Glossary

Glossary of anti-racism terminology referenced within this submission. To ensure these terms match CRER's meaning, definitions are based on our own understandings; however, further references can be provided on request.

Anti-racism/Anti-racist – Anti-racism is a concept which goes beyond non-discrimination or general support for equality and diversity, to actively tackle all forms of racism (e.g. personal, social and institutional). It requires action to identify and address the factors that create racist impacts, for example unequal policies and practices, or racist attitudes and behaviours. People can be anti-racist in their own lives, and organisations can use anti-racist approaches within their work.

Aversive racism – A form of racism which manifests as a reluctance to engage with Black and minority ethnic people, and/or reluctance to engage in racial discourse. A fear of being accused of racism is often cited as a reason for not engaging.

Black – In line with the approach of the Inquiry, CRER refers to Mr. Bayoh as a Black man. CRER also refers to Black men as a group who experience a specific set of issues with inequality and discrimination in policing and criminal justice. Black is also one of the ethnicity category options which can be chosen within Scotland's Census, sitting alongside African, Caribbean and other write-in options for more specific ethnicities within those high-level categories. When referring to Black men in this submission, CRER does not limit the usage to those who would choose that specific category within the Census; rather we mean it to encompass all of the broader African, Caribbean and Black Census categories.

Black and minority ethnic - While the term 'minority ethnic' can refer to any or all groups which are not part of the majority ethnic group (in Scotland, this would be white Scottish or white British groups), CRER's inclusion of Black in this term reflects the specific impacts of colour-based racism and the experiences of those who face it.[1] In Scotland, the term Black is often used as a description of a broad political and inclusive identity shared by people from a

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[1] For example, the National Black Police Association's constitution states that "The definition of 'Black' is one that emphasises the common experience and determination of people of African, African-Caribbean, Middle-Eastern, Asian or Asian sub-continent origin to oppose the effects of racism and victimisation."

wide range of backgrounds who have a shared history of colonialism and enslavement; people who continue to face racism in contemporary Scotland. This is distinct from the self-defined Black ethnicity category in the Scottish Census. CRER supports the rights of all people to express their ethnicity in the way they choose and is aware of the wide diversity of opinion on the use of the term Black as an ethnic or political identity within African, Caribbean and Black communities and beyond. We also believe that self-identified ethnicities are too complex and nuanced to be grouped together in a short phrase or acronym, as in BAME (Black, Asian and minority ethnic). As a compromise, we generally use the term Black and minority ethnic, with Black in this instance ensuring that we centre on the specific impacts of racism and the experiences of those who face it.

Cultural competence – The ability to engage effectively with people from cultural groups other than your own, to adapt to unfamiliar cultural environments, and to reflect on your own cultural background and its implications for your attitudes, behaviours and worldview.

Culture - A cultural group is a group of people who feel broadly bound together by social customs, activities, beliefs, behavioural norms and values. These factors arise from a wide range of life experiences and perspectives, not always linked to ethnicity, nationality or heritage. It is therefore not accurate to use the term 'culture' as a proxy for these, and culture is only of importance to race equality work in very limited circumstances. For example, dietary requirements are often described as cultural but can, in fact, be related to religion, tradition or neither of these. The fact that people identify as part of a cultural group linked to their ethnicity, nationality or heritage does not mean that their needs, expectations or values are all the same. Assuming that Black and minority ethnic people have needs, preferences or values that differ from the 'norm' as defined by the majority ethnic group, as well ignoring the possibility that they differ, are both part of the structure of racism. Person centred approaches that communicate with individuals rather than make assumptions based on stereotypes about culture are needed to avoid both of these outcomes.

Discrimination – Acts or omissions of a discriminatory nature which may constitute unlawful discrimination under civil law. This includes direct discrimination, where discrimination is on the grounds of a protected

characteristic such as race, and indirect discrimination, where a policy, process or practice applied to all disadvantages a group of people who share a protected characteristic.

Ethnic group - An ethnic group is a group of people who are bound together by certain characteristics they share, which might include language, culture, history, folklore, ideology, national origin, nationality or ancestry.

Race and racialisation - Racialisation is the process whereby people are divided into racial groups based on stereotypes and pseudoscience. Historically, racialisation has been carried out in order to justify and maintain systems of oppression. It creates advantages for groups classed as white (white privilege) and disadvantages for those groups negatively impacted by racialisation (racism and racial inequalities). The current use of the terms 'race' and 'racial' have developed because disproved notions of racial difference have become embedded in the beliefs and behaviours of society. Groups of people who are viewed in ways linked to race are sometimes described as racialised groups (although it is important to note that the process of racialisation also shaped whiteness and cemented notions about the supposed superiority of Western and Eurocentric ideologies). This social construct of race has continuing impacts today on institutional, personal and social behaviours, underpinning all forms of racism.

Race as a legal concept – Equality legislation and associated human rights instruments protect everyone from discrimination on the grounds of race, colour, nationality and ethnic or national origins. CRER recognises this within its work but focuses on those most likely to need this protection as a result of racism.

Racial bias – An attitude, often underlying or implicit, which favours white majority ethnic groups and disfavours Black and minority ethnic groups. This can result in racially biased, discriminatory behaviours.

Racial discourse – Communication, discussion or debate about matters linked to race and racism.

Racial empathy gap – A type of racial bias in which more empathy and compassion is shown towards people from white majority ethnic groups than towards people from Black and minority ethnic groups (seen, for example, in studies demonstrating that the severity of pain experienced by Black people is routinely under-estimated by white healthcare workers).

Racial microaggressions - Racial microaggressions are subtle, regular interactions that reflect bias or stereotypes (similar to what is sometimes called 'everyday racism'). They often take the form of demeaning, disrespectful or insulting comments, which are often unintentional and therefore harder to challenge. The impact of racial microaggressions builds over time to create a constant hostile environment for those experiencing them.

Racial threat – See appendix 1 for detailed exploration of this term.

Racism (personal, social and institutional) – Racism is a structure which exists at personal, social and institutional levels in Scotland. Personal racism involves prejudice against people from ethnic backgrounds which have been negatively affected by racialisation (see also: race and racialisation). Social racism involves the combination of power and prejudice which allows racial hierarchies to be created and maintained; it can be seen in attitudes, behaviours and social discourse (e.g. narratives, discussions, media and other ways that societies communicate). Institutional racism is created within an organisation by rules, customs, processes and practices which have been planned without regard to the potential impacts on people from BME communities. This may, or may not, coincide with directly racist actions on the part of an institution or its employees. The impacts of the institution's work and the way it operates are racist, regardless of whether the people within the institution have racist attitudes themselves. Institutional racism It can be seen wherever institutions fail to address racial inequalities and racism in their area of work and/or organisation.

Racist incident – Racist incidents can involve any behaviour which is perceived to be racist, across a wide range of scenarios. Particularly, though, this term is used in criminal justice and education contexts. We recommend use of the Macpherson definition of racist incident – "any incident which is perceived to be racist by the victim or any other person".

Unconscious bias - Prejudice that is not outwardly deliberate but nonetheless affects attitudes and behaviours; occurs because the person responsible has not consciously understood or acknowledged how racism affects their own perceptions and actions.

Whiteness – Whiteness is one of a number of factors which can confer advantage and create a resulting disadvantage for people who cannot benefit from it. Examples of other factors that affect advantage and disadvantage

include class, gender, language, citizenship and education. Whiteness does not refer simply to skin colour; rather, it is a concept created and maintained by society which ensures that people perceived to be white are regarded as the normal, favoured or superior group. This system of white supremacy underpins all racism, and at its extreme end, can be seen in the white supremacist movement and other racist far right movements.