national centre for circus arts

Inclusivity Policy and Protocols: Tackling Racial Inequality

Contents

The Policy 2

1. About the National Centre Inclusivity Policy & Protocols 2
2. About this section of the Inclusivity Protocols: Tackling Racial Inequality 2
3. Anti-racist vs Not racist 3
4. Context and terminology 3
5. Purpose of the Policy: Scope and Principles 8
6. Legislative Context 9
7. Protection Against Harassment and Bullying 10
8. Disclosure and Confidentiality 10

The Protocols 12

Additional Resources 19

The Policy

1. About the Inclusivity Policy & Protocols

1.1 National Centre's Inclusivity Policy and Protocols are designed to embed and support an inclusive environment for all members of National Centre, from staff to students and beyond. There are several sections to the Inclusivity Policy and Protocols, including:

- Disabilities
- Gender Identity
- Health and Wellbeing
- Religious Belief and Religious Observance
- Sexuality and Sexual Orientation
- Tackling Racial Inequality
- Bereavement Support
- Allyship & Being an Active Bystander

2. About this section of the Inclusivity Protocols: Tackling Racial Inequality

2.1 The National Centre is committed to ensuring the inclusion of students and staff from all backgrounds, ethnicities, and races. National Centre recognises that staff and students are impacted by structural racism in the arts, education, and society more broadly due to their perceived ethnic, racial, or cultural identity.

2.2 The National Centre judges student applicants solely on their talent and potential to develop the skills required for their chosen profession. We are committed to admitting and supporting all students. We warmly encourage all applicants to inform their School of any specific support they might need so that this can be put into place as soon as possible.

2.3 The National Centre welcomes and encourages employment applications from all ethnic, racial, and cultural backgrounds. National Centre is committed to ensuing no employment advertisement and job description presents unnecessary barriers to individuals and that candidates are only assessed on their individual capacity to undertake the role in question and nothing more.

2.4 This is section of the Policy and Protocols is intended to address the structural inequalities that impact a student's ability to engage positively and fully with their programme of study. It also aims to address the structural inequalities that impact the experience of prospective and current staff of the National Centre.

2.5 The protocols outline how all members of the National Centre community can work together to create an actively anti-racist institution. They set out how white people in National Centre can be better allies and use their inherent privilege to dismantle persistent white supremacist structures in National Centre

2.6 This is a National Centre common policy designed to facilitate conversations about structural racism and to foster and sustain an environment that is supportive to the needs of all students and staff. This Policy sits with the National Centre Support Through Studies Policy.

3. Anti-racist vs Not racist

3.1 The National Centre operates under an anti-racist ethos. This takes the view that it is simply not enough to not be racist; institutions and individuals must be involved in a continual process of focused actions against racism.

3.2 The National Centre understands and acknowledges its position as a higher education institution that plays a direct role in shaping culture across artistic disciplines and the wider arts and cultural sectors. The National Centre also recognises the lack of diversity at all levels permeating these sectors, including our own institution, and how this lack perpetuates the existing systems of oppression.

3.3 As an institution, the National Centre aspires to be better and do better by being proactive in contributing to the dismantling of these structures so that all members of the National Centre community, students, staff, and visitors feel seen, heard, and valued. It is essential that we are humble to criticism and must become comfortable with hearing and addressing the uncomfortable. We must be prepared to be radical in making and ensuring progressive change to dismantle systemic racism and the structures that support its continuation.

4. Context and terminology[1]

4.1 The National Centre has provided the following list of definitions and explanations to assist with understanding, and breaking down what are often initial barriers to progress and tackling racial inequality:

4.2 **Race** – Race is a social construct with no biological standing. Its changing manifestations reflect ideological attempts to legitimatise domination in different social and historical contexts. Biological arguments about race were developed and used throughout history to uphold white supremacy and to excuse the oppression based on perceived ethnic, racial, or cultural differences.

[1] With the exclusion of 'Racial Harassment' and 'BAME', the above definitions have been informed by Robin Diangelo, *White Fragility: Why it's so Hard for White People to Talk about Racism,* (London: Allen Lane, 2019). See also the Racial Equality Tools Glossary.; Showing Up for Racial Justice Resource list

4.3 **Ethnicity** – Ethnicity refers to a group that has 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[2]
- a common, however distant, geographical origin
- a common language and literature[3]

Everyone belongs to an ethnic group and has an ethnicity.

4.4 **Intersectionality** - The term 'intersectionality' derives from the specific idea in critical race feminism of intersectional discrimination. This referred to situations of discrimination where a black woman experienced discrimination where a black man or a white woman did not. Intersectional discrimination arises from the interaction of categories of difference such as race, gender, religion or belief, sexuality, disability, or socioeconomic background, rather than being cumulative (as in cases of multiple discrimination). It goes beyond identity to highlight the social, economic, and political structures that produce discrimination for groups at the cusps of the protected characteristics.

4.5 **Racism** - Racism is a structure and system that occurs when the racial prejudice of one group is supported by legal and institutional power. Racism is contextually bound and precisely defined. There is no such thing as reverse racism. In the UK, and indeed in the National Centre, legal and institutional power is held by white people. Therefore, racism in both is a structure of oppression that privileges white people and that discriminates based on perceived ethnic, racial, or cultural differences.[4]

4.6 **Institutional Racism** – Institutional Racism refers to the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. These processes, attitudes and behaviours amount to discrimination through unwitting prejudice, ignorance, thoughtlessness, and racist stereotyping.

4.7 **Racial Prejudice** – Racial prejudice is the pre-judgement of a person based on their apparent race. This can take the form of thoughts, feelings, stereotypes, generalisations with little or no grounding in lived experienced, biased or exclusionary policies and practices, underrepresentation and one-dimensional representation. Prejudice is

[2] Ethnic groups can also experience a dual religiously motivated and racialised oppression such as Anti-Semitism and Islamophobia. For more information about tackling religiously motivated racialised oppression of ethnic groups, please see the Inclusivity Policy and Protocol on Religious Observance and Belief (*forthcoming*)

[3] A 1983 House of Lords decision in the case of Mandla-vs Dowell Lee

[4] To learn more about structural racism in the specific context of the UK, please see Reni Eddo-Lodge, *Why I'm No Longer Talking to White People about Race,* (London: Bloomsbury Publishing, 2018), pp. 57-84. For the difference between prejudice and racism see: Diangelo, 2019, pp.19-24; Yawo Brown, 'The Subtle Lingustics of Polite White Supremacy' (2015)

formed socially and culturally. We all bring a set of cultural norms and practices and so we all have prejudice which is often subconscious. Racial prejudice can lead to both direct and indirect discrimination.

4.8 **Racial Discrimination** – Racial discrimination is racial prejudice put into action. These actions include person or group being treated less favourably, or not given the same opportunities, as others in a similar situation because of their race, colour, descent, national or ethnic origin, or immigrant status. Discrimination can consist of ignoring, exclusion, threats, ridicule, and violence. Prejudice always leads to discrimination. Discrimination is found every time a white person holds their bag tighter against themselves when walking past a person of a different racial identity or when the racial diversity of a location is understood as making it an area of criminality.

Discrimination of any kind, including racial discrimination, can be 'direct' (e.g. where prejudicial actions or words are knowingly directed at another person or persons), or 'indirect' (e.g. where prejudicial actions are unknowingly or inadvertently directed at another person, or – in the case of indirect racial discrimination – affect a person or persons differently because of the colour of their skin or racial background).

4.9 **Racial Harassment** – Racial harassment is any racially motivated physical, verbal, or non-verbal conduct that had the purpose or effect of violating a person's dignity or creating an intimidating, hostile, degrading, humiliating or offensive environment for them. A single incident can amount to harassment. Impact always takes precedence over intent – even without the intention to cause harm, an event that harms is still harmful.[5] Racial harassment can include:

- the display of racist cartoons, posters and graffiti, or distribution of offensive racially oriented material;
- repeated jokes or derogatory comments that make reference to ethnicity or racial characteristics;
- derogatory remarks about a person's accent, culture, customs or religious observances;
- racially oriented abuse or name calling;
- negative stereotyping of particular ethnic groups;
- repeated irrelevant reference to a person's racial, cultural or ethnic background;
- practical jokes based on race or directed only at members of a non-majority ethnic group; or
- bullying, intimidation, exclusion or physical violence, on the basis of the cultural or ethnic background of the recipient.

4.10 **Race-based Hate Crime** – Race-based hate crime refers to hostility to another person because of their race that manifests itself as intimidation, harassment, damage to property and violence.

[5] Please see the National Centre *Policy on Sexual Misconduct, Harassment and Related Behaviours.*

4.11 **Race-based Hate Incident** – Race-based Hate Incident refers to anything by motivated hostility or prejudice based on race. When hate incidents are criminal offences, they are hate crimes.

4.12 **Colourism** – Colourism is a form of prejudice or discrimination in which people who are usually members of the same race are treated differently based on the social implications which come with the cultural meanings that are attached to skin colour. In practice, colourism most negatively impacts people with darker skin tones.

4.13 **Micro-aggressions** – Microaggressions are small, often subtle, insidious, and difficult to prove events, that are based on and perpetuate assumptions about people of certain groups. These are often unintentional and unrecognised by the perpetrator. It is important to call these behaviours out. Even if the perpetrator did not mean to harm, microaggression do harm and perpetuate negative social norms. Impact always matters more than intention.

4.14 **People of Colour** – People of colour is often used, particularly in the USA, to refer to all people who do not identity as white and who are therefore oppressed by racism. This is an unsatisfactory grouping that clearly erases individual experiences. Some, but by no means all, staff and students of the National Centre identify as people of colour.

4.15 **People of Global Majority –** People of global majority is used to refer to all people who do not identify as white and who are therefore oppressed by racism. The terms seek to emphasise that people who are often described as 'minorities' comprise 80% of the global population. This term has recently grown in popularity. Some, but by no means all, staff and students of the National Centre identify as people of global majority.

4.16 **BAME** – In the UK, the acronym BAME, (Black, Asian and Minority Ethnic) was once used to collectively refer to all people from these ethnic backgrounds, particularly in government, higher education, and other public bodies.

4.17 **White Privilege** – White privilege refers to the inherent privileges possessed by white people on the basis on their race in a society characterised by racial inequality and injustice. It can also be understood as 'an absence of the negative consequences of racism'.[6] This does not mean that a white person has never experienced disadvantage, it merely means that their race is not one of the things which have contributed to this disadvantage. Please refer to Peggy McIntosh's analogy of the Invisible Knapsack.[7]

4.18 **White Supremacy** – White supremacy can refer to individually held belief of the superiority of white people over others. Perhaps more importantly, however it also refers to the overarching political, social, and cultural system where power is held by white people. White supremacy is not just a belief, it is a political reality. The UK, and

[6] Eddo-Lodge, 2018, p.86.
[7] See also Eddo-Lodge, 2018, p.85-116; Showing Up for Racial Justice: White Privilege

the majority of other European or European settler nations such as the USA and Australia, operate within a white supremacist political structure.[8]

4.19 **White Fragility** – White fragility refers to the anger, defensiveness and disengagement that follows when many white people are asked to think about, or are confronted with, the privileges that their whiteness has imbued them with and their inherent complicity with white supremacist structures. It is a method through which white supremacy sustains itself by halting discussion instead of encouraging self-reflection. It is also a form of racist gaslighting and bullying, as it has the effect of making people who face the daily reality of racism feel the need to self-censor their language and actions in order not to upset white people.[9]

4.20 **White Complicity** – White complicity refer to the way in which white people may (either directly or inadvertently) contribute to systems that maintain and perpetuate racism. You can be complicit through just being complacent, even if you consider yourself not to be racist.

4.21 **Positive Action** –Positive action is defined under the Equality Act (2010) as "measures to alleviate disadvantage experienced by people who share a protected characteristic, reduce their under-representation in relation to particular activities, and meet their particular needs. It will, for example allow measures to be targeted to particular groups, including training to enable them to gain employment, or health services to address their needs. Any such measures must be a proportionate way of achieving the relevant aim.[10]" Positive action is legal if people with a protected characteristic are at a disadvantage, have particular needs or are under-represented in an activity or type of work.

Positive action does **not** mean automatically treating people who share a protected characteristic more favourably than those who do not share it; any action taken must be a proportionate means of addressing such a disadvantage or under-representation. Examples of positive action include the following:

- Having identified that its white male pupils are underperforming at maths, a school could run supplementary maths classes exclusively for them.
- A police service which employs disproportionately low numbers of people from an ethnic minority background identifies a number of candidates who are as qualified as each other for recruitment to a post, including a candidate from an under-represented ethnic minority background. It would not be unlawful to give preferential treatment to that candidate, provided the comparative merits of other candidates were also taken into consideration.

[8] See Showing Up for Racial Justice: White Supremacy Culture; Elizabeth 'Betita' Martinez 'What is white supremacy'

[9] See Diangelo, 2019, throughout and in particular 107-130; Jessica Caporuscio, 'Everything you need know about white fragility' , Medical News Today, June 12 2020.

[10] https://www.legislation.gov.uk/ukpga/2010/15/notes/division/3/11/2

4.22 **Positive Discrimination** – Positive discrimination is illegal in the UK. Positive discrimination is often most talked about in the context of employment, although it can occur in very different contexts. Positive discrimination might involve offering a job to a candidate, not because they are the best candidate for the job, but merely because they possess a specific protected characteristic (for example race, gender, sexual orientation, disability). You cannot choose a candidate who is not as suitable for the job just because they have a protected characteristic.

5. Purpose of the Policy: Scope and Principles

5.1 This policy applies to students studying on a course of Higher Education who are registered students of National Centre. This policy also applies to staff employed by National Centre.

5.2 The Inclusivity Policy and Protocols are aligned with the National Centre Support Through Studies Policy and Guide to Student Support.

5.3 The Policy and Protocols are intended to provide staff and students will the tools to have an open and respectful conversations about topics that can be challenging.

5.4 The Policy and Protocols are aimed at all staff, particularly those who manage staff or support or teach students.

5.5 The Policy and Protocols apply to and should be followed throughout all stages of the student recruitment and application, study, and student life cycle within the National Centre. Similarly, they apply to and should be followed in all stages of the staff recruitment, application, and employment cycle.

5.6 The Policy and Protocols provide a framework within which the National Centre can strive to be anti-racist and ensure that all people in our community have equal agency. Anti-racism is an ongoing process of learning and implementation of that learning. National Centre will be consulting thoroughly and continuously on how it can become increasingly anti-racist.

5.7 It is important to address and tackle our biases and prejudices, even those that are sub-conscious. To do this, it is important to be aware of these prejudices and seek information to dispel that.

5.8 Everyone is responsible for creating and maintaining an inclusive community that is positive and supportive for all its members.

6. Legislative Context

6.1 There are four pieces of legislation that are relevant to racial inequality in a Higher Education setting:

- Equality Act 2010
- Data Protection Act 2018 (UK)
- General Data Protection Regulations (GDPR) (UK) 2018
- Human Rights Act 1998

6.2 Equality Act 2010

6.2.1 Race is a protected characteristic under the Equality Act 2010. Following this act, public bodies, such as higher education providers must, in the exercise of their functions, have due regard to the need to:

- eliminate discrimination, harassment, victimisation, and any other conduct that is prohibited by or under this Act.
- advance equality of opportunity between persons who share a relevant protected characteristic and persons who do not share it.
- foster good relations between persons who share a relevant protected characteristic and persons who do not share it.

6.2.2 Public bodies are required to integrate consideration of equality and good relations into their day-to-day business and to consider how a function can affect different groups in different ways. This enables a higher education provider to reasonably anticipate the needs of people who face racism, including staff, students, and visitors and to address the potential impacts of any proposed changes to ensure they do not have an adverse effect.

6.3 Data Protection Act 2018 (UK) and General Data Protection Regulations 2018 (UK)

6.3.1 The Data Protection Act 2018 (DPA 2018) replaces the Data Protection Act 1998. It complements the EU's General Data Protection Regulation 2018 (GDPR) and adds provisions specific to the UK. It has brought stricter rules and tighter controls on personal data. Information about a person's racial or ethnic origin is considered 'special category data' under the Data Protection Act 2018. This data is subject to tighter controls than other personal data. Explicit consent is required before it can be collected, used, and shared.

6.3.2 The General Data Protection Regulations 2018 (GDPR) covers the data protection principles, rights and obligations set out in the Data Protection Act 2018. The lawful bases for processing personal data are set out in Article 6 of the GDPR. Articles 9 and

10 of the GDPR apply to the processing of 'special category' data (commonly referred to as 'personal sensitive data').

6.3.3 Personal data must be looked after properly following the seven data protection principles, which include ensuring personal data is accurate, secure, and processed fairly and lawfully.

6.3.4 Under the DPA and GDPR, 'special category data' is afforded an extra level of confidentiality and will nearly always require explicit consent from the individual concerned prior to disclosure to another party. National Centre also has a responsibility under the DPA and GPDR to ensure that personal information is accurate and up to date, so it is important that the School holds a correct title and name.

6.4 Human Rights Act 1998

6.4.1 Article 14 of the European Convention on Human Rights, as enacted under the Human Rights Act 1998, makes it illegal to discriminate on a wide range of grounds including 'sex, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status'. It protects a person from discrimination in the enjoyment of those human rights set out in the European Convention of Human Rights. Article 14 is based on the core principle that all people enjoy the same human rights and should have equal access to them.

7. Protection Against Harassment and Bullying

7.1 All staff, students and other stakeholders should expect to be treated with respect at all times. All complaints of harassment or bullying will be treated seriously and thoroughly investigated. Disciplinary action can be taken in cases where bullying/harassment have been proved.

7.2 Any act of harassment or bullying toward a person based on their race or ethnicity will normally, in first instances, be dealt with under the National Centre Sexual Misconduct, Harassment and Related Behaviours Policy. and/or any other policies as relevant to the situations, including but not limited to the National Centre Non-Academic Misconduct Policy (for students) and School HR procedures (for staff).

8. Disclosure and Confidentiality

The National Centre is committed to supporting those who call out racist behaviours, practices, and structures both within the National Centre and elsewhere. A complaint can be raised under the following policies:

- Policy on Sexual Misconduct, Harassment and Related Behaviours
- Non-Academic Misconduct Policy
- Student Complaints Procedure (students only)

8.1 The National Centre also understands that raising a concern may be complicated, particularly for people who have directly or indirectly faced racism and will strive to protect confidentiality where we can. Unfortunately, National Centre may not be able to investigate anonymous complaints or those made of behalf of a complainant.

8.2 However, where anonymous allegations are made, we will determine whether there are any matters arising from the allegations that National Centre should endeavour to follow up, though there may be limitations to possible action be.

8.3 When a complaint or case is made, details as to the nature and outcome of the complaint or case are kept on record. This may include the logging and monitoring of special category data where appropriate. A report of this data will be compiled and reviewed annually by the National Centre Board of Governors and other institutional committees as appropriate.

8.4 We will treat the data confidentially and remove the names of any individuals before the data is compiled into report form. We may also use the data received to drive improvements to relevant institutional policies.

8.5 For more information concerning the monitoring and review of complaints and complaints outcome please see the specific relevant policy.

The Protocols

Protocol Aim	Protocol	How this might be achieved	Supporting guidance and information
Anti-Racist Inclusive Community	**Allyship**	• **Establish a group that meets regularly to facilitate open and honest conversations and to keep anti-racism at the forefront of considerations and institutional agenda** • **Organise 'allyship' training and/or events that are built into and become an annual part of the academic year** • **Build 'allyship' into the institutional Code of Behaviour**	National Centre strongly believes the dismantling of white supremacy with our institution must be informed by the lived experiences of the people who are oppressed by it. Having open and honest conversations is important to this endeavour.
Anti-Racist Inclusive Community	**Bystander Intervention**	• **Use the National Centre Inclusivity Protocol on Allyship and Being an Active Bystander to support individuals to be actively anti-racist by being Active Bystanders** • **Plan and hold regular conversations about what being an Active Bystander means, to help familiarise the community with the concept and applying it to everyday thinking** • **Embed and support 'calling in' (**taking the time to have a conversation with an individual so that they understand where their actions, words and/or	Active Bystanders intervene to provide help in such scenarios where it is safe and appropriate. It is important to be an Active Bystander as far as possible because it indicates to both the offending person and the person being offended where the larger community stands. Ignoring offensive and unacceptable behaviour often only reinforces acceptability of such behaviours Anyone can be an anti-racist Active Bystander in any kind of situation, including ones where no targeted groups are present.

		behaviour may not be inclusive) **and 'calling out' (**eg publicly calling out discriminatory words and actions when you are a white person in an all-white group) **by, for example, including these practices in your institutional Code of Behaviour and ensuring the whole School community knows what these terms mean**	
Decolonising the Institution	**Decolonise the curriculum: Undertake an annual curriculum review**	• **Review the curriculum on an annual basis, which might encompass the following:** ○ Review of overall course aims and content ○ Review of learning and teaching assessment and feedback ○ Involving students in these reviews ○ Establishing lines of responsibility – who is responsible for undertaking, completing and reporting on these reviews	The National Centre is aware that circus arts, drama and dance are white-dominated fields and that this is reflected in the curricula of our school. Students are likely to be taught by mostly white staff, to be presented with mostly white faces in their classroom and other resources, and study plays or choreography by predominately white artists. This is limiting and stifles both the sector and anti-racist advocacy at large. The National Centre SSLTC can be used to support work in this regard
	Decolonise the curriculum: Develop an Inclusive	• **Prioritise the development of a framework that can help build, maintain and enhance an inclusive curriculum. Work to support this might include:**	Kingston University have developed an Inclusive Curriculum Framework. This best practice seeks to embed inclusivity into the curriculum from

Decolonising the Institution	**Curriculum Framework**	○ Setting a target and an action plan (including a timeline) for the development of an Inclusive Curriculum Framework. ○ Linking the Inclusive Curriculum Framework with Learning and Teaching Strategies ○ Ensuring students are comprehensively involved in the development of the School Framework	inception of a course or module through to review. The National Centre will refer to the Kingston University framework in the development of their own frameworks and monitoring processes.
	Decolonising the curriculum: Supporting inclusive curriculum delivery	• **Review end of year and other performance opportunities:** ○ Showcase a diverse range of artists at all levels from writers to choreographers, dancers to actors and other performers/artists, make-up, costumes and set design; ○ Consider and cast ethnically and culturally diverse performers in various roles, not merely those that explicitly state race. ○ In terms of costume, esnure that a range of skin tones are available.	Make-up, hairstyling and costume design must be cultural and racially sensitive. Blackface and racial caricatures are unacceptable. When professional make-up and hair stylists are commissioned and when these are taught as part of the curriculum, they must include expertise in make-up and hairstyling for various skin tones and hair textures.
	Decolonising the culture: Setting and supporting community culture	• **Ensure that students, staff and visitors all feel welcome and at ease in our institutions.** This means: ○ taking the time to pronounce names correctly and taking correction with grace; ○ being sensitive to cultural differences where they arise;	Decolonising is often only referred to in institutions in the context of the curriculum, but Decolonising the curriculum is not enough. National Centre must work to Decolonise themselves at all levels. This meaning ensuring that both the practice and theory of our art forms are decolonised to ensure a range of people are represented.

Decolonising the Institution	**Decolonising the culture: Setting and supporting community culture (cont.)**	○ challenging, both in yourself and others, stereotypes, racist assumption and microaggressions; ○ championing people above institutional reputation; ○ when considering tutors or guests tutors, paying due attention to the ethnic and cultural identity of your students. Are they seeing themselves represented? ○ making actions and commitments count; avoid tokenism; ○ ensuring that all students are reflected throughout the school in posters, pictures, photographs, videos, online and in print; ○ regularly reviewing organisations (such as those for trips and exchanges) and individuals (including guest artists/teaching staff) that work or may be approached to work with the institution to ensure diverse voices and performers are represented and included.	It is crucial that care is taken to reflect the diversity of a school and art form without being misleading or tokenistic. For example, do not invite only Black tutors to teach guest or master classes during Black History Month. Tackling and dismantling racial inequality is not a performative action relegated to certain points in the year. It is an ongoing mission requiring a continuous process of review and assurance.
	Decolonising the structures: Staff recruitment	• **Consider including students and cultural and ethnic diversity in the recruitment process.** This could be managed, for example, by holding a 'student meeting' for shortlisted applicants, to give them the opportunity to meet the students and for students to meet prospective staff members and feed back to the interview panel. National Centre suggests:	When recruiting teaching staff, it is particularly helpful to have a cross-section of students from different stages of the specific discipline. Care should be taken to manage students' expectations that their expressed preference for any particular candidate may not necessarily mean that this is the eventual appointed candidate. The interview panel will need to

Decolonising the Institution	**Decolonising the structures: Staff recruitment**	○ Supporting the 'student meeting' with the presence of at least one (ideally two) members of staff who can make introductions, guide the conversation and act as the responsible party ensuring safeguarding/duty of care obligations are met; ○ Ensuring that there is a clear feedback mechanism from the students to the interview panel. Students should understand what this mechanism is and what role it plays (i.e. that the student feedback will form part, but not all, of the interview panel's considerations and decision-making); ○ Ensuring students understand from the outset the difference between positive action and positive discrimination, and what the institution is legally permitted to do.	weigh up all aspects of the candidates arising from the recruitment process.
		• **Embed best practice on staff applications and interview processes:** ○ Ensure that employment criteria shown in the job descriptions and vacancy advertisement is significant, objective, and appropriate to that particular post. ○ Review job application forms to ensure that they are equitable in practice. The application form should be designed so it can be clearly segmented by HR teams to remove sensitive information prior to shortlisting.	Schools hold individual responsibility for recruitment and employment of staff. To ensure practices are as equitable as possible, we encourage all member schools to follow the best practices identified in this section.

Decolonising the Institution	**Decolonising the structures: Staff recruitment**	○ Ensure that job descriptions avoid stereotyping and wording that may discourage certain applicants. ○ Detach any Equality Monitoring Forms and personal identification information ('sensitive information') from the application before passing to shortlisting panel. ○ As permitted by the Equality Act, consider practising positive action[11] in the selection process between two candidates of equal suitability. ○ Invest in unconscious bias and race equity training for staff responsible for recruiting, shortlisting and interviewing new staff.	
	Decolonising recruitment: Best practice for student admissions	• **Link your Access and Participation Plan and its targets on addressing underrepresentation of ethnic diversity to your work in decolonising the institution. This might encompass the following:** ○ Running a series of positive action outreach projects that seek to target, amongst other criteria, schools with a diverse student population; ○ Ensuring that the individual School plan of Widening Access and Participation activity, along with the termly impact reports of the activity are submitted on time;	National Centre is required to produce an Access and Participation Plan by OfS and is supported by the National Centre Equality, Diversity and Inclusivity Committee The aim is to create a pipeline to allow people from underrepresented communities to develop the skills that will enable them to succeed at audition.

[11] See, in particular, 'Section 159: Positive Action: recruitment and promotion' in: https://www.legislation.gov.uk/ukpga/2010/15/notes/division/3/11/2

Decolonising the Institution		Considering decolonising the curriculum of school pre-vocational or youth programmes to ensure it is accessible and representative of all cultures.	
Working to decolonise the HE Sector	**Use of Language**	• **Use the National Centre Contextual Admissions Framework to support decolonisation of the institution. This may include:** ○ Review existing process against the National Centre contextual admissions Framework to identify any barriers and create targeted activities that use the language, values and principles of the Framework.	The Contextual Admissions Framework aims to ensure that recruitment, application and selection are as fair, transparent and equitable as possible. The intention is for this to create an equitable partnership between institution and applicants that allows for mutual understanding with attention being paid to the applicant as an individual and within the context of specialist performance training

Additional Resources

Below is a list of useful resources to help develop your knowledge and understanding of racial inequality and anti-racism. Many have been referenced in this guide:

Online resources

- Legislative information regarding Positive Action
- HALO Collective, a campaign to end hair inequality
- Inclusive Curriculum Framework developed by Kingston University
- Racial Equality Tools Glossary.
- Showing Up for Racial Justice Resource list
- Yawo Brown, 'The Subtle Lingustics of Polite White Supremacy'
- Jessica Caporuscio, 'Everything you need know about white fragility'
- Elizabeth 'Betita' Martinez 'What is white supremacy'
- Peggy McIntosh, 'The Invisible Knapsack'.
- Anti-Racist Resources (Google Doc)
- Anti-Racism Resources for White People (Google Doc)
- Scaffolded Anti-Racist Resources (Google Doc)

Last reviewed: Feb 2026

Date of next review: Feb 2029