

Post Commission on Race and Ethnic Disparities Report (CRED)

VIRTUAL EVENT
14th MAY 2021
09:30 - 17:00

Where do we go with race equality Now in 2021?

It is time for a serious conversation about race equality. Join us for this online event!

Welcome & Co Chairs for the Event



Dr Clare Price-Dowd, Head of Midlands Leadership Academy & Lifelong



Jagtar Singh, JS Associates

Some Tips for today

- act as you would face-to-face
- mute microphone when instructed
- share experiences – invest your time
- have a growth mindset
- **chat function/PIN Speakers and panel members**
- enter your name in the chat function to register attendance
- pen & paper
- hang in there if we're disconnected



change makers

We want to inspire people to make a positive difference to their lives, the organisation they represent & diverse communities they serve

we believe in changing the default settings, thinking differently, and making it count



A close-up, low-angle shot of three arrows with blue fletching and gold shafts, pointing diagonally upwards towards a target. The target is partially visible in the bottom right corner, showing concentric rings of yellow, red, blue, and black. The background is a clear, bright blue sky.

A close-up photograph of three arrows with blue fletching and wooden shafts, pointing towards a target. The target is partially visible in the bottom right corner, showing concentric rings of yellow, red, and blue. The background is a solid blue sky.

PROGRAMME

● 09:30 - 09:40	Welcome & Introductions. Chair - Jagtar Singh and Dr Clare Price-Dowd Head of Midlands Leadership Academy & Lifelong Learning
● Session Chair	Dr Clare Price-Dowd Head of Midlands Leadership Academy & Lifelong Learning
● 09:40 - 10:10	'Where are we as a country in terms of race equality in 2021? Professor Kiran Trehan , University of York
● 10:10 - 10:40	Beyond BAME: Rethinking the politics, construction, application and efficacy of ethnic categorisation. Dr. Gurnam Singh , Associate Professor of Equity of Attainment (PT), Coventry University
● 10:40 - 11:00	Q&A Session
● 11:00 - 11:15	BREAK
● Session Chair	Jagtar Singh , Co-Chair
● 11:15 - 11:35	The NHS & Workforce Race equality (WRES). Anton Emanuel , Head of Workforce Race Equality, NHSEI
● 11:35 - 11:55	Where are we now with race equality within the Police. Andy George , President, Black Police Association (BPA)
● 11:55 - 12:15	What progress has the UK fire and rescue service made in respect of workforce race equality.

● Session Chair	Jagtar Singh, Co-Chair
● 14:00 - 14:30	Race equality and the financial services. Zahoor Ahmad, Finance sector
● 14:30 - 15:00	More plan than action lets be serious about race equality? Roger Kline OBE, Research Fellow, Middlesex University Business School
● 15:00 - 15:30	Talking about race whose job, is it? Jaz Kaur, Senior OD and Leadership Consultant, Birmingham Community Healthcare
● 15:30 - 15:55	COVID-19 and race health inequality. Why hasn't anything been done? Professor Gurch Randhawa, University of Bedfordshire
● 15:55 - 16:45	Panel Discussion and Q&A Let us talk solutions and where do we go with race equality Now in 2021?
● 16:45 - 16:55	Closing remarks.
● 16:55 - 17:00	SUMMARY & CLOSE Jagtar Singh, Co-Chair



09:40 – 10:10

**‘Where are we as a country in terms of race equality in 2021?’
Professor Kiran Trehan, University of York**



Grasping The Nettle: *Where do we go with race equality* *Now in 2021*

Professor Kiran Trehan

Pro-Vice-Chancellor for Partnerships and Engagement.
Professor of Entrepreneurship.
**Director, Centre for Women's Enterprise, Leadership,
Economy & Diversity**



“I’ve learned that people will
forget
what you said, people will
forget
what you did but people will
never forget
how you made them feel.”

Maya Angelou

A timely discussion?



“It’s up to all of us — Black, white, everyone — no matter how well-meaning we think we might be, to do the honest, uncomfortable work of rooting it out.”

Michelle Obama

“In a racist society it is not enough to be non-racist, we must be anti-racist.”

Angela Davis

On who is responsible for the lack of BME people in positions of power: “You can’t ask me why I haven’t been invited to the party, you have to ask the host.”

Reni Eddo - Lodge



Changing the conversation: Power, politics and emotions at work

- What if we were to '**walk the talk**' by examining our own motives, actions and experiences of establishing, maintaining and **transforming EDI practices**?
- What if we were to move beyond armchair theorisation to **participate** ourselves **in creating**?
- What if we were to **dig deep** into our **own motivations** for pursuing particular paths, and not others, in a desire to make the kind of difference Race Equality requires?
- Re-Vision: **Alternative futures** if not now then when?

- ☐ Later
- ☐ Tomorrow
- ☐ Today
- ☒ **NOW**



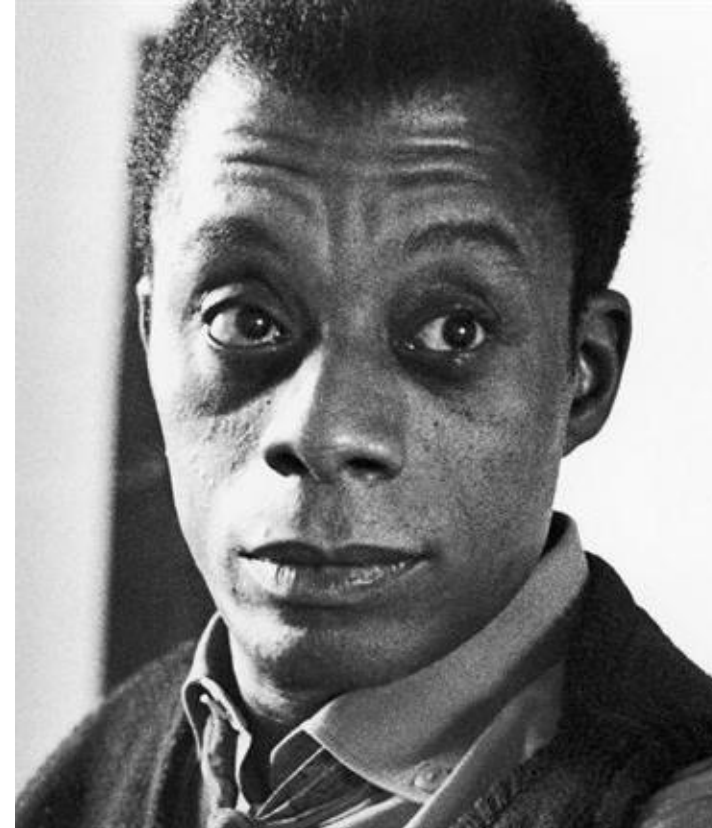


Our leadership should halt
systemic investments in denial...

We have a problem.

*“Not everything that is faced
can be changed, but nothing
will change unless it is
faced.....”*

James Baldwin







10:10 – 10:40

Beyond BAME: Rethinking the politics, construction, application and efficacy of ethnic categorisation,

Dr. Gurnam Singh Associate Professor of Equity of Attainment (PT),

Post Commission on Race and Ethnic Disparities Report (CRED) 14th May 2021

“Beyond BAME: Rethinking the politics, construction,
application, and efficacy of ethnic categorisation”

Dr Gurnam Singh

Email: g.singh@coventry.ac.uk Twitter: gurnamskhela

Overview

Context

- Societal and institutional attention on race, ethnicity, racism never greater.
- Governmental rejection “‘BAME’ should be ‘dropped’ in official government research reports ... the acronym ‘BAME’ is both demeaning to non-white communities and it masks ‘significant differences in outcomes between ethnic groups’”. (CRED 2021: 33)

Aim:

- critical commentary on the historical and contemporary politics of counting and categorisation,
- Capture the debate surrounding the efficacy of the ‘BAME’ category and possible alternatives.
- not to be prescriptive about alternatives to the ‘BAME’ category,

Produced in conjunction with:

Higher Education Research Action Group (HERAG)

Beyond BAME: Rethinking the politics, construction, application, and efficacy of ethnic categorisation



Stimulus Paper

Authors: Chrissie DaCosta, Steven Dixon-Smith and Gurnam Singh.

Published: April 2021

This stimulus paper has no restrictions and is freely available for distribution, copying and downloading from the following link: <https://drive.google.com/file/d/1jb0k6kk1jv0jIC8IdePJatAcKNL1vrsU/view?usp=sharing>

<https://drive.google.com/file/d/1jb0k6kk1jv0jIC8IdePJatAcKNL1vrsU/view?usp=sharing>

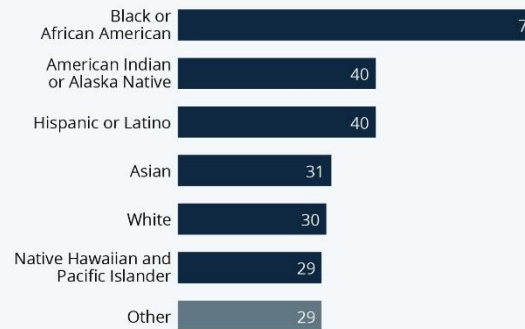
What do we categorise and count people and populations?

4 broad types of governmental approach to ethnic monitoring of population groups:

1. Enumeration for political control (before 1801 no national census)
2. Non-enumeration in the name of national integration (France, Germany, Spain)
3. Discourse of national hybridity (Latin America)
4. Enumeration for anti-discrimination (UK, US, Anglophone countries.)

The Pandemic's Racial Disparity

Covid-19 deaths per 100,000 people in the U.S. by race or ethnicity (as of July 30, 2020)

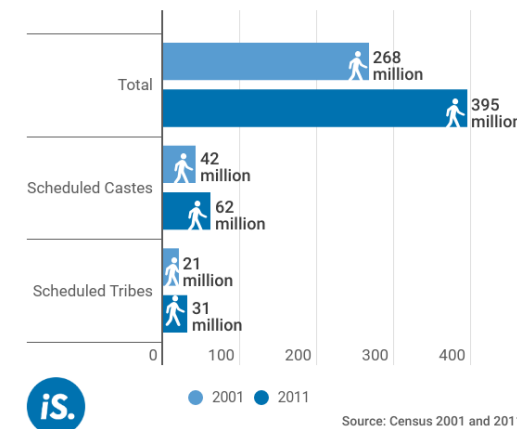


Source: The COVID Tracking Project



statista

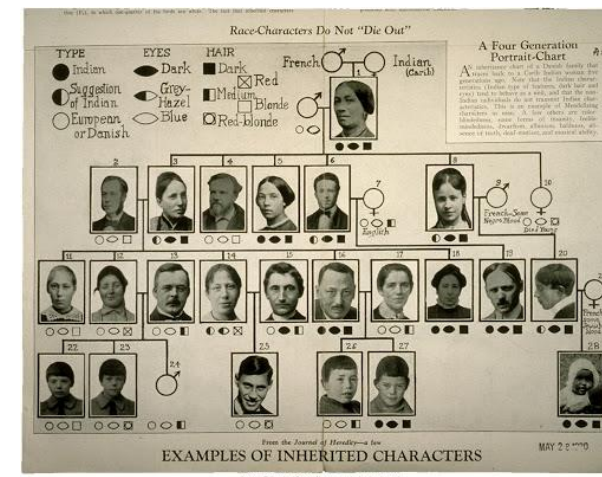
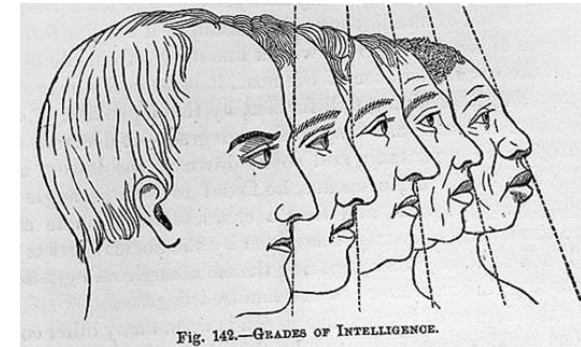
Intrastate Migration By Scheduled Castes & Scheduled Tribes In India



● 2001 ● 2011

Source: Census 2001 and 2011

census 2021



Problems with classifying and categorizing and labelling people and groups.

‘Classification is a condition for cognition and not cognition itself; cognition in turn dispels classification’

(Adorno and Horkheimer, 1979, p. 220 in Dialectics of Enlightenment)



Problems with classifying and categorizing and labelling people and groups.

Meanings of concepts are contingent

‘What is called “race” in one country might be labelled “ethnicity” in another, while “nationality” means ancestry in some contexts and citizenship in others. Even within the same country, one term can take on several connotations, or several terms may be used interchangeably.’

(Morning, 2008).

Problems with classifying and categorizing and labelling people and groups.

Risk of essentializing a group and worse

‘...as well as offering a basis for ‘ethnic pride’ and national identification, we know that such markers of difference, through processes of ‘othering’, have acted as a proxy for determining moral worth, superiority/inferiority, and belonging/non-belonging. Whereas the former deployment of ethnic differentiation has been driven by a desire to promote equality and social justice, the latter use has served as a tool for the justification of inequality, racism, ‘ethnic cleansing’ and genocide.’ (p11)

Colonialism as a Cultural Project of constructing and framing ideas about human diversity

- “No one today is purely one thing. **Labels** like Indian, or woman, or Muslim, or American **are not more than starting-points**, which if followed into actual experience for only a moment are quickly left behind. **Imperialism consolidated the mixture of cultures and identities** on a global scale. But its worst and most paradoxical gift was to allow people to believe that they were only, mainly, exclusively, white, or Black, or Western, or Oriental. Yet just as **human beings make their own history, they also make their cultures and ethnic identities.**”

Said, E (1993) Culture and Imperialism.

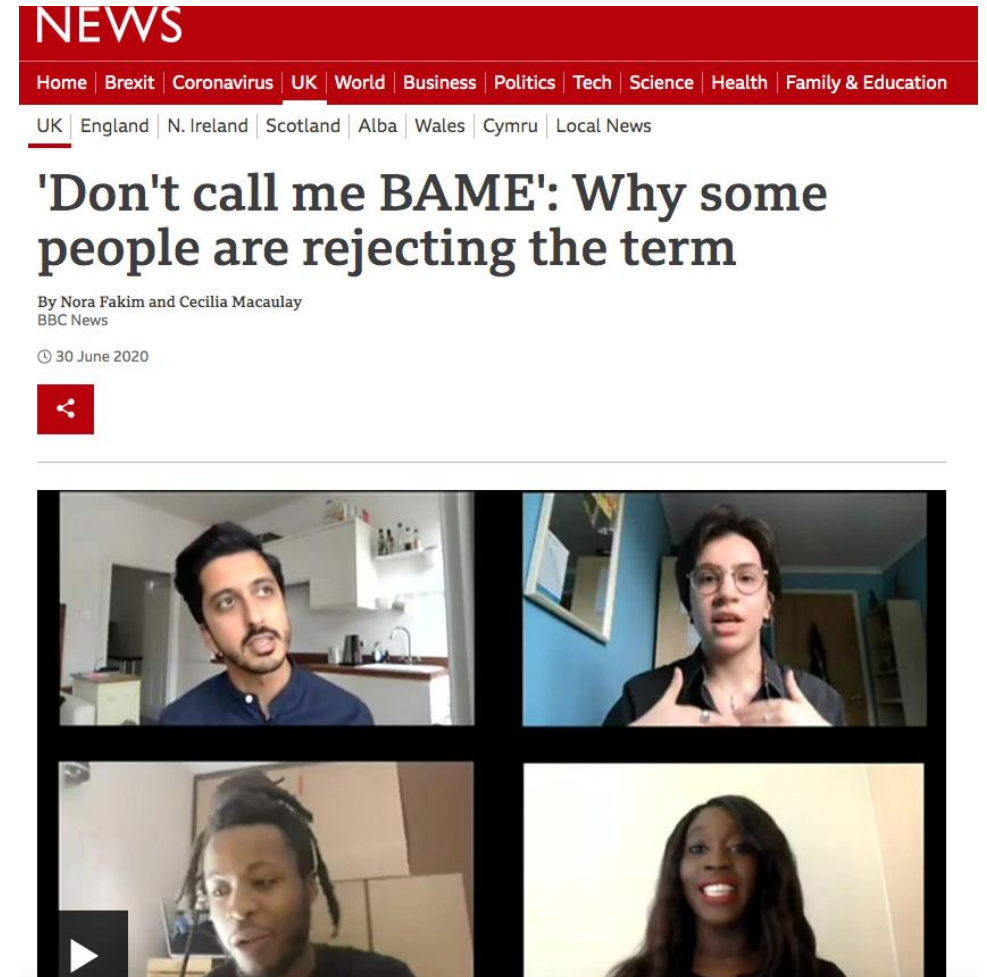


Source: “How the West Wants you to See the World” Drawing by Maria Bacchus, in, Teaching Orientalism through Art Practice: ‘Othered’, the Virtual Exhibit – Blouin, K and Daswani, G 29.4.2020

<https://everydayorientalism.wordpress.com/2020/04/29/teaching-orientalism-through-art-practice-othered-the-virtual-exhibit/>

Problematising the BAME category

”The category of (BAME) is both a useful device to identify an appropriate target group for the redistribution of resources but it also contributes to the perpetuation of social divisions and hierarchies through reducing that person or group to one aspect of identity. We must make visible the ways such constructions are entangled in cycles of exclusion and unequal power relations and devise inclusive, reflexive and participatory frameworks that challenge misrecognition. (Burke, 2015)”



Problematising the category BAME

- *“We have a duty to disrupt the hegemony of that language and its power to racialise, marginalise and exclude. For one thing, young Black British people such as my children and grandchildren need a home. They need to see themselves as being the continuum of an Ancestral line, as having an African ancestry. As I keep telling my children and grandchildren, Britain is where they live, but it can never be their ‘home’. Their ‘Mother country’ is Africa. While we believe in people’s right to self-identify and that therefore, Caribbean people have a right to declare that they are not African or Asian, or British for that matter, we would all consider it rather bizarre if they all started calling themselves Innuits. We might be from the Caribbean, but we are NOT Caribs, or Arawaks, or Mayans. That is nor our Ancestry. Our Ancestry did not begin when we were forcibly rammed into the hold of slave ships and transported to the West Indies in chains and shackles.”*



Old criticisms resurfacing

- 1990's Criticism of the term Black – too blunt for policy making. (Modood, 1994)
- Criticisms of the term BME – Many Asians do not identify as being black.
- Shift towards ethnic identification reflected a move from a 'struggle over the relations of representation to a politics of representation itself' (Hall, 1996:442)
- Criticism of BAME - homogenises minoritized populations into one big cluster whilst 'White' is never named as an identity, reinforcing the privilege of White identity. (Gabriel, D 2021)

Danger of losing an overarching collective concept.

- Labels are sometimes imposed and sometimes fought for. Black was fought for, BAME was imposed.
- Where do you think the category 'Asian' came from i.e. when did some of us start to become categorized 'Asians'? Answer In 1972!)
- The logic of the CRED report is that because there is no evidence of 'institutional racism', and some ethnic groups are doing very well both in comparison to each other and poor whites, there is no need for racialized binaries, i.e. we are on a post-racial trajectory (my emphasis)!

What are the alternatives to BAME?

No category at all!

- we simply use more precise disaggregated labels – e.g. Black. Asian, Muslim, Sikh, Indian, Pakistani.
- Problem – all are imprecise and will reflect significant variations
- Masks ‘superdiversity’ or internal differentiation of groups as a result of patterns of migration and settlement.
- We slip towards a post racial logic and or, by delegitimizing the case of institutional racism, open up the ground for new racial pathologies.

Racialised, minoritised, racially minoritized.

Pros

- Avoids presenting racialized groups as 'minorities'.
- Emphasises the process of racialization as a process.
- By remaining firmly focused on process one can avoid blaming the victims of racism.

Cons

- Presents people as passive agents of processes.
- Could also slip into victimhood.
- Says nothing about whiteness, which remains the illusive norm.

Global majority

Pros

Reminder that global majorities are racially minoritized in institutional contexts in the UK.

Fosters a more positive sense of collective identity.

By emphasizing the issue is about power not 'minority' rights, shifts the debate for justice from the margin to the centre.

Cons

Could have the effect of affirming a discourse of majority rights and majoritarianism.

The concept is too abstract and homogeneous to have any political or empirical value.

Doesn't escape the fact that locally one might not be a majority!

People of colour

Pros

- This framing carries a positive sense of identity and political solidarity around a rejection of colour-coded racism,
- has a political connotation like the term “Black” to confront stigmatising people with pigmentation that is different from the pigmentation of the dominant (white) group.
- The term is widely used in the US and expresses affiliation with more US and global anti-racist struggles.

Cons

Sits uncomfortably close to the racist label, ‘coloured people’!

Many not be much of an improvement on BAME.

May end up reaffirming racial identities.

Says nothing about white people, therefore continues to perpetuate the white gaze.

Who determines who is/is not a person of colour?

Ethnic minority, minoritised

Pros

- moves us away from seeing ethnicity in 'monolithic'
- focusing on ethnicity, one can develop a more nuanced, granular inclusive approach
- 'Minoritised' allows for a recognition that minority status is contingent – can shift over time and space.

Cons

- In the context of the wider debate regarding the issue of structural racism and ongoing legacies of colonialism, there is a real danger that by emphasising ethnic differences, one may end up pitching minorities against each other.
- May take the focus away from institutional and structural factors and hence push the issue of racism underground.



10:40 – 11:00



11:00 – 11:15





11:15 – 11:35

The NHS & Workforce Race equality (WRES)

Anton Emanuel. Head of Workforce Race Equality. NHSEI



11:35 – 11:55

Where are we now with race equality within the Police?
Andy George. President. Black Police Association (BPA)



11:55 – 12:15

**What progress has the UK fire and rescue service made in respect of
workforce race equality,
Wayne Brown, Deputy Chief Fire Officer West Midlands Fire & Rescue**

Workforce Race Equality – UK Fire and Rescue Service

Wayne Brown

Deputy Chief Fire Officer

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Making the West Midlands Safer, Stronger and Healthier

www.wmfs.net

@WestMidsFire



Look ahead.....

- Equality of Access
- What have we done (Progress?)
- Diversity & Inclusion
- Anti-Racism



Racial Equality.....

- Opportunity
- NFCC
- EDI Project Board
- Equality of Access



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What have we done?.....



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Diversity & Inclusion.....

- Celebration of difference
- Involvement
- Lived experience
- Environment



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Anti-Racism.....



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Let's Get Comfortable Being Uncomfortable!

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A 3D rendering of a white humanoid figure standing next to a large red question mark. The figure is in a thinking pose, with its right hand on its chin. The question mark is large and red, with a thick, rounded shape. The background is plain white.



12:15 – 12:35

A Chief Executives Race equality journey

Roisin Fallon-Williams

CEO Birmingham and Solihull Mental Health NHS Foundation Trust



12:35 – 13:00 – PANEL DISCUSSION & Q&A



14:00 – 14:30

Race equality & the financial services,

Zahoor Ahmad, Finance sector

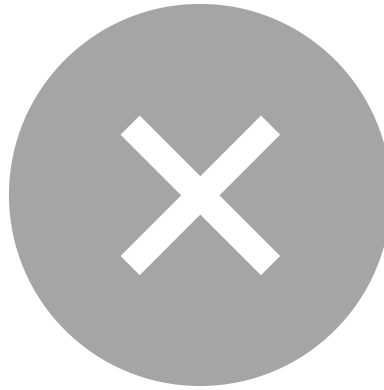
Race Equality and Financial Services

Zahoor Ahmad

The Finance Sector



THE STORY SO FAR...



UNDER-REPRESENTATION VS.
DISPROPORTIONATE IMPACT



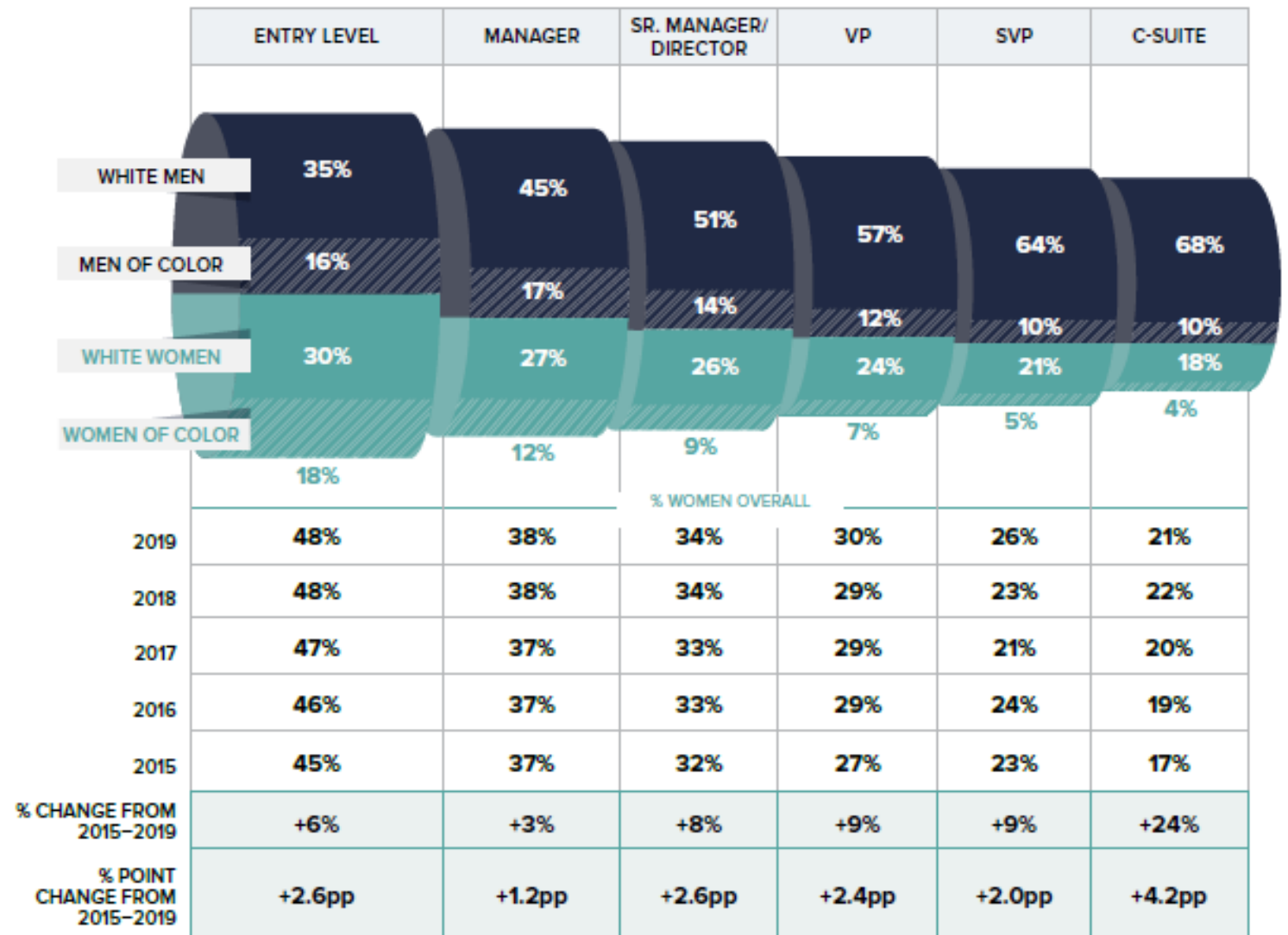
THE BUSINESS CASE

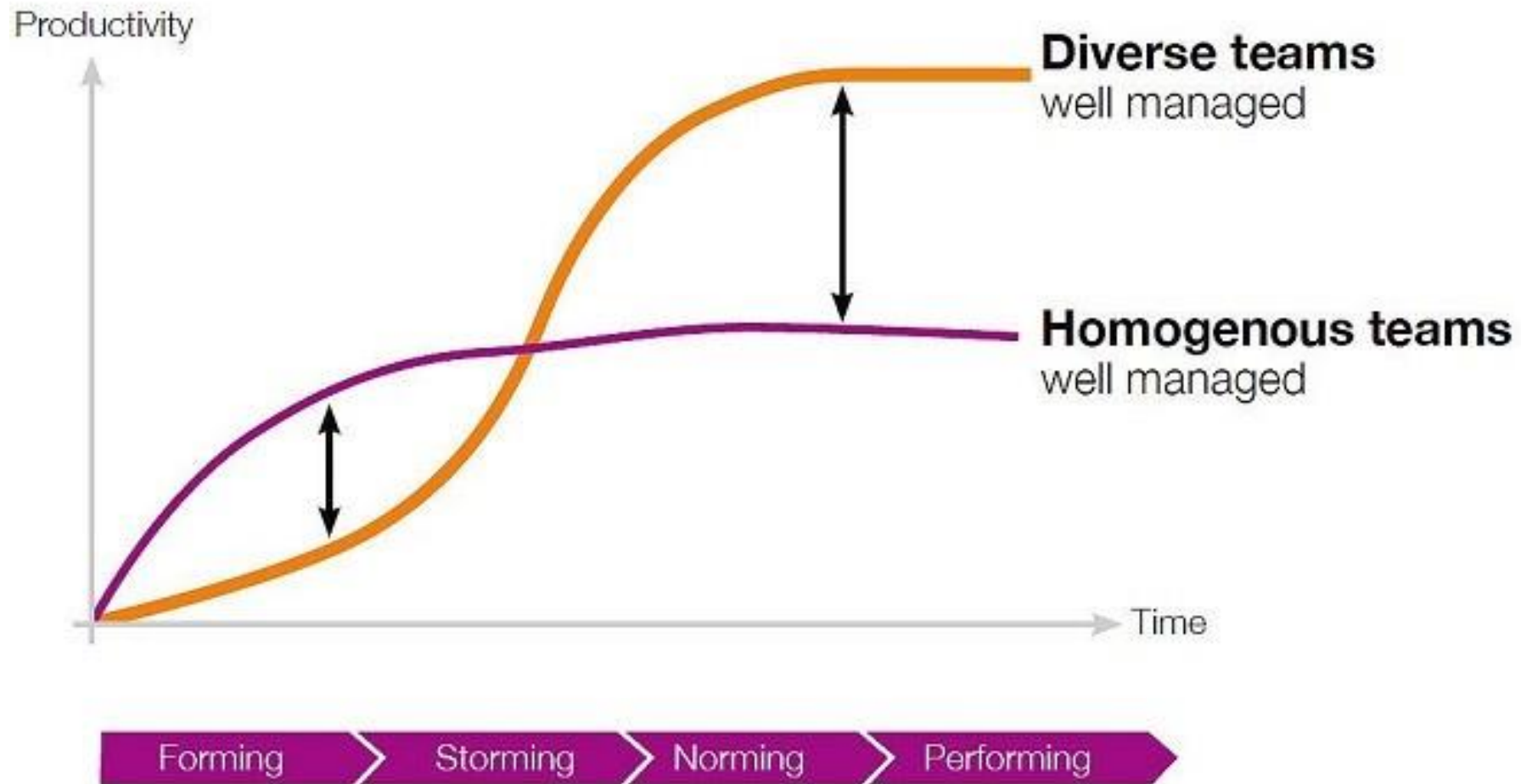
What does
the data tells
us?

REPRESENTATION IN THE CORPORATE PIPELINE BY GENDER AND RACE

% OF EMPLOYEES BY LEVEL IN 2019²

MEN WOMEN





Selling the benefits

Social Mobility

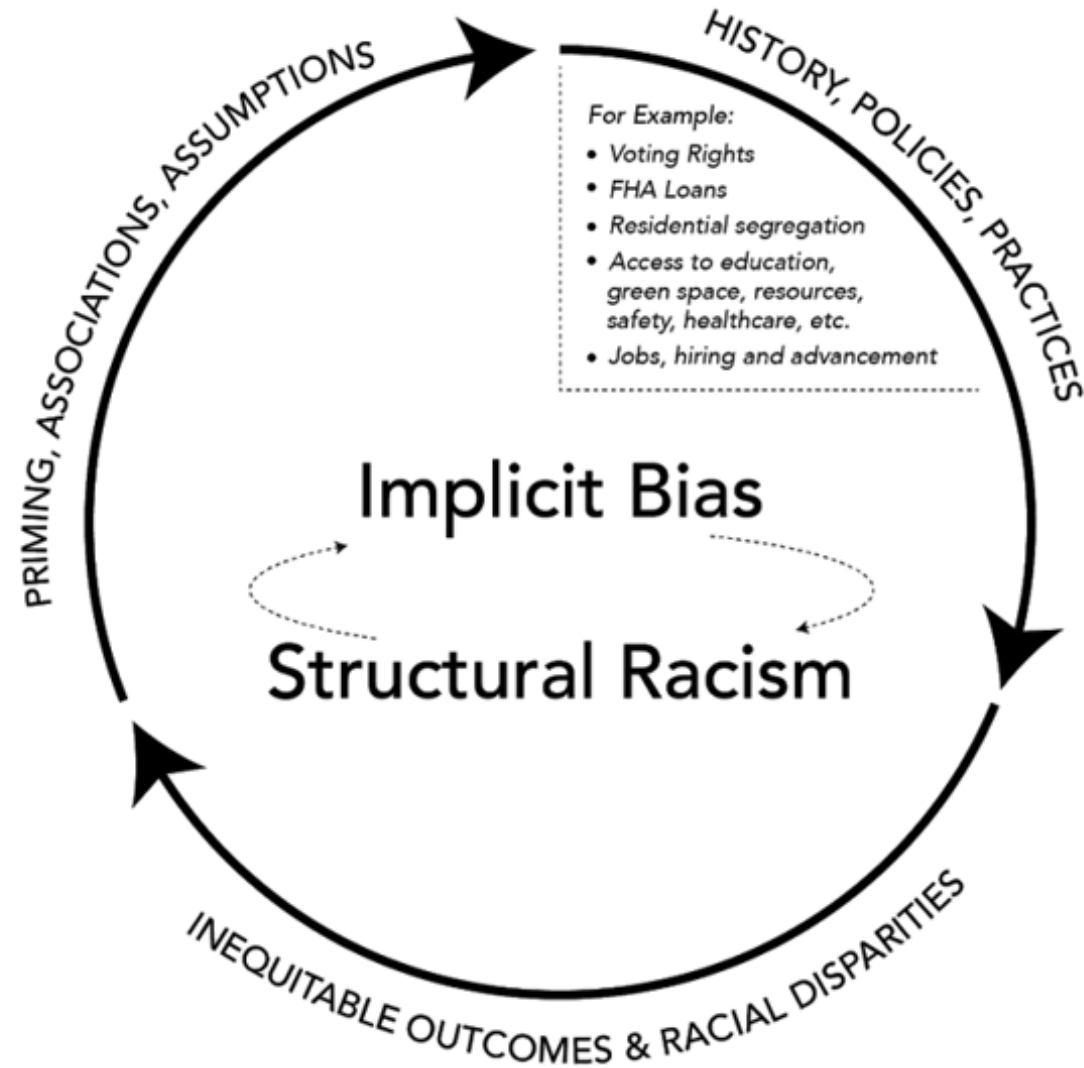
The socio-economic paradigm

Understanding intersectionality

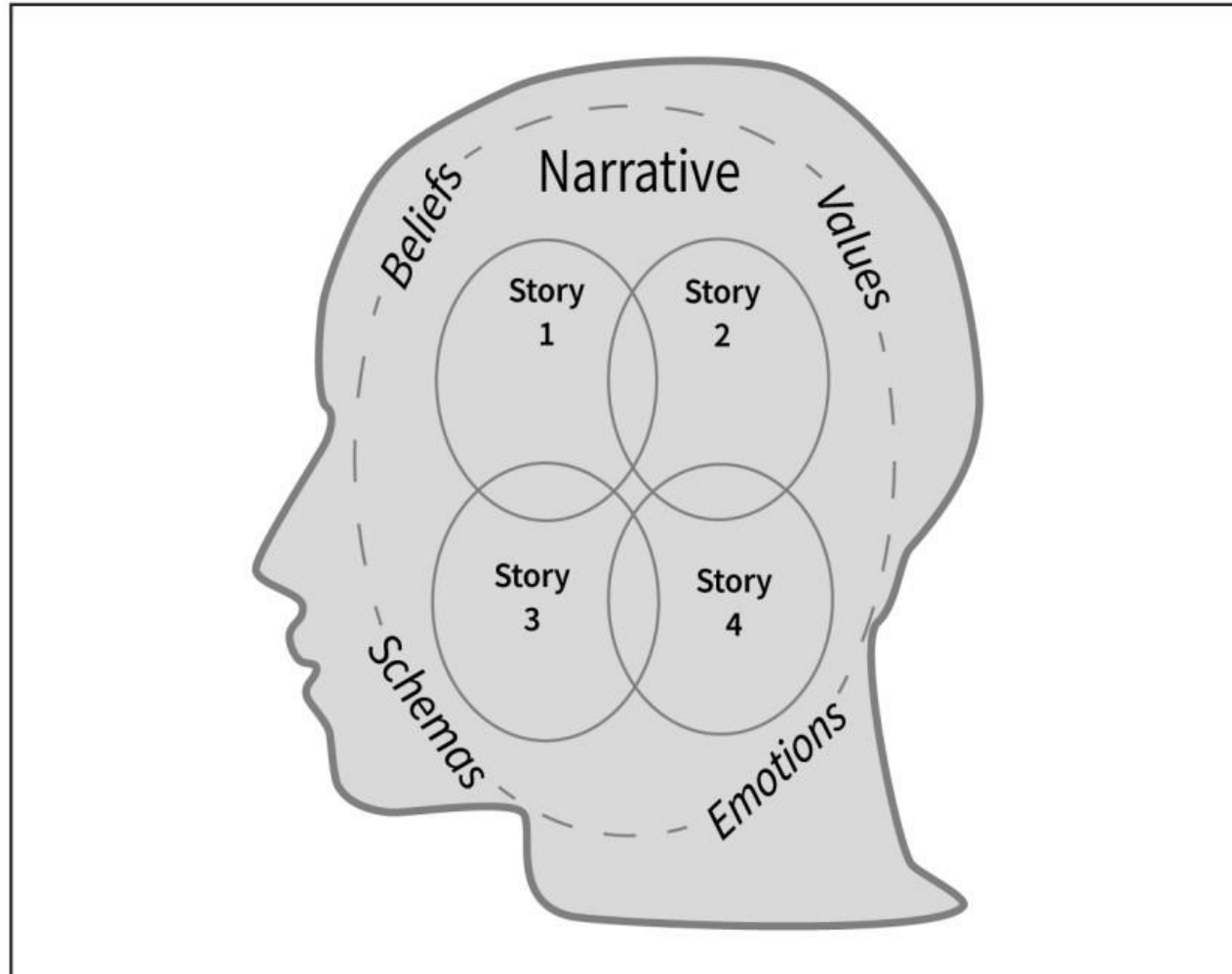
The Social Construction of Race...

... and its relationship with Class

The Roots of Structural Inequality



Maturing the Narrative





14:45 – 15:10

More plan than action lets be serious about race equality?

Roger Kline OBE, Research Fellow, Middlesex University Business School

Workplace race equity in the NHS: let's get serious

Roger Kline

Research Fellow, Middlesex University Business School

@rogerkline



The paradigm is broken. Let's fix it

Current paradigm

- Relies primarily on policies, procedures and training plus an emphasis on the WHY

Alternative paradigm

- WHY is important but need an evidence-driven HOW
- Understand the nature and impact of bias but **emphasise debiasing processes** rather than primarily focus on debiasing individuals (Bohnet)
- **Accountability** is crucial both for individual decisions (Valian) and patterns of data (Kalev and Dobbin)
- Debias processes and insert accountability at each stage of each key challenge (eg recruitment and career progression)
- Organisations must be proactive using data to create a “public health” approach
- Without inclusion improved representation is unlikely to be sustainable – so psychological safety (Edmondson), inclusive leadership and “just culture” are crucial

Implications

- NHSE/I need to address the “what works” question
- We need a repository of good practice and better learning from “success” and from what “didn’t work”
- Accountability at every level and stage is key but we should try to carry leaders and front line managers with us wherever possible
- This transformation should be primarily driven by improvement not compliance
- We need early progress but achieving sustainable change will take time
- Change should especially focus on race but **not** just on race
- We need to identify what support and resources employers need



Talking about race whose job, is it?

**Jaz Kaur, Senior OD & Leadership Consultant,
Birmingham Community Healthcare**



Let's talk about

Race

Who's job is it?

Feeling

Individual

Is it here?

Organisation

Is it here?

The People

2

1

Leadership

Infrastructure

3

System

Policy

Process

Society

Is it here?



Intention



15:30 – 15:55

Covid-19 & race health inequality. Why hasn't anything been done?

Professor Gurch Randhawa, University of Bedfordshire

Panel discussion – Let us talk solutions & where do we go with race equality Now in 2021?



15:55 – 16:45 – PANEL DISCUSSION & Q&A

Closing Remarks

CONFERENCE



SUMMARY

