 Census. Currently classifications are confused, with some ethnic groups being categorised under 'colour' as in 'Black African/Black Caribbean' and other ethnic groups such

as Asians being categorised not under colour codes but according to national origins such as 'Indian/Bangladeshi/Pakistani'.

Black minority ethnic (BME)

A term used to describe people from minority groups, particularly those who are viewed as having suffered racism or are in the minority because of their skin colour and/or ethnicity. This term has evolved over time becoming more common as the term 'black' has become less all-inclusive of those experiencing racial discrimination. 'BME' was/is an attempt at comprehensive coverage. The term is commonly used in the UK but can be unpopular with those who find it cumbersome or bureaucratic.

Coloured

This term is used in Scotland (and elsewhere in the UK and North America) as an alternative to more derogatory names for visible minority ethnic peoples. This usage is now outdated, though it is a term that is still fairly commonly employed. The term tends to suggest that, in the user's view, 'colour' is an attribute possessed by all skin types other than white and can therefore be used as an identifier for 'non-white' people. Today such usage tends to cause offence, or, at best, to indicate a naive or patronising approach in a multi-ethnic environment. A common term used in North America to denote all non-white people is 'people of colour'. This term is not perceived as derogatory and aims to be inclusive of non-white people as well as people of mixed parentage and ancestry.

Culture

The symbolic and expressive aspects of human behaviour.

The total range of social values, beliefs and behaviours of an identifiable group of people with a shared background and traditions which influence and characterise members of that group's or society's core outlooks and activities. As such, culture is often used as a group identifier, by the group itself or by non-members. Where 'culture' is employed in 'racial' contexts its focus often tends to be on specific customs, beliefs and practices which distinguish a group or people in a minority, stereotypic or exotic sense, for example, in such fields as religion, social mores, or relations between the sexes or generations. In recent years, minority cultures have been used by some to cause division by portraying them as threats to majority cultures (them versus us) and yet in other areas multiculturalism has been welcomed, celebrated and shared.

Culture is often closely linked to race and ethnicity and is affected by the hierarchical and confusing environment in which such terms are employed. For instance the 'culture' of an identified grouping may be simultaneously acknowledged in positive and negative ways, e.g. as an indication of identity and solidarity and as a set of archaic characteristics with outdated and/or undesirable effects. In some cases culture is equated with residual or fictional tradition, as when Scots are

portrayed as kilt-wearing haggis-eaters.

When used negatively, 'culture' tends to have over-simplified, patronising or reductionist connotations and is much more commonly applied to identified minorities, for example African, Asian or Jewish people, than to the white, undifferentiated 'majority'. Everyone has a culture as a result of his or her life and social experience. People from similar backgrounds may not describe their 'culture' as being the same. Cultures include varieties of people and social groupings which tend to interpret their environment in varied ways and which adapt and change over time. Culture is a complex and dynamic phenomenon. For this reason, most cultures are in a state of change and development, and are affected and influenced by other cultures.

Discrimination

Where prejudices and stereotypes are converted from belief or thought to action. Racial discrimination is the treating of a particular group of people, or individuals belonging to that group, less favourably than others on grounds of their supposed race, colour, nationality, or ethnic or national origins.

In Britain, the Race Relations Act (1976) and its Amendment (2000) make both direct and indirect discrimination illegal.

Direct discrimination

Involves the less favourable treatment of a person who has been identified negatively as a

member of a 'racial' group. An example would be where prospective minority ethnic buyers of a house are denied the right to purchase it on the basis of their 'racial' undesirability to the sellers or their agents.

Indirect discrimination

Occurs when an unjustifiable condition is imposed which is such that only a small proportion of persons in a 'racially defined' social group can comply with it. An example would be not addressing a 'sub-culture'/long-established practice of conducting informal course-related meetings in the university union bar, thus excluding those who avoid places where alcohol is sold and consumed.

Diversity

A variety of something such as opinion, colour, or style. When used to promote social inclusiveness, this term is often used to mean diversity within society of colour, culture, gender, sexual orientation, ability, socio-economic status, type of area (urban/rural), age, faith and/or beliefs.

Equality

The state of being equal. In an education context, this concept might offer students equal access and rights but might not take into consideration the additional steps required in order to enable better equality of outcome.

See also the term 'Equity'.

Equal opportunities

A descriptive term for an approach intended to give equal access to an environment or benefits or equal treatment for all. For example, access to education, employment, health care or social welfare to members of various social groups, some of which might otherwise suffer from discrimination.

Equity

Equity is the quality of being impartial or fair. For treatment to be fair, issues of diversity need to be taken into account so that the different needs and requirements of individuals are met. An equitable approach in education is one that identifies and takes account of difference in fairly distributing time and resources, and impartially assessing outcomes. In equitable terms educational achievement should be an inclusive rather than an exclusive goal.

Ethnic/Ethnicity

'Ethnic' means 'relating to or characteristic of a human group having certain key features in common'. It is derived from the Greek 'ethnos' meaning a (non-Greek) 'race' or people. Though apparently neutral at one level of definition, 'ethnic' as a term does, in practice, in such phrases as 'ethnic food', 'ethnic music' or 'ethnic clothes', imply a condition of being non-normative, foreign or quaint. It may also suggest a lack of sophistication or a tendency to the parochial in, for example, 'ethnic literature'. In extreme situations the idea of 'ethnicity' has been used to justify genocide as 'ethnic cleansing'.

According to the House of Lords (*Mandla v Dowell Lee*, House of Lords, 1983) an ethnic group would have the following features:

- a long shared history of which the group is conscious as distinguishing it from other groups and the memory of which it keeps alive;
- a cultural tradition of its own including family and social manners, often but not necessarily associated with religious observance;
- a common, however distant, geographical origin;
- a common language and literature.

The term 'ethnic' is much more commonly applied to minority or marginalised groups than to the ways of the perceived majority population. The fact that every person has an ethnic identity is often overlooked.

Ethnic minority

The term 'ethnic minority' is mainly used to denote people who are in the minority within a defined population on the grounds of 'race', colour, culture, language or nationality. In the past, those referred to as 'ethnic minorities' were mainly identified as those groups of people who have come from the 'new commonwealth' to live in the country since the 1950s, that is, visible minorities. The term was less associated with the many 'ethnic minorities' from England and Europe who settled in Scotland before and since the 1950s. Currently the term is used increasingly to capture all who have arrived

to live and/or work in Scotland, including, for example, migrant workers.

The use of the concept 'ethnic minority' can legitimise the social, political and economic marginalisation of the groups concerned from the mainstream of society and its institutions. It can also suggest a population characterised by division rather than by ethnic diversity, while implying that the majority is undifferentiated in its customs, outlook and access to power and influence. As a term to be used in the comparative study of 'race' and ethnic relations, the concept of minority as being synonymous with being oppressed is a liability, since many numerical minorities have been politically dominant and economically privileged (as white people were in South Africa). Nearly all colonies of European powers, for example, have, at times, been ruled by small minorities of the total population. Government documents and those involved in the work of race equality tend to use the term 'minority ethnic' instead of 'ethnic minority'. Both terms are in common usage and are generally acceptable.

See also the term 'Minority ethnic'.

Inclusion

The act of including or the state of being included. This has to go beyond physical inclusion to inclusion at social, cultural and institutional levels.

Mainstreaming

Mainstreaming is 'the systematic integration of an equality perspective ... [which] tackles structures, behaviours and attitudes that contribute to or sustain inequality and discrimination' (definition from the Scottish Executive Equality Strategy).

Mainstreaming requires:

- an understanding that inequalities exist;
- an acknowledgement that discrimination is occurring;
- a willingness to take action to prevent and reduce the occurrence and to redress the consequences of discrimination.

Mainstreaming equality means that equality issues should not be addressed as an afterthought or catered for only by specific programmes or initiatives. It means that equality considerations should be taken into account from the outset ...

(Scottish Executive Equality Strategy)

In education, the term 'mainstreaming' is often associated with integration of special needs pupils into mainstream schools. However, the definition and practice within Scotland, UK and Europe is much wider than this.

To find out more, go to the Scottish Executive website at www.scotland.gov.uk/mainstreaming/?pageid=403.

Minority ethnic

In recent years, attempts have been made to acknowledge that ethnicity is a characteristic of all individuals and groups, majorities and minorities alike. In the past the term 'ethnic minority' tended to suggest that the minority or marginalised status of such a group arose from its 'possession' of ethnicity itself, rather than to the low value ascribed to its particular ethnicity in the wider, 'majority' cultural/ethnic environment. The use of 'minority ethnic' as an alternative term goes only some way towards improving matters. It draws attention to the commonality of ethnicity and indicates that it is the non-inclusion of particular types of ethnicity which results in minority (i.e. relatively powerless) status. However, it remains a code for 'visible minorities' rather than minorities in general (e.g. Gaelic-speakers or adherents to the Catholic faith). Sometimes documents will use the term 'minority ethnic' instead of 'ethnic minority'. The switch in the use of the terms has had some impact mainly among people aware of the issues, but the use of the term is not yet widespread, particularly with the general public, and is sometimes a cause of confusion. In line with other government resources and documents, this resource adopts the use of the term 'minority ethnic'.

Multicultural education

This is an educational approach which positively seeks to acknowledge diversity in culture, faith, language and ethnicity in relation to school ethos, curriculum and home-school-community partnerships.

The term 'intercultural' is sometimes used to mean the same. The term 'intercultural' is more frequently used in mainland Europe.

Positive action

This is an approach, particularly applicable in the employment field, which is allowed in the Race Relations Act (1976) and within the amended Act of 2000 as a limited means of delivering for race equality. For example, where low representation of minority ethnic people is identified in a particular area of employment or work status, employers are enabled and encouraged to take action through advertising, training and induction courses to increase minority ethnic participation. When it comes to the filling of a particular post, however, the appointment must be made on merit rather than on the basis of 'racial' background. The effects of positive action take much longer to impact on an organisation than do those based on positive discrimination (which is illegal in Britain). Positive discrimination measures tend to engender much more opposition from those traditionally favoured by biased employment practices (for example, where it is practised in North America).

Positive discrimination

This term refers to a process which seeks to redress the under-representation of defined 'racial' groups in particular occupations, status groups (for example, managers) and courses by skewing competition for scarce opportunities in favour of minority ethnic candidates, providing they possess the required qualifications.

This measure is illegal in Britain and is under increasing attack in many North American states where it is known as 'affirmative action'. The roots of positive discrimination lie in the Civil Rights Movement, one strand of which drew attention to the degree to which black people and other minorities were excluded from broad areas of employment and promotion in the United States in the 1960s and 1970s. In response to such criticism and to many campaigns by minority ethnic people on these issues a number of states and departments of the Federal Government legislated in favour of positive discrimination. The US laws applied not only to employment but to access to education and training opportunities. In practice the positive bias towards majority/white people is, through affirmative action, temporarily reversed until some form of representative balance is achieved. Whatever the social justice basis of positive discrimination, its effects in some fields have been significant and relatively rapid. However, it has had little impact on those at the lower end of the social scale, and in various states affirmative action measures were repealed in the 1990s.

Race

This is a controversial term, which comes from historical attempts to categorise people according to their skin colour and physical characteristics. The word has no scientific basis for divisions into biologically determined groups. Individuals, not 'races', are the main sources of human variation. It is, however, in everyday use and is enshrined in legislation in the Race Relations Acts. The word 'race' is used with quotation marks by some authors as an acknowledgement that it is a controversial and contested term.

Racialism

As distinct from racism, the term racialism is sometimes used (though less commonly now) to refer to an active belief system, and its associated behaviours, based on the primacy of racial difference in the human experience. This perspective is founded on a belief in the fixed nature of races and in their differential status and value. Racialism has often historically been used as a rationale for colonial or imperial oppression at times where people from one part of the world have conquered others elsewhere.

Racism

Broadly used to refer to the ideology of superiority of a particular race over another. This notion of superiority is then applied to and embedded in structures, practices, attitudes, beliefs and processes of a social grouping which then serve to further perpetuate and transmit this ideology. Racism appears in several, often

interrelated, forms, e.g. personal, cultural, and institutional.

Personal racism

This refers to the negative/antagonistic thoughts, feelings and actions which characterise the outlook and behaviour of racially prejudiced individuals. It may also refer to the effects of such perspectives and activity on those against whom they are directed. Personal racism can have a significant effect on reproducing inequalities, particularly if the individual concerned is in a position of power. Personal racism can be open and explicit or covert and implicit.

People who are personally racist and who hold positions of power and influence, e.g. (head) teachers or managers, may have considerable negative impact on those against whom they act out their prejudices. Examples of personal racism include:

- being racially abusive/harassing;
- engaging in physical attacks;
- allowing personal assumptions, prejudices or stereotypes on racial issues to influence decisions regarding recruitment and selection of staff or students;
- condoning a culture which tolerates racist language and jokes in the workplace.

Most people engage in personal racism without realising that they are doing so. For example, making assumptions that all Middle Eastern male students prefer male lecturers might

impact on how a student from that background is initially received or treated.

Cultural racism

This occurs when a particular culture perceives itself as superior to others. When such a culture can impose its values on others (e.g. via curriculum content, attitudes, or control of what is transmitted as real knowledge) then systematic cultural racism can take place. The dominant culture then imposes its patterns, assumptions and values on others often in a manner that many do not even notice. This becomes the 'commonsense culture' that is taken for granted as part of everyday life's norms and leads to continuation of practices which purposely or inadvertently put up barriers to full inclusion just because 'things have always been done this way'.

An example is in the use of language as a way in which one cultural group can impose itself on another with discriminatory outcomes. In Scotland it has often been argued that using words like 'coloured', 'Paki' or 'Chinky' is not discriminatory, as they are part of the Scottish vernacular. Yet these terms are commonly regarded by minority ethnic groups as offensive and derogatory. However, challenging these terms in Scotland continues to be met with resistance by some people, or the subject is treated as trivial. This is an example of how language as a cultural expression is used to perpetuate cultural racism. Multicultural or intercultural education/cultural diversity

programmes are often a response to addressing cultural racism.

Institutional racism

The common definition for institutional racism now used across the UK is derived from the Stephen Lawrence Inquiry Report written by Lord Macpherson. The Macpherson Report defines institutional racism as

the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people. It persists because of the failure of the organisation openly and adequately to recognise and address its existence and causes by policy, example and leadership.

(Macpherson, W. (1999) *The Stephen Lawrence Inquiry. Report of an Inquiry by Sir William Macpherson of Cluny*, London: Stationery Office, Chapter 6, para. 6:34)

An example of institutional racism would be a university or department that consistently refuses to consider matters of race equality on the basis that it is not an issue, and takes no action to promote race equality or address racism. Anti-racist education and training is often a response to addressing institutional racism.

White

The term used to describe the skin colour of the inhabitants of Europe and their emigrant populations. It is literally inaccurate but has connotations of power, sophistication and progress, for example, 'white civilisation'. The classification depends upon a racialised and hierarchical division of the world's human population. The roots of this differentiation were expressed in European imperial expansion. 'White' has a less positive connotation when linked with racism or supremacy.

Xenophobia

An irrational fear or hatred of foreigners or strangers or of their politics or culture.

Other terms related to discussions about race equality and faith may be found in the Glossary sections at two further websites:

Don't Give It Don't Take It: A resource for anti-sectarian education
www.ltscotland.org.uk/antisectarian

Educating for Race Equality: A Toolkit for Scottish Teachers
www.antiracisttoolkit.org.uk

APPENDIX 4: USEFUL WEBSITES AND READING

A4.1 Scottish-related websites, articles and research reports about racism, sectarianism and race-related issues

This section provides some internet and reading suggestions for those wanting to find out more about racism, sectarianism and Islamophobia in Scotland. This is by no means an exhaustive list.

A4.1.1 Websites

One Scotland Many Cultures

www.onescotland.org

A useful site maintained by the Scottish Executive. Provides information on race-related matters in Scotland.

QELTM – Quality and Equality of Learning and Teaching Materials

www.stevenson.ac.uk/QELTM/

The QELTM project seeks to raise the capacity of the sector to integrate quality and equality, in terms of inclusiveness, accessibility and diversity, to support educational practitioners in their frontline role. An initiative co-ordinated by Stevenson College, Edinburgh, in partnership with a range of Scottish colleges and other stakeholders, the website has a useful section of downloadable staff development materials.

Don't Give It Don't Take It

www.ltscotland.org.uk/antisectarian

An education resource for teaching staff, this was produced in Scotland to tackle sectarianism and religious intolerance. A useful site with lots of lesson ideas and information

on sectarianism in Scotland. Also includes links to other sites in the UK and elsewhere giving information about faiths and beliefs, Islamophobia and much more.

Mainstreaming equalities website from the Scottish Executive

www.scotland.gov.uk/mainstreamingequality

A useful website which links a range of equality issues e.g. gender, age, sexual orientation, ethnicity, disability and social class. It also provides a mainstreaming toolkit with practical suggestions and very useful data relating to the Scottish context.

A Staff Development Toolkit for Scottish Teachers

www.antiracisttoolkit.org.uk

Aimed at teachers in school, this nevertheless has some useful information that higher education academics and support staff with teaching responsibilities might find useful, for example on dealing with racist incidents.

Centre for Education for Racial Equality in Scotland (CERES)

www.education.ed.ac.uk/ceres

Based at the University of Edinburgh, this national centre provides advice, consultancy and resources to the schools sector in Scotland on race equality issues. Its work increasingly involves mainstreaming of a range of equality issues into Scottish schools education. This website has subject checklists providing ideas on how to consider race equality issues.

Forum on Discrimination

www.forumondiscrimination.org.uk/fond

The Forum on Discrimination (FonD) invites diverse groups and individuals to come together to share experiences and ideas on discrimination.

GARA (Glasgow Anti Racist Alliance)

www.gara.org.uk

The Glasgow Anti Racist Alliance is a multi-agency partnership established to tackle the social exclusion of young people caused by racism in the city of Glasgow.

Scottish Council of Jewish Communities

www.j-scot.org.uk

The Council is the umbrella representative organisation of all the Jewish communities in Scotland. It employs a Parliamentary and Public Affairs Officer to monitor the Scottish Parliament and liaise with MSPs and others on matters affecting the Jewish community. The SCJC provides a Jewish information desk on 0141 577 8228.

Scottish Interfaith Council

www.interfaithscotland.org

The Council aims to advance public knowledge and mutual understanding of the teachings, traditions and practices of the different faith communities in Scotland.

Scottish Refugee Council

www.scottishrefugeecouncil.org.uk

The Scottish Refugee Council is an independent charity dedicated to providing advice, information and assistance to asylum seekers and refugees living in Scotland. It also provides specialist services in areas such as housing and welfare, education and employment, family reunion, women's issues, community development, the media and the arts.

Scottish Traveller Education Project (STEP)

www.scottishtravellered.net

STEP has a resource centre which holds one of the most substantial collections of resources on Gypsy and Traveller issues in Scotland. It is based in the Faculty of Education of the University of Edinburgh.

A4.1.2 Books/articles (a selection)

Arshad, R. and Kelly, E. (2005) 'The Myth of the Egalitarian Society and the Equality Debate: Are We Really Jock Tamson's Bairns?', in G. Hassan, E. Gibb and L. Howland (eds), *Scotland 2020*, London: Demos Publications

Braber, Ben (2006) *Jews in Glasgow since 1812*, London: Vallentine Mitchell Publishers

Hussain, Asifa and Miller, W. L. (2006) *Multicultural Nationalism: Islamophobia, Anglophobia, and Devolution*, Oxford: Oxford University Press

Juwah, C., *et al.* (2005) 'Overcoming the Cultural Issues associated with Plagiarism for International Students', www.rgu.ac.uk/celt/learning/page.cfm?pge=31100.

This report by C. Juwah *et al.* of the Centre for the Enhancement of Learning and Teaching at The Robert Gordon University, Aberdeen presents the findings of the Higher Education Academy Business Management Accounting and Finance (BMAF) Subject Network, the aim of which was to investigate the reasons why international students plagiarise, to identify the cultural factors which cause them to engage in plagiarism practices, and to identify strategies to enable international students to overcome the cultural factors that cause them to plagiarise. For more information on staff development and plagiarism deterrence see www.rgu.ac.uk/celt/staff/page.cfm?pge=33211.

Leyburn, James Graham (1962) *The Scotch-Irish: A Social History*, Chapel Hill: University of North Carolina Press

Maan, Bashir (1997) *The New Scots: The Story of Asians in Scotland*, Edinburgh: John Donald Publishers

Miles, R. and Dunlop, A. (1987) 'Racism in Britain: The Scottish Dimension', in P. Jackson (ed.), *Race and Racism*, London: Allen and Unwin

Miles, R. and Muirhead, L. (1986) 'Racism in Scotland: A Matter for Further Investigation?', in D. McCrone (ed.), *Scottish Government Yearbook*, Edinburgh: Unit for the Study of Government in Scotland

Millar, John (1998) *The Lithuanians in Scotland: A Personal View*, Colonsay: House of Lochar

Neat, Timothy (2002) *The Summer Walkers: Travelling People and Pearl-Fishers in the Highlands of Scotland*, Edinburgh: Birlinn

Watson, Murray (2003) *Being English in Scotland*, Edinburgh: Edinburgh University Press

Scottish Affairs Journal (1999–2006)
No. 56, Summer 2006

Special edition on 'Public Policy and Equality: Mainstreaming Equalities' (guest editors Linka McKie and Sheila Riddell)

No. 50, Winter 2005
Kelly, Elinor 'Review Essay: Sectarianism, Bigotry and Ethnicity – The Gulf in Understanding'

No. 49, Autumn 2004
Hopkins, Peter 'Everyday Racism in Scotland: A Case Study of East Pollokshields'

No. 42, Winter 2003
Kelly, Elinor 'Challenging Sectarianism in Scotland: The Prism of Racism'

No. 38, Winter 2003

Kelly, Elinor 'Asylum Seekers and Politics in Scotland'

Hussan, Asifa and Ishaq, Mohammed 'Scottish Pakistani Muslims' Perceptions of the Armed Forces'

No. 33, Autumn 2000

Kelly, Elinor 'Asylum Seekers in Scotland: Challenging Racism at the Heart of Government'

No. 30, Winter 2000

Kelly, Elinor 'Racism, Police and Courts in Scotland'

No. 26, Winter 1999

Kelly, Elinor 'Stands Scotland Where It Did? An Essay in Ethnicity and Internationalism'
Macdonald, Sheena 'The Gaelic Renaissance and Scotland's Identities'

A4.1.3 Science and engineering

Heriot-Watt University, Edinburgh

Cronin, Catherine, Foster, Maureen and Lister, Elizabeth (1999) 'SET for the Future: Working towards Inclusive Science, Engineering and Technology Curricula in Higher Education', in *Studies in Higher Education*, Vol. 23, No. 2, London: Routledge; www.ingentaconnect.com/content/routledg/cshe/1999/00000024/0000002/art00003;jsessionid=2n14f0q79ns2h.alice

Though this paper concentrated on addressing the under-representation of women into SET, many of the issues identified from the research are relevant when considering race-related matters, in particular:

- the inclusion of more realistic problems into course content which considers human, social and ecological matters;
- inclusion of core skills such as communication skills within course content;
- more interactive teaching/learning with clearer links between subjects;
- more consideration of equity issues within department/subject environments;
- usage of a variety of forms of assessment rather than relying solely on formal exams.

As a result of the SET Student Survey, guidelines were drawn up to assist inclusive course design and teaching.

A4.1.4 Research reports (a selection)

Barclay, Aileen, Bowes, Alison, et al. (2003) *Asylum Seekers in Scotland*, Edinburgh, Scottish Executive, Social Research; www.scotland.gov.uk/Publications/2003/02/16410/18381

Research commissioned by the Scottish Executive to explore the effects of the Immigration and Asylum Act 1999 on asylum seekers and devolved services in Scotland.

Bromley, Catherine and Curtice, John (2003) *Attitudes to Discrimination in Scotland*, Edinburgh: Scottish Executive Social Research; www.scotland.gov.uk/Publications/2003/09/18318/27570

Cassidy, Clare, O'Connor, Rory and Dorrer, Nike (2006) 'A Comparison of How Young People from Different Ethnic Groups Experience Leaving School', www.jrf.org.uk/knowledge/findings/socialpolicy/0426.asp

Citizens Advice Scotland (2006) *Migrant Workers*, Edinburgh: CAS; www.cas.org.uk/FileAccess.aspx?id=2895#search=%22CAB%20Scotland%2C%20migrant%20workers%22

Commission for Racial Equality (2005) *Broadening Our Horizons – Making Fresh Talent Work for Scotland*, Full Report, Holyrood McDonald Hotel, www.cre.gov.uk/downloads/broadening_our_horizons_full_report.pdf#search=%22broadening%20our%20horizons%2C%20cre%22

de Lima, P. (2001) *Needs not Numbers: An Exploration of Minority Ethnic Communities in Rural Scotland*, London: Commission for Racial Equality and Community Development Foundation

de Lima, P., Jentsch, B. and Whelton, R. (2005) *Migrant Workers in the Highlands and Islands*, Inverness: Highlands and Islands Enterprise; hie.co.uk/migrant-workers-in-the-highlands-and-islands-report-2005.pdf

Netto, G., Arshad, R., de Lima, P., Diniz, F.A., McEwan, M., Patel, V. and Syed, R. (2001) *Audit of Research on Minority Ethnic Issues in Scotland from a 'Race' Perspective*, Edinburgh: Scottish Executive Central Research Unit; www.scotland.gov.uk/cru/kd01/red/auditethnic-01.asp

Scottish Executive (2005) *Review of Race Equality Work in Scotland*, www.scotland.gov.uk/Publications/2005/11/1881943/19435

Stone, V., Macdonald, S., Arshad, R. and de Lima, P. (2005) *Ethnic Identity and the Census Research Report*, Edinburgh: Scottish Executive Social Research; www.scotland.gov.uk/Publications/2005/06/22142242/22440

The overall aim of this research was to inform the development of a classification of ethnic identity in Scotland that better captured the diversities of Scottish people and the needs of service providers and users.

A4.2 Websites concerning inclusive learning and teaching

There is a multitude of websites available for consultation on issues related to inclusive learning and teaching. Though many are designed for primary and secondary schools, some of the principles are transferable for use in colleges and universities. Some particularly useful websites have been highlighted below. Most of these websites have further links to other websites and resources. Many of the websites below provide advice and tips for developing an inclusive approach on a range of equality issues, not just race equality.

The Association of American Colleges and Universities (USA): Advice on Effective Curriculum Transformation (The Diversity Web)

www.diversityweb.org/Digest/W97/advice.html

This web page links into a larger website (www.diversityweb.org). The site is designed to act as an interactive resource hub for higher education and claims to be ‘the most comprehensive compendium of campus practices and resources about diversity in higher education that you can find anywhere’. This is an excellent site, which is easy to use and saturated with good practice examples.

The Centre for Teaching and Learning, University of North Carolina (USA): Diversity in the College Classroom

ctl.unc.edu/tfitoc.html

This addresses academic culture and strategies for inclusive teaching. It includes a number of chapters on a variety of ethnic groups as well as information relating to ‘Midterm Course Evaluations’, ‘Flexible Grading Scale’ and a ‘Policy for Alternative Testing.’

Cultural Diversity and Inclusive Practice Toolkit

www.flinders.edu.au/cdip/toolkit.htm

This is a resource designed to assist staff at the Flinders University to promote ‘mutually respectful relationships’ and translate the university’s policies into practice. The toolkit is designed essentially for self-reflection or for small groups to stimulate discussion on current practice and identifying ways to improve. It focuses specifically on learning and teaching, research, leadership and administration and the university community. There are many useful links to other sites pertaining to culture and also addressing international students and settling into a new country.

The Education Alliance at Brown University: The Diversity Kit – An Introductory Resource for Social Change in Education

www.lab.brown.edu/pubs/diversity_kit/index.shtml

This publication focuses on human development and cultural diversity. It explores issues of

diversity in education that are essential for teachers who are committed to diversity and quality education for all students. It has been developed in three sections:

Part I – Human Development

Part II – Culture

Part III – Language.

All three can be accessed to explore or to download from the website.

Inclusive Teaching Practices (University of Tasmania)

www.utas.edu.au/tl/supporting/inclusive/index.html

This is an on-line resource for staff to consider diversity issues in developing an inclusive learning and teaching environment.

La Trobe University: Developing an Inclusive Curriculum

www.latrobe.edu.au/adu/inc_curriculum.htm#9

This contains a simple and succinct guide for academic staff to read/use in order to develop an inclusive curriculum and create an inclusive learning environment.

Leeds University Anti-Racist Toolkit

www.leeds.ac.uk/CERS/toolkit/Section%20One.htm

This is an excellent toolkit designed for higher education. It covers a range of institutional areas from learning and teaching to employment and student recruitment issues. Section Two on Conceptual Tools is particularly

useful as background reading. There is also a section referring to other toolkits which may be useful for overall institutional use.

Seven Principles for Good Practice: Enhancing Student Learning (Winona State University)

www.winona.edu/president/seven.htm

This set of principles has been established after reviewing fifty years of research on learning and teaching in undergraduate education. It focuses on policies and practices that enhance the student learning experience.

Strategies for Inclusive Teaching

depts.washington.edu/cidrweb/inclusive/strategies.html

This focuses on strategies that are designed to help teachers communicate positively with students and involve them all as equal learners.

University of Bournemouth – International Capability

www.bournemouth.ac.uk/languagecentre/int_cap.html#approaches

A range of articles can be found on this site related to issues of cross-cultural and international capability.

University of California, Berkeley: Tools for Teaching

(from the book *Tools for Teaching* by Barbara Gross Davis, Jossey-Bass Publishers, San Francisco, 1993)

teaching.berkeley.edu/bgd/diversity.html

This site provides succinct guidelines to educators in approaching diversity in classrooms. Furthermore, the site's homepage also has links to other useful tools for inclusive learning and teaching, which can be accessed from teaching.berkeley.edu/teaching.html#tools.

University of Indianapolis: Diversity Teaching Techniques

opd.iupui.edu/diversity/modules.asp

This is a site for primary and secondary schools but has some excellent examples of how to incorporate principles of diversity into the classroom. The good practice models have clearly laid out teaching plans to enable educators to implement them straight away. The full resource can be accessed via the options listed.

The University of Pittsburgh (USA): Diversity Across The Curriculum

www.pitt.edu/~ciddeweb/DIVERSITY/resources.htm

These links and articles provide resources for faculty to learn about theories, strategies, and methods for transforming the curriculum in order to reach their goals of teaching more inclusively. Of particular interest might be

examples of syllabi in various subjects from physics to nursing. This can be accessed from www.pitt.edu/~ciddeweb/DIVERSITY/resources.htm#SampleSyllabi.

University of Strathclyde: TEACHABILITY www.teachability.strath.ac.uk

The Teachability project promotes the creation of an accessible curriculum for students with disabilities through making freely available informative publications for academic staff. This site has a range of booklets which can be downloaded covering areas such as course programmes, placements, e-learning, examinations and assessment. It is an excellent site for practical advice on improving accessibility for students with disabilities.

University of Tasmania: Inclusive Teaching Practice

www.utas.edu.au/tl/supporting/inclusive/index.html

This resource is designed to assist staff to develop teaching strategies to ensure they are inclusive of the needs of all minorities. This section includes a checklist as well as links to other key resources available on the web. The site contains excellent information on a multitude of issues including internationalisation of the curriculum, inclusive teaching practices, assessment, and strategies for improving teaching. Using the pull-down menus on the site, users can access all of this, and much more.

University of Washington (USA): Diversity Appraisal Report, Section IX. Diversity in Curriculum

depts.washington.edu/divinit/divappraisal_report_9.php

This site outlines why the University of Washington has prioritised diversity issues as part of learning and teaching. It seeks to ensure that graduates have requisite diversity knowledge and competencies; it supports undergraduate and graduate curricula in fields of study focusing on diversity; it embeds the study of diversity within curricula and programmes, provides faculty development in effective pedagogical techniques for teaching in diverse classrooms, and ensures student satisfaction with opportunities for study. The site is worth visiting to consider the rationale of including diversity within learning and teaching.

University of Washington: Inclusive Teaching

depts.washington.edu/cidrweb/inclusive/

This website has been developed by the centre for Instructional Development and Research. It highlights inclusive teaching strategies for members of academic staff at the University of Washington. It is easy to use and particularly good for resources and good practice examples.

What Excludes Students?

depts.washington.edu/cidrweb/inclusive/perspectives.html

This elaborates on subtle as well as direct ways in which the teacher can exclude students in the class, and provides strategies to address these issues.

Vanderbilt Center for Teaching

www.vanderbilt.edu/cft/resources/teaching_resources/interactions/diversity.htm

This website includes a range of resources, services and programmes for supporting diversity in a variety of academic contexts.

A4.3 Subject-specific websites

Whilst there is a wide range of websites dedicated to diversity and inclusivity, the number of websites dedicated to subject-specific diversity is few in comparison. Several sites have been highlighted below which pertain to science, human rights, medicine, engineering and mathematics.

Center for Science Education (Education Development Center, USA): A Toolkit for Science Education Reform

cse.edc.org/products/toolkit/equity.asp

This toolkit addresses the disparity of results within sciences and mathematics between white students and minority groups. It outlines an approach designed to ensure equity including reference to curriculum, planning and decision making, testing and instructional practices.

Florida International University – Center for Diversity in Engineering and Computing (CDEC)

www.eng.fiu.edu/cdec

The CDEC is a group that has been established to support under-represented ethnic and gender groups into engineering. The website outlines the group's goals and objectives and provides links to relevant programmes.

The Higher Education Academy: Subject Centre for Philosophical and Religious Studies

prs.heacademy.ac.uk/publications

This subject centre has produced faith guides which have been written by academics for academics. There is also a Cultural and Religious Diversity page which provides links to many useful sites on religion and ethics.

Institute for Diversity in Engineering and Society (IDEAS)

www.smu.edu/center/ideas/education/assess.html

The Institute for Diversity in Engineering And Society (IDEAS) is a non-profit organisation working with industry, education and the community to promote the valuing of diversity in engineering and society. The website provides information about design projects and curriculum materials from the AWIM (A World in Motion) Program developed by the Society of Automotive Engineers (SAE) Foundation.

Leeds University Centre for Ethnicity and Racism Studies:

Institutional Racism in Higher Education Toolkit Project: Building the Anti-Racist HEI

www.leeds.ac.uk/CERS/toolkit/toolkit.htm

This toolkit provides excellent material for all aspects of HE functions from employment to contracts and purchasing. It has a good section on conceptual issues which is worth reading to provide base knowledge to accompany this Scottish Race Equality Toolkit for universities.

Purdue University (USA) – Diversity Forum

www.science.purdue.edu/DiversityForums

Purdue University established a Multicultural Forum in the College of Engineering in 1998. The Forum is balanced between didactic information about race and ethnicity and individual sharing about personal experiences.

University of California, Riverside, College of Engineering

www.cce.ucr.edu/undergrad/chemcir.shtml

The University considers that one of the major goals of engineering is 'to contribute to the welfare of society'. Toward this objective the Chemical Engineering programme includes a General Education component that includes a study of world history; political and economic systems; the ethnic, cultural, and religious diversity of the peoples of the earth; the arts and letters of all cultures; the social and natural sciences; and technology.

**The United Nations Association in Canada:
Human Rights Toolkit**

www.unac.org/en/link_learn/hr_toolkit/extra.asp

This site includes some interesting ideas designed to encourage diversity. It includes information on daily/monthly practices, committees, clubs and associations and forms of artistic expression.

**University of Central Florida (USA):
Incorporating multicultural and science-
technology-science issues into science
teacher education courses: successes,
challenges and possibilities**

www.ed.psu.edu/CI/Journals/1999AETS/Sweeney.rtf

Beginning in January 1979, colleges and universities applying for accreditation of their professional education programmes by the National Council for Accreditation of Teacher Education (NCATE) were required to show evidence of planning for multicultural education in their curricula. This site has a document that makes the case for multiculturalism in science education for teachers.

A4.4 Useful papers

British Council (2002) *Feeling at Home: A Guide to Issues of Cultural Awareness for Those Working with International Students*, available for order at

www.britishcouncil.org/education/qdu/Feeling%20at%20home%20order%20form.pdf.

**North Central Regional Educational
Laboratory**

www.ncrel.org/sdrs/areas/issues/educatrs/presrvce/pe3lk1.htm

This site provides an overview of issues relating to multicultural education and educating teachers who will work with culturally and linguistically diverse students. Additional readings are available on-line through the links provided.

**Race and pedagogy project – California
rpp.english.ucsb.edu/**

The site is an academic resource intended to provide teachers, students, researchers and the interested public with on-site research, bibliographies of research and teaching materials. There are extensive links to articles and resources related to race and pedagogy issues.

The University of Minnesota – Working Papers on the Internationalisation of the Curriculum

www.international.umn.edu/projects/intl_curriculum/workingpapers.html

There are several links to useful articles discussing the internationalisation of the curriculum resulting from a seminar organised for faculty staff at the university of Minnesota.

Barr, R. and Latucca, L. R. (1997) *Report: Conference on Researching Issues of Diversity in Higher Education*, The Spencer Foundation, September;

www.spencer.org/publications/conferences/Diversity/report.htm

Busch-Vishniac, Ilene J. and Jarosz, Jeffrey P. (2004) 'Can Diversity in the Undergraduate Engineering Population Be Enhanced through Curricular Change?', in *Journal of Women and Minorities in Science and Engineering*, Vol. 10, pp. 255–281, Connecticut: Begell House Inc.; www.begellhouse.com/journals/c876cc2f027,4524cac6152e96c1,665233a9053e0ec0.html

The authors of this paper adopted the working hypothesis that the undergraduate engineering curriculum will be made more attractive without compromising it technically if it enhances the links between subjects and the links between fundamentals and applications, reduces critical path lengths in the course sequence, introduces team experiences into all courses and creates an atmosphere of inclusion rather than exclusion. They also

suggest improving linkage between separate course elements, e.g. maths, physics and applications, and contextualising these better in social/cultural contexts, both historical and contemporary. The need for links to social relevance is particularly acute for women and ethnic minorities. Consideration should be given to introducing more historical and personal context into engineering courses; even the simple act of discussing contributions of men and women and of different ethnic groups and nationalities who first applied fundamental concepts in particular fields has a positive and inclusive effect. The authors also discuss linking engineering to other areas via joint degrees on the basis that many participate in the engineering profession without the benefit of any educational experience in engineering.

Cross Cultural Capability: Changing LTA Practices – Responding to the Challenge of a Diverse Body, www.rgs.org/PDF/case30.pdf

HEFCE (Higher Education Funding Council for England) (2002) *Successful Student Diversity: Case Studies of Practice in Learning and Teaching and Widening Participation*, November 2002/48, www.hefce.ac.uk/pubs/hefce/2002/02_48.htm

Olsen, A. (2001) *Diversity and Inclusivity in Teaching and Learning and Student Services in Australia*, Strategy Policy and Research Education Pte Ltd;
www.spre.com.hk/download/HawaiiPaper.pdf

A4.5 References for books mentioned in Chapter 3

Aboulela, Leila (2005) *The Translator*, Edinburgh: Polygon

Beyala, Calixthe (1991) *Le petit prince de Belleville*, Paris: Albin Michel

Bourdieu, Pierre (1986) *The Forms of Capital*: English version published in J.G. Richardson (ed.), *Handbook of Theory and Research for the Sociology of Education*, pp. 241–258

Bourdieu, Pierre (1998) *The State Nobility*, Oxford: Polity Press

There are many other publications by Bourdieu and about Bourdieu on social and cultural capital and it would be advisable to investigate a range of these texts.

Charef, Mehdi (1983) *Le thé au harem d'Archi Ahmed*, Paris: Mercure de France

Fraser, Bashabi (2004) *Tartan and Turban*, Edinburgh: Luath Press

Kay, Jackie (1997) 'In My Country' in *Other Lovers*, Newcastle upon Tyne: Bloodaxe Books;
www.poetryarchive.org/poetryarchive/singlePoem.do?poemId=5685

Rhys, Jean (2000) *Wide Sargasso Sea*, London: Penguin Classics

Saadi, Suhayl (2001) *The Burning Mirror*, Edinburgh: Polygon

Said, Edward W. (1994) *Culture and Imperialism*, London: Vintage

Sutherland, Luke (2005) *Venus as a Boy*, London: Bloomsbury

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