Power, Anți-Racism and Civil Sociețy

A PACT Pioneer Handbook



TABLE OF CONTENTS

O1 INTRODUCTION	05
02 THE PACT	10
O3 POWER	12
O4 ACCOUNTABILITY	30
05 CONNECTION	46
06 TRUST	59

ABOUT THIS PUBLICATION

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- Association of Chief Executives of Voluntary Organisations (ACEVO)
- Breastfeeding Network
- British Red Cross
- Greenpeace
- HEAR Network
- House of St Barnabas
- John Ellerman Foundation
- Make a Wish
- More in Common
- Oxfam GB
- Peel Institute
- South Yorkshire Housing Association
- St Luke's Community Centre
- The Active Wellbeing Society
- Toynbee Hall
- Two Ridings Community Foundation

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INTRODUCTION





THE PACT

The Civil Society Futures Inquiry was a unique inquiry which took place between 2016-2018. The inquiry found that across our country - and in civil society - too many people feel unheard, ignored, frustrated. Imbalances in power are often at the heart of the issue: who gets listened to, who makes decisions, who is in control.

More recently too, the Government's 'Levelling Up' agenda, recognises that people feel that material inequalities along lines of geography, gender, class, race, disability, and other aspects of identity are shaping the day-to-day reality of millions in the country.

Since the Inquiry, many of these sentiments have deepened during the Covid-19 pandemic. Mental health has <u>waned</u> and the inequalities present within our society have been <u>amplified</u>. Levels of democratic and civic space have <u>reduced</u> and differences in communities' access to information have been laid <u>bare</u>. In order to address this, the Inquiry's recommendations argued that the pace of change in society can be supported by civil society leading the way for society and for other sectors - reflecting on its own practice and using power more equitably.

The Inquiry recommended a shared 'PACT' (focused on Power, Accountability, Connection and Trust) developed by civil society for civil society. A direction of travel for how civil society wants to be now and in the future. Not surprisingly, the Inquiry's work focused on promoting <u>anti-racism</u> within civil society to address power imbalances that are echoed in our wider society.



PACT PIONEERS

The PACT Pioneer programme responded to the Inquiry's recommendations by creating with civil society leaders a practical framework for developing leaders' equitable and effective use of power. This framework was piloted with the PACT Pioneer learning cohort (leaders from UK voluntary and community sector organisations and networks both large and small / domestic and international) over a period of 12 months at the height of the Covid-19 pandemic.

PACT Pioneers from the voluntary sector programme included: Association of Chief Executives of Voluntary Organisations (ACEVO); Breastfeeding Network; British Red Cross; Greenpeace; HEAR Network; House of St Barnabas; John Ellerman Foundation; Make a Wish; More in Common; Oxfam GB; Peel Institute; South Yorkshire Housing Association; St Luke's Community Centre; Toynbee Hall; Two Ridings Community Foundation.

WHY THIS PROGRAMME?

THE GOOD

Civil society has always been at the forefront of supporting those most in need at critical times in England's history. It was civil society that helped the poorest respond to the inequalities of the industrial revolution. Civil society supported the millions of displaced people and refugees after world wars. More recently, during the Covid-19 pandemic, civil society - groups of neighbours, community groups, charities have often led the way in supporting those most isolated and vulnerable in our communities. And in order to support wider society to change, civil society itself has changed, responded, reshaped, reinvented itself through the centuries. Civil society has always been able to adapt and become what those who are most excluded in our society require. It has done this throughout the pandemic. Civil society will have a vital role to play in helping to address the challenges that lie ahead for England in the coming decades too.

THE BAD

Focusing first and foremost on doing a good job for those we serve is one of civil society's greatest strengths. Yet, there have been times - and this has become more visible in recent years where voluntary sector organisations haven't adapted quickly enough to our changing society or haven't had the type of scrutiny and accountability required to respond to people's needs.

THE UGLY

We know that for all of the immense good that civil society does in the UK, there are also some important limitations in the range and impact of our work along the lines of gender, class, race and so on. In some cases, charities can actually maintain the status quo of inequality and discrimination in our society. Many sections of our society can be routinely excluded from our work. Recent reviews have shown us how <u>racism</u> and <u>bullying</u> for instance can operate in different sectors including the voluntary and community sector. Similarly, a trend towards professionalisation in the sector can create distance from those we seek to serve. We sometimes miss the gap between our view of our mission and charitable purpose and how we are experienced by our staff, volunteers and traditionally excluded groups that we work for.

INTO THE UNKNOWN

Our intention in running this programme has been to close some of these gaps in reality of experience. Many involved in civil society want to create a better world. We know it is often the personal touches, the relational working that makes the difference when working with and standing up for communities. But we don't always have the time to apply the same lens to our relationships with colleagues, volunteers, members. Praise for the sector, along with its own passion and the power it has over those it supports can be a risky combination. Over time, cultures can develop in which volunteers, staff and trustees are convinced that the good they do means they can do no harm. In short, some aspects of our leadership practice are unknown to us. We do leadership courses, but often don't explore our own beliefs and values because we assume – this is what charities are made of. But if we aren't explicit about this – about how we use our power, how we connect with diverse groups, how we sustain inclusive cultures in our organisationsand if we don't get critical feedback on this, then how can we adapt to our changing world? How can we be sure we are achieving our mission inside and outside our organisations?

ABOUT THE PROGRAMME

Whilst there does appear to be an appetite for doing things differently and reflecting on issues like this, many leaders still face the challenge of knowing – what would this mean in practice? The PACT Pioneer programme responded to this by creating with civil society leaders a practical framework for developing leaders' equitable and effective use of power. Threaded throughout the ambition behind the PACT is an exploration of leadership in action and how power is recognised and used. It is the inappropriate use of power that disconnects us from our higher purpose, makes us believe that we are no longer accountable to others, encourages us to listen to our own voice over and above that of others, and es-

sentially creates distrust – distancing us from our mission and those we seek to engage and serve.

As the PACT Pioneer programme developed, participants expressed a particular interest in exploring the application of anti-racism in their roles. This focus was woven into exploration of the four key themes of the PACT (power, accountability, connection, and trust). This focus on anti-racism is also reflected in the handbook that follows.

WHO IS THIS HANDBOOK FOR?

This handbook is for those in a leadership role – both paid and unpaid within civil society. Our definition of 'civil society' is wide and inclusive and is based on the definition used in the Civil Society Futures Inquiry. Civil society refers to when we organise ourselves outside the market and the state. When we act not for profit nor because the law requires us to, but out of love or anger or creativity, or principle.

Many of the exercises and resources in this handbook are directed particularly at those running organisations and networks or movements within the charity and voluntary and community sectors as we think this will be the main audience for the handbook. However, some of the ideas and exercises – we believe will be equally applicable to leaders involved in less 'formal' ways of organising too (such as coffee mornings or social media groups).

STRUCTURE OF THE HANDBOOK

In this handbook we share some of the key concepts and practices that the PACT Pioneer learning cohort explored through the programme. The book invites you to reflect on these themes in the context of your own practice too. After outlining a bit more information about the 'PACT', the handbook is structured in relation to the following key themes:

- Power
- Accountability
- Connection
- Trust

Each of these topics relates to each other. We would encourage you to read them consecutively, starting with 'power'. In each section there is a mixture of reading, as well as exercises that you can undertake individually or with others that you work with. There are spaces in the handbook for writing notes if useful and accessible to you, or you can print exercises off and write notes separately on paper or a computer if that is easier.

NOTE ON DEFINITIONS

This handbook uses a range of terminology to describe terms like 'racism', 'power', 'accountability' and 'trust' which are defined separately within each section. We also use the broad term 'BME' to refer to people who identify as Black or as part of a minoritised ethnicity, community, or group. We have used this term recognising that it is imperfect. We also acknowledge the socially constructed, intersectional nature of these aspects of identity and the contested nature of definitions in this field.





The Civil Society Futures Inquiry outlined a shared PACT for civil society, created from the views and ideas of civil society, bringing together our collective energy and experience. It is a call for all of us in civil society – people, organisations, and institutions – to commit to:

POWER...

- Consciously shifting power, sharing more resources, decision-making, and control with those who face inequality and oppression
- Supporting others to play a full part in the things which matter to them and creating platforms and places for unheard voices
- Creating working environments where people from diverse backgrounds can be themselves, feel valued and can progress

ACCOUNTABILITY....

- Holding ourselves accountable first and foremost to the communities and people we exist to serve
- Being open to critical feedback about a range of areas of our practice
- Developing accountability mechanisms that are more in line with our mission and not only responding to those with power in the sector (e.g. funders and the State)

CONNECTION...

- Broadening and deepening our connections with people and communities especially when it's hardest bridging the frequent divides that span our society
- Understanding our own position in society (e.g. along lines of race, class, gender) and how this may affect our relationships with communities that face inequality
- Being willing to learn from diversity and to change ourselves when we encounter it

TRUST...

- Devoting the time and resources necessary to building trust. Being willing to commit to personal development and growth in order to build trust with others
- Earning trust by staying true to our values and standing up for them. Challenging and disrupting discriminatory beliefs and behaviours in our work





WHAT DOES THIS SECTION COVER?

By the end of this section, you will have an opportunity to:

- Describe different types of power
- Recognise my power and privilege
- Explore the impact of power on me and others
- Understand different approaches to using my power effectively to promote equity and social justice

WHY POWER?

Calls to address power imbalances and to address racism are of course not new in the <u>voluntary</u> sector. Yet in recent years, these calls have gathered momentum. A report by Voice4Change England and ACEVO called '<u>Home Truths</u>' argues for change of culture and power dynamics in the voluntary sector. Charity So White have called for redistribution of power in charity leadership.

There is an increasing recognition that addressing power imbalances is about more than leaders having good people skills or following codes of conduct and HR policies. Using 'power' well is about our everyday behaviours at work – our everyday relationships with our colleagues and the communities we work with and for. It is also about what we permit – what we allow to happen right under our noses. Not acting also has an impact. Leaders are increasingly expected to help create places where diversity can flourish and is valued.

If the voluntary sector is to continue to be a place where our diverse society wants to work and develop, then we will need to ensure that we are adapting to these new expectations.

From a leadership perspective – this involves thinking about personal use of power. We may not talk about 'power' in everyday conversation. It can feel like an abstract or academic concept. Yet, often when things go wrong – communities feeling side-lined and ignored - complaints about bullying, bias, discrimination, inappropriate behaviours – these are about how those with power behave and their lack of awareness of this.

03.1

WHAT POWERS DO I HAVE?

WHAT IS POWER?

'Power' has been studied and written about in a <u>number</u> of different ways. For the purposes of this handbook, we share the definition that was used in the PACT Pioneer programme, recognising the term is contested and will mean different things to different people.

Power is about our ability to do things that we want to and to change or impact on the world around us. When we use our 'power' in the form of seniority in a role, we can give instructions to others and change what happens at work in ways that we expect. When we use our 'power' in the form of resources, we can buy things that improve our living conditions. Thus, we refer to 'power' as:

'POWER IS OUR CAPACITY TO IMPACT AND INFLUENCE OUR ENVIRONMENT'

We use many different types of power to impact upon and influence our environment. Some powers are more 'formal' and recognised (such as our positional CEO role in a charity). Others are more 'informal' and often unspoken (social skills and power based on popularity within a group / sense of belonging within an organisational culture). Understanding where our power comes from can help us to be more aware of it in our relationships with others.

SOURCES OF POWER

During the programme we drew attention to how power can derive from a wide range of sources such as:

- **Expertise**: power based on experience, skill, knowledge, level of information and understanding
- **Social**: power based on social status, money, access to resources, class, race, gender, education, age, health, physical appearance and other things that are valued by mainstream society
- **Positional**: power based on occupying a formal / legal role within a structure
- **Personal**: power based on personal charm, persuasion, psychological, emotional, social, spiritual and relational abilities (what we use to 'get by' in life)
- **Contextual / Informal**: power based on the ability to align with the (often unsaid) norms and values of the group to our advantage (e.g. popularity within a group, degree of belonging we feel when talking in a team meeting)



Let's begin...

We invite you to reflect on the powers you have in your role. Consider the following questions:

- 1. Where do you have social power (e.g. in relation to your gender, ethnicity, age)?
- 2. Where do you have positional power (e.g. in relation to your position/status within an organisation).
- 3. How is this useful to you in your leadership role / what do you enjoy about it?
- 4. What is the impact of this power on others?

In the table below, we invite you to jot down your thoughts on this for different types of power.

Power	How is this useful for me in my leadership role? What do I like about it?	Posițive impacț of țhis power on oțhers	Negative impact of this power on others
Experțise			
Social			
Posițional			
Personal			
Contextual / Informal			

When you've had a chance to do this, invite somebody else that you work with to do it about you / you about them.

Ask for feedback and discuss. Which types of powers do you hold that you are less aware of? What are some consequences of when you are less aware of those powers?

03.2

WHAT IS THE IMPACT OF MY POWER?

THE HIDDEN IMPACT OF POWER...

As leaders we need power to achieve our goals. We wouldn't be able to get much done if we didn't have power. Yet one of the tricky things about power is that when we have power, when we enjoy insider status, we are less likely to notice we have it. Many leaders often disconnect themselves from their own power and influence. Others may see their status, their hierarchical role within the system as delivering absolute power. But positional power has its limitations – and often leaders feel frustrated because they don't see the impact of the power they have.

Take an example...You work for an organisation that has lots of new recruits who have joined during the Covid-19 pandemic and have had little chance to come into the office and meet their colleagues face-to-face. You have organised online drop-in meetings, but you notice new recruits aren't really attending. As somebody that has been there for many years, what do you notice? Do you notice the power of the insider status you have? Do you notice what it feels like for those new recruits who feel on the outside? One of the tricky things about power is that when we have power, when we enjoy insider status, we are less likely to notice we have it. As leaders we need power to achieve our goals. We wouldn't be able to get much done if we didn't have power. But when we are not aware of the powers we have, when we ignore the impact of those powers, then it can have unintended consequences.

POWER IMPACTS ON OUR BEHAVIOUR...

As Julie Diamond in her book <u>'Power: A User Guide'</u> describes, leaders understanding how power operates is critical to improving how involved employees feel in what is going on around them. This is because power affects how people act around leaders. For instance, people may try to please the leader and tell them only what they think they want to hear. Power also affects how leaders act. For instance, leaders may be less socially inhibited and follow their own ideas. This confidence can be useful. But when used without awareness, leaders can be experienced as dominating and may shut down other voices unintentionally.

Developing an awareness of power is important for leaders because it helps them to ensure they are engaging well with those around them (particularly those with less power who may be traditionally marginalised). It helps leaders to involve people and to ensure they are getting good-quality, honest feedback.



We invite you to put a tick in the box below that applies to you. Do you think you are part of the 'in-group' or the 'out-group' on the following topics.

FACTOR	PART OF THE 'IN GROUP'	PART OF THE 'OUT GROUP'
GENDER		
DISABILITY		
ETHNICITY / NATIONALITY		
CULTURE		
SKIN COLOUR		
QUALIFICATIONS		
EDUCATIONAL INSTITUTION		
ACCENT		
SOCIAL CLASS		
AGE		
SEXUAL ORIENTATION		
WHERE YOU LIVE		
WORK EXPERIENCE		

When you are part of the 'in group':

 \cdot You believe that things are obvious and that everyone understands what's going on

- · From your perspective, things often are fair and just
- · You see yourself and others like you as 'normal'
- · You believe that the status quo works and works well for everyone because it works for you
- · You often don't understand why anyone would want change
- \cdot You believe what is here is worth preserving
- You believe that if "others" could develop themselves, then they too would be able to access what you have

When you are part of the 'out-group':

- · You see what is happening in the 'in -group' as exclusive its members only
- · The 'in-group' rewards those who are like them
- · The 'in-group' doesn't include you and others like you despite what they might say
- · The 'in-group' often do not work in your interest
- · You can't be part of the 'in-group' unless you become like the in

In a leadership role – even with the best of intentions – we may be impacting on people in ways we don't intend. The powers that we hold are often amplified in a work context, so using those powers well and getting good feedback on our behaviour is critical. Julie Diamond offers a range of questions that leaders can ask themselves to reflect on how they use their power in this video for the PACT Pioneer programme: <u>https://youtu.be/hT0IUD4xwAo</u>

We have adapted these questions on the sheet below called "Impact of my power". We invite you to complete the sheet to explore areas where your power and status might be impacting on those around you.

Impact of my power:

Quesțion	Yes?	No?	Don'† Know?
Do the people around you share their opinions freely?			
Are the meetings that you run dynamic? Does everybody talk and lots of great ideas come forward?			
Do you get asked for help? Do people come to you with questions?			
Do you understand how others are experiencing your communication (verbal / non-verbal)?			
Are people growing and developing based on the feedback you provide?			
Are you aware of the obstacles that people have in their roles to be able to succeed in their tasks?			
Do you publicly acknowledge contributions of different colleagues?			
Can you raise difficult and controversial topics necessary to move the conversation forward in your team / organisation?			
Do you make opportunities for growth available to everybody, all of your team members - not just high performers or those like you?			
Are you trusted with confidential information by colleagues?			
Do you ever take advantage of the perks of your role?			
Do you hold yourselves to the same standards you hold others to?			
Do you ever inconvenience people in ways that you feel you can get away with (e.g. arrive late to your own meetings)?			

Now reflect on your answers

Were there topics you don't know about?

Are there areas where you could be more aware of the impact your leadership is having on others? Are there areas where you feel you are using your powers well to support those around you?

On the next page, or on a separate piece of paper make a note of a few areas of interest for you.

	NOTES

03.3

HOW CAN I USE MY POWER WELL?

Using power well can have a direct impact on whether staff choose to stay or to join the places that we work. It can affect how far we are able to learn from and adapt to support people who experience inequality and discrimination. In short, for many of us, it can affect how well we are able to achieve the <u>core purpose</u> of our organisations.

Leaders who use their power well create psychologically safe places at work. In these spaces, people feel like they can speak up and share what they are thinking and feeling. They don't need to pretend to be somebody they are not. They use their energy to express their ideas and worry less about defending themselves from competition or abuse.

Ultimately leaders are judged based on what we do or fail to do. It's not enough to 'know' about power or to read about it in a book. Our actions and our behaviours are the clearest indicators of whether we are using our power well – both for us as leaders and for our staff, volunteers and the people and communities we serve.

HOW DO WE MISUSE POWER?

In reviewing the previous section, you will have been able to gain insight into the ways in which leaders under-use and over-use particular types of power. We want to focus on the relationship between power misuse and issues of equity in particular.

1. You can create your own narrative

This is hard to hear, but those in leadership positions can create their own narrative around this agenda. You can talk about working with marginalised or vulnerable communities – you can present a picture of how well your organisation is doing, which may lack congruence with the reality.

2. You can obfuscate

You can use your power to make it hard to really understand what you are doing and how well you are doing it.

3. You can dislocate

You can divorce yourself from any responsibility in relation to this agenda – and simply outsource your aspirations and responsibilities.



ENGAGING WITH DISCOMPORT

Doing work to address power differentials, to support inclusivity requires a level of honesty about self. In the previous exercises, we have attempted to give you a steer about how you might gain insight into how you land in your role and what others around you think. But, and this is an important but, you also have the power not to engage with or learn from what is uncomfortable – you can create your own narrative, you can obfuscate and you can divorce yourself from this work.

There is a cost to you not using your power well – how is this cost expressed in you as a leader / in the work of your organisation / in how your organisation looks and is experienced?

Think about the following as a way to sense check your relationships in your organisation:

Area	What's your evidence ?	Where we need support
We †rus† in one ano†her		
We can hold healthy debate		
We are commițed țo țhe work we do on diversițy		
We are accountable for what we say we will do		
We get the outcomes / results we are after		

	NOTES

03.4 POWER AND RACISM

PACT Pioneers were particularly interested in exploring the relationship between racism and 'power' on the programme. We have included here some of the key themes that we discussed.

DEFINITION OF RACISM

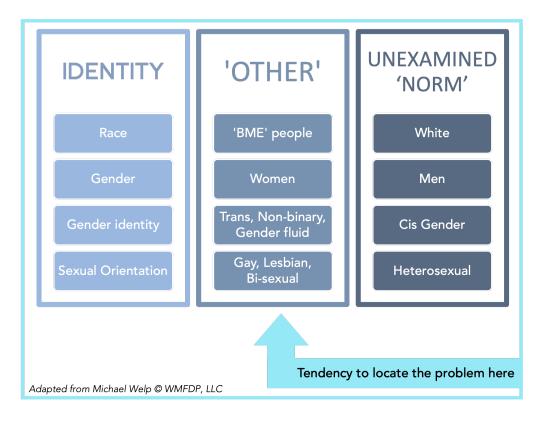
In this handbook we define racism as:

A prejudice-based belief, action or behaviour that categorises human beings into 'races' on the basis of physical characteristics like skin colour, facial features and uses this as an indication of different abilities, qualities or worth. This belief, action or behaviour takes place within a context of power (of the perpetrator).

RACISM AND POWER

Racism is possible when those with power, resources, influence and capital reinforce prejudicial beliefs. Racism gives 'white' skinned populations primacy and dominance while denigrating and subordinating populations with darker skins. This 'privilege' that white people have may be unearned, but it still holds power in our society. The normalisation of this privilege is one of the challenges that prevents racism from being seen and disrupted. This is a system of oppression which is 'held' together and maintained by power.

The following diagram describes how systems of oppression like this operate in relation to race, gender, gender identity and sexual orientation:



CONSIDER THE FOLLOWING EXAMPLE:

A large mental health charity has recognised that people from BME backgrounds are much less likely to access their services, despite an obvious need for support. They have done research in the past but feel that some further research and consultation is required to understand the needs of BME communities better. They plan to recruit a consultant who will interview 20 people from BME backgrounds to research their diverse needs.

Is this the right approach?

If we go back to the 'systems of oppression' diagram – what might be happening in this example?



Unfortunately, repeated attempts to 'map', 'research' or 'engage' with people from BME backgrounds can locate the problem with those people who are 'othered'. Less focus is placed on examining services themselves and the unexamined norms of whiteness for example that inform their approach. This then feeds the status quo and maintains existing structures of power.

TO DISRUPT RACISM LEADERS NEED TO:

1.RECOGNISE RACISM AS A SYSTEM AND UNDERSTAND HOW IT IS EXPRESSED SYSTEMICALLY

Individual actions to address racism although important, often don't see the bigger picture – for example, if recruitment practices do not attract diverse candidates – there is a tendency to focus the response on the 'individual' applicant, rather than the recruitment process. Why aren't there enough high-quality diverse candidates out there? Rather than – why is our organisation / recruitment process not engaging diverse talent?

2.USE THEIR LEADERSHIP TO SIGNAL WHAT'S IMPORTANT

Using power well is the key to disrupting racism. As an example, when white-presenting leaders make space for the voices of black people, they are using their positional power to disrupt the status quo. Or when white presenting people notice and challenges stereotypes about black people, they are using the privilege attached to their social identity (as a white person) to challenge others.

USING POWER TO CHALLENGE RACISM

Anti-racism is a commitment to challenging the structures and systems that maintain 'race' and racism in our society. It acknowledges that the idea of different 'races' is made up. It is about not accepting what happens to white people and black and minoritized ethnic people as a consequence of racism. It involves speaking up and speaking out.

Taking this approach as a leader involves applying and using the power you have in different situations to call attention to racism and to disrupt and challenge it. The exercise that follows asks you to consider how you use your power in different situations such as running meetings or providing developmental support to colleagues.



Please consider the following prompts that invite you to reflect on your use of power in relation to colleagues from different backgrounds.

Theme	Reflection topics
Running meețings	 When you run meetings, are there some people who are more likely to speak? Are people from black and minoritized ethnic backgrounds likely to share their opinions freely? Do white-presenting colleagues get more 'air-time'? Can black and minoritized ethnic colleagues be themselves in meetings without worrying about being labelled along the lines of race?
Support for colleagues	 Do I notice when my own biases may prevent me from seeing the talents of black and minoritized ethnic colleagues? Do I help BME community groups or individuals that I partner with to take risks and do I provide feedback to support their development? Do I notice when I feel uncomfortable coaching and providing feedback to employees from a different background to me? Do I ensure that it is not only people with lived experience of racism in the organisation who are taking on the burden of antiracist work?
Inclusive workplace	 Do I review how well employment and Equality and Diversity policies and procedures are working – and do I recognise their limitations in delivering inclusion? Do I notice when people are feeling excluded in my organisation and do I actively call out exclusionary behaviours / cliques? Do I recognise how my own social identity can affect who I choose to spend time with in the workplace? Do I hold all of those who engage in racist behaviours to account? Do I take complaints about harassment, bullying and inappropriate behaviour seriously? Do I use different opportunities as a leader to promote learning and raise awareness about what racist behaviours are and why they are not accepted?

QUESTIONS:

As you go through the sheet, we invite you to consider the following two questions:

- Did you notice any areas where you feel less confident / would like to do more work?
- Could you ask another leader / peer to hold you to account for developing this aspect of your practice over the next 3 months?

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POWER RESOURCES



Veneklasen and Miller's seminal work offers a good overview of different approaches to analysing power when working on social justice issues: <u>https://bit.ly/3oS1E91</u>

Kristiana Wrixon on whiteness in charity sector policy departments: <u>https://bit.ly/3GXaFE0</u>

Gender and Development Network Women of Colour Forum statement on systemic racism and White supremacy in the UK international aid sector: <u>https://bit.ly/3gTEv1M</u>

Fiona McAuslan on talking about power in the voluntary sector: <u>https://bit.ly/3JxgnhN</u>

Akiko Hart and Rosie Tressler share the learning and recommendations that originated from delivering a series of online reflective practice sessions where participants scrutinised the impact of whiteness in the UK charities sector: <u>https://bit.ly/3I0u7kD</u>

Yolaina Vargas Pritchard on shifting power through governance: <u>https://bit.ly/3rW4An3</u>

Grant Givers Movement report exploring power imbalances between funders and grantees and what to do about it: <u>https://bit.ly/3LGpFtF</u>

Reflections on Comic Relief's 'Shift the Power' funding programme: <u>https://bit.ly/3HY3xJ7</u>

NPC report on power dynamics: <u>https://bit.ly/3v2NJ4d</u>

Sheila McKechnie Foundation on their power sharing project: <u>https://bit.ly/3sMQmEv</u>

Article exploring internal reflections on American Civil society's use of power from Dan Cardinali: <u>https://bit.ly/3sMQunt</u>

Free Open University 'Open Learn' course called 'Introducing the Voluntary sector', week 6 focuses on power, engagement and empowerment in the voluntary sector: <u>https://bit.ly/3GWJadX</u>

Lucy Caldicott on how charities can approach power-sharing and better engage with lived experience: <u>https://bit.ly/3GWJiKt</u>

Reflections on building people power from Greenpeace's Mobilisation Lab: <u>https://bit.ly/3oUDvie</u>

Alex Cole-Hamilton examines why robust power analysis is central to good governance and integrity: <u>https://bit.ly/34OuSz0</u>

Centre for Strategic Philanthropy at The University of Cambridge webinar series called #ShiftThePower, discussions focus on addressing power imbalances in philanthropy. The following video focuses on driving system change across the civil society ecosystem: <u>https://youtu.be/EVOEVgU4s0A</u>

Oxfam's commitment to anti-racism, feminism and shifting power: https://bit.ly/3hE6cfn

METRICS

The following indicators for measuring progress on effective use of power were discussed during the PACT Pioneer Programme, you may find some of these useful in your own work to be added to staff surveys / annual reviews as appropriate for your type of organisation / network / movement. Where possible it is useful to consider differences along lines of protected characteristics in the Equality Act 2010:

- Proportion of senior leadership from different backgrounds
- Levels of progression for people from different backgrounds
- Levels of resources shared with / invested in particular traditionally excluded communities (if appropriate)
- Level of power / influence that people feel they have in your decision-making processes / governance
- Extent to which people feel they can be themselves in the workplace
- Extent to which people feel valued for their work
- Extent to which people feel psychologically safe
- Extent to which people feel they can share their opinions freely with colleagues
- Extent to which people feel they can trust their line manager with confidential information
- Extent to which people feel able to ask their line manager for help



ACCOUNTABILITY



WHAT DOES THIS SECTION COVER?

By the end of this section, you will have an opportunity to:

- Understand how power shapes who I am accountable and how I am held to account
- Explore which aspects of your practice you feel most comfortable getting feedback on and learning about
- Imagine different approaches to accountability based on your mission and purpose

WHY ACCOUNTABILITY?

The behaviour of charity leaders is increasingly visible and open to public scrutiny. This brings with it pressure and stress for leaders to respond to social media. There are greater opportunities for leaders to show their accountability to their members and the public. But there is also a risk that increasing willingness to respond to consumer pressure or to movements such as Black Lives Matter or #MeToo is driven by a desire to be seen to do the right thing, rather than a willingness to grapple with real issues of how and for whom they work.

The programme explored three key aspects of this practice challenge for leaders:

- Building an awareness of power dynamics and how they affect who we are accountable to
- Noticing who we are comfortable being accountable to and how our good mission and purpose out there in the world can distract us from inequality within our organisations or with those we work with
- Disrupting the status quo of accountability mainly to funders and commissioners in the sector in order to better achieve our mission and purpose

04.1

WHO HOLDS US TO ACCOUNT?

WHAT IS ACCOUNTABILITY?

Accountability is about how we hold our 'feet to the fire', how we assure others that we are responsible for acting on certain things and open to scrutiny and feedback. In the PACT Pioneer programme, we used the following definition:

'ACCOUNTABILITY IS AN ASSURANCE THAT SOMEBODY OR SOMETHING WILL BE EVALUATED ON THEIR PERFORMANCE OR BEHAVIOUR RELATED TO WHAT THEY ARE RESPONSIBLE FOR'

WHO HOLDS US TO ACCOUNT?

Though leaders may have a range of duties and areas of responsibility, power also offers them lots of ways to avoid being held to account. Often the more power you have, the less scrutiny you face from others. People can change their feedback to make leaders happy. Leaders can choose who they listen to and can ignore critical feedback, particularly if it challenges their view of who they are, or what their organisation stands for.

Working in the charity sector, it can be particularly challenging to hear critical feedback that suggests we may not be living up to the principles of social justice and fairness that our organisations seek to progress out there in the world. There are things we will stand up for, things that we believe and hang onto dearly... and these things make us who we are. If someone tells us something that that tells us we are not living up to our principles—it hits us hard. We may instantly reject what we hear.

Yet, in order to improve accountability to others, particularly to those who we work with or work for from traditionally excluded groups, then we need to embrace this type of critical feedback. We need to make space for those who rarely have a voice or whose skills and expertise are rarely valued.

Getting good feedback from a range of sources is critical to accountability. It helps us to learn and to grow. Fulfilling the duties of your role involves acknowledging your limitations – showing that you are open to support, to self-evaluation and to critical feedback. Using your power well involves sharing the role. It involves acknowledging your limitations and making space for personal development or for others to step into roles.



It might not be enough for you to invite feedback. Your position could mean that :

- 1. People tell you what you want to hear
- 2. People tell you a version of the 'truth' which is not helpful for you in your role

WE INVITE YOU TO TRY THIS OUT OVER THE NEXT TWO WEEKS

Make a conscious decision to invite/make space for others to participate and lead, so you get a chance to see your leadership in action. Over a period of 2 weeks whenever you have an opportunity - in meetings, one-to-ones and so on as appropriate...

- Speak less
- Try not to speak first
- Avoid proposing ideas

Notice who participates. Who proposes.. who seconds.. Whose ideas are championed and taken forward. Who doesn't say anything at all... what does this tell you about your leadership and who you are accountable too?

NOW .

Try asking for feedback on your leadership in your organisation, network or group.

Notice how you felt asking for feedback and creating space for others to give it. Notice who shares feedback with you and who doesn't. Are there any patterns of participation which mean you are much more likely to hear the voices of some rather than others? Whose voices are you not hearing and why? Are these the same people who are less likely to contribute? How could you seek to disrupt some of those patterns in the future?

FINALLY ...

What does this tell you about YOU ... and who you are accountable to?

04.2 WHAT ARE WE ACCOUNTABLE FOR?

THE PARADOX OF DIVERSITY

The 'Paradox of Diversity in Social Change Organisations', by Berthoud and Green speaks about how social change organisations demonstrate their commitment to diversity. The article talks to the challenge that many organisations have in practising social change(link: bit.ly/3s-FEyEV). Essentially in social change/ charitable organisations, the commitment to equality and diversity is often expressed externally - in trying to change the world - or at least our bit of it. It is the mission of most civil society organisations - it is about disruption, support, compassion and behaving outwardly in ways that deliver our purpose. We justify our commitment to social justice, by pointing to our good works - to the things that we do externally.

The authors also describe the unrecognised privilege within social change organisations, which is often obscured by the focus and effort, that is the external 'mission' of civil society organisations. This means that there is less interest in understanding and getting feedback on what happens internally (within the organisation) and far more emphasis and value placed on what happens externally. This is the paradox that can sit at the heart of some social change activities. Organisations often fail to recognise that we too are a microcosm of the society we wish to change, and that our relationship to values and beliefs such as racism and sexism are rarely questioned, because we are able to justify our 'good works'.

The authors end by suggesting that the key is to embrace the paradox: recognise that even as we work for social change, we are also part of and help to duplicate systems of oppression in our society. Even as we fight oppression out in the world, we can also become aware of how we may perpetuate inequities within our own organisations.

INVITING FEEDBACK AND LEARNING FROM A RANGE OF ASPECTS OF OUR PRACTICE

In her <u>presentation</u> for the PACT Pioneer programme (<u>https://youtu.be/hT0IUD4xwAo</u>), Heather Berthoud describes the importance of focusing on continuous learning and development across a range of aspects of equality, diversity and inclusion practice in social change organisations, networks and movements.

She encourages social change organisations to focus on their own learning and internal operations just as much as thinking about what needs to happen with their work outside in the world – because the two are intimately connected.

HERE IS AN EXAMPLE:

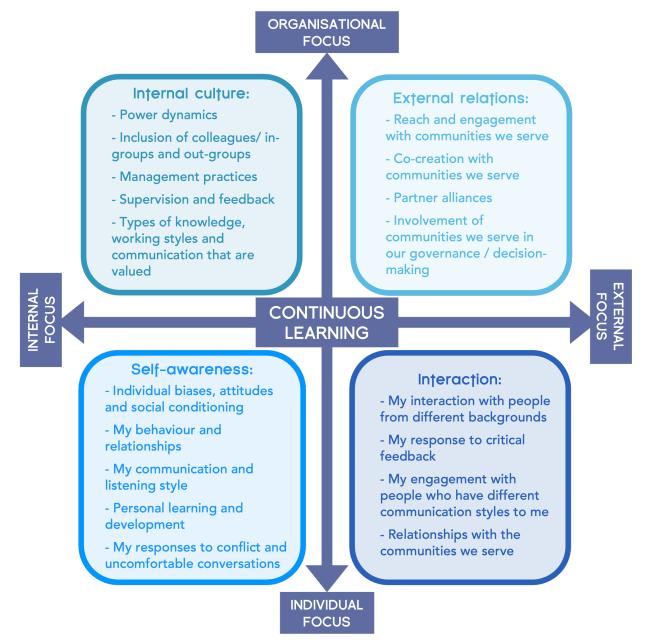
In the video Heather describes working with a social change organisation who asked her (a black woman) how can they be more inviting to the myriad of people of colour that had recently been recruited as members but had quickly left and did not see the organisation as inviting or accessible? One of the leaders of the organisation turned to her and said 'Well Heather what do black people want?'. Heather describes how it was striking that what this leader was asking for was a tour guide of sorts – 'how do we say what we need to say to those people so we will be understood'.

What this organisation had not acknowledged was that it had invited and recruited many of these people from urban areas and asked them to come into middle class, suburban areas where existing members were comfortable but transport from urban areas was not easily available, neither was childcare. Those who had been recruited had no way of engaging with the organisation beyond that initial set up. The organisation gradually recognised that even though they had improved diversity through a recruitment drive, they needed to learn more about their own organisational culture and to develop their own self-awareness as leaders to build the inclusiveness of their organisation / change how they are seen by the outside world.

This cycle of continuous learning is reflected in the 'Diversity Diamond' from Berthoud and Green described in the following exercise. It can help organisations to consider the areas in which they are more comfortable focusing their work and receiving feedback. It encourages exploration of all parts of the diagram if organisations are to continuously learn and adapt to benefit from diversity.



Take a look at the diagram below which is adapted from the Berthoud and Green Diversity Diamond:



We invite you to consider the following questions with your staff colleagues and volunteers, or if you are in an organisation with trustees, to consider this at a board meeting too:

- Which parts of the diagram reflect the areas you are most likely to invite feedback on in terms of equality, diversity and inclusion? Is this reflective of what you find most comfort-able?
- Which areas do you tend to pay less attention to?
- Where are there opportunities to invite deeper feedback? How would this support you in achieving your goals?

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IMAGINING DIFFERENT APPROACHES TO ACCOUNTABILITY

In his book "Measuring Social Change: Performance and Accountability in a Complex World", <u>Ebrahim</u> describes how those who are focused on social change face a range of demands in terms of accountability. Often such organisations can adopt accountability mechanisms that don't fit well with their mission and purpose.

Approaches to accountability are shaped by power in the sector. Accountability often operates 'upwards' towards those with power and resources and it is less common to see accountability operate 'downwards' towards those communities, particularly traditionally marginalised communities, that charities exist to serve. As the diagram below describes, this can mean that existing power structures are reinforced and the voices of those who experience inequality and oppression are not heard:



Power dynamics within wider civil society can shape who leaders think they need to be accountable to. Leaders may prioritise meeting requirements for funders or commissioners for instance. They may spend more time trying to demonstrate competence and gather positive feedback compared to learning from critical feedback. It can also shape the type of data that is valued and used to assess performance. It can even feel counter-cultural to focus more on downwards accountability, to focus on feedback that isn't easy to 'quantify' or that is based on experiences or feelings of those who encounter your organisation.

The challenge for leadership is focusing on accountability to a range of stakeholders. As an example, in the following article, Chief Executive of Shelter, Polly Neate, reflects on the leadership challenge of nurturing and empowering smaller charities and groups locally and improving accountability to those groups and communities that they serve: <u>https://bit.ly/34M7jH3</u>



We invite you to run a discussion with colleagues focused on imagining different approaches to accountability. You could focus on:

Who are we accountable to and what are we accountable for? You could consider:

- How you hold yourself accountable
- How your colleagues hold you accountable
- How those you work for and support hold you accountable
- How your partners / wider stakeholders hold you accountable
- How do we feel about existing accountability processes?
- What would make accountability more meaningful? Are there opportunities to re-design
- approaches to accountability based more closely on our strategy, mission?
- What do you do with negative feedback?
- What type of feedback are we not receiving or hearing that could help us to achieve our mission?
- What would you need to do to make this happen

If you are leading an organisation with trustees, it would be good to involve trustees in this discussion, especially if you are seeking to review who you work with and how you work. It may help you to explore what you believe internally (staff / trustees) and how this drives your behaviour towards 'others' and what you seek to achieve. As you do this, we would invite you to talk about power dynamics and how these may be shaping your accountability mechanisms as an organisation.

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04.3 WHAT ARE WE ACCOUNTABLE FOR?

ACCOUNTABILITY AND RACISM

In the wake of the murder of Mr George Floyd in the USA and growing attention to the global Black Lives Matter movement, a ripple effect was felt in the UK. Across the country, charity trustees and staff discussed the wording of public statements that they planned to make to show solidarity with the movement. This happened at a pace that is unusual for the UK. Many organisations acknowledged in their statements that institutional racism exists in the UK, in the voluntary sector. Some went further and acknowledged that racism exists within their own organisations.

Yet, at the same time, there were criticisms of the performative nature of these statements. Some were wary of 'brand activism'. Some felt that the public statements would appease a quick-to forget public, but that in the longer term, little action would be taken. Some felt that organisations need to be held to a higher standard than posting on twitter or Instagram. For those civil society organisations that seek to make a lasting impact in the longer term, a key challenge has been to identify the types of activities that are meaningful. Many charity leaders are keen to avoid tokenism and to ensure that they are investing their time and resources well to progress anti-racism.

ORDERS OF CHANGE:

As part of the PACT Pioneer programme, participants considered different ways to judge the impact of their activities in this field.

The orders of change model described by Bartunek & Moch (1987) offers a helpful way of thinking about the cognitive frameworks or 'ways of seeing' that we use to help us organise and interpret information. The way that we think about racism and our responsibility in addressing it, directly influences the types of activities we choose to invest in to tackle racism. Below, we offer a simple model that can be used to examine the level of ambition and impact of activities to tackle racism in civil society.

First order change	Second order change	Third order change
"Fix-it, manage it"	"Notice and challenge the system"	"Be the change"
Focusing on implementing existing priorities / strategies for the civil society organisation.	Examining the drivers / underlying causes of racial inequality.	Civil society organisations are prepared to change themselves and work with themselves as instruments of change.
Responding to gaps in existing services / fixing immediate problems faced by BME communities.	Exploring the attitudes and beliefs that drive and potentially limit the impact of strategies to tackle racism.	Civil society organisations critically reflect on their own beliefs and behaviours.
Focusing on increased representation of marginalised groups.	Critically challenging existing practices and assumptions.	Civil society organisations make space for new leaders and new ways of being and knowing.
Short-term focus.	Longer-term focus.	

Focusing on 'third order' change is particularly challenging as it requires us to question a number of beliefs about who we are and how we should be operating. Yet, we also know that investing in 'first order' change activities is unlikely to challenge the existing systems of racism that operate within our society. This is because we may be able to help particular people from BME backgrounds benefit from the services we offer, or we may be able to recruit particular people to leadership positions. Yet, if they are still experiencing racism in wider society / within the organisation - then the impact of our efforts remains piecemeal. Whilst collecting data, changing your branding to make it look more diverse, setting up staff networks, publicly celebrating Black History Month may be important and it may bring you praise and acknowledgement from peers– these activities are unlikely to shift the dial if your aim is to progress anti-racism.

This is because working to progress anti-racism requires a different form of accountability. It is long-term work. It requires us to 'be the change' ourselves. If you haven't been changed or disrupted personally– then the likelihood is that others haven't been either.

Working on 'third order' change involves:

- Learning about racism and your own racialised positioning
- Recognising that the impact of your activities is usually in the design of them and then being prepared to do something different
- Demonstrating a willingness to 'experiment' and learn not to fall back on what has been usually done with very poor outcomes or impact
- Disrupting your organisation or the way that they work with and collaborate with others
- Building new relationships and alliances and engaging in challenging conversations about racism
- Noticing power dynamics and workplace cultures that stifle authentic contributions
- Reflecting on leadership behaviours/style and the consequences of these
- Co-designing accountability mechanisms with those with 'lived experiences' of racism
- Judging their success in terms of their ability to address root causes of racism

In this blog (bit.ly/3sGXQdd) written for the PACT Pioneer programme, CEO of Refugee Action Tim Naor Hilton reflects on the challenges of accountability and balancing the need to focus on immediate needs or service users, whilst at the same time changing practices and culture within the organisation.



As a reminder these are the characteristics of first, second and third order change:

First order change (fix it, manage it)	 How you implement existing priorities and directives Change that relies on established paradigms and ways of thinking Usually centred on deficits and fixing immediate problems Leaves social structures and cultures in place Does not require critical engagement in exploring paradigms and purposes
Second order change (sys†emic approach)	 Requires having a critical understanding of the drivers underpinning the existing strategies and outcomes Requires critical analysis of the taken for granted assumptions Challenges paradigms and practices Aims to alter fundamental culture in which people, systems, and structures are embedded Longer-term focused
Third order change (be the change)	 For real lasting change to take place in the real world, the leaders of that change must be prepared to change themselves & work with themselves as instruments of change in action Leaders need to look at their own beliefs, strategies, and behaviours It requires reflexivity and is about the leaders' ability to become the change they want to see in their organisation Is what enables leaders to be effective at leading the 2nd order systemic change

With a group of colleagues, try to sort the following activities into whether you think they are first, second, third order change:

- Black History Month Events
- Unconscious bias training
- Consultation with BME groups / communities
- Outreach work to build relationships with BME groups / communities
- Creating 'diversity champions' in your organisation
- Training for interviewers on fair recruitment
- Applying for an award for equality and diversity
- Co-production with service users
- Anti-racism strategy
- Coaching and support for BME staff to progress
- Mentoring programmes
- Recruiting a diversity lead
- Creating a BME staff network

EXERCISE - CONTINUED

Now...

Think about some of your own interventions / activities in this field in your organisation or network. Where would you place them? What evidence tells you they are likely to have an impact? Are there any opportunities to think differently about the types of activities you plan to field in the future?

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ACCOUNTABILITY RESOURCES



PACT Pioneer event with Heather Berthoud, expert in organisational effectiveness and creator of the Diversity Diamond. She discusses her work on the challenges in inviting effective, critical feedback on equality, diversity and inclusion: <u>https://youtu.be/VGZx4H244zs</u>

US-based article by Gali Cooks exploring the importance of developing a culture where critical feedback is accepted and used to inform development and growth in non-governmental organisations.

https://bit.ly/3gUqUqV

Blog by Akiko Hart on the risks and drawbacks of engaging 'critical friends' to support equality, diversity and inclusion work: <u>https://bit.ly/354BMQg</u>

Jon Cornejo examines the necessity for white leaders in the charity sector to talk about race and reflect on their whiteness: <u>https://bit.ly/3I12rfE</u>

BBC Radio 4 Positive Thinking 'Equitable Leadership'. Sangita Myska meets Baljeet Sandhu MBE who discusses the importance of leaders engaging with a variety of forms of knowledge and evidence to inform their decisions: <u>https://bbc.in/3sLTi49</u>

Bernard Center for Research on Women, 'What is Accountability?': <u>https://youtu.be/QZuJ55iGI14</u>

Charity Chat Podcast, 'Ethical Charities with Gareth Jones' – exploring the increased demands placed on charities to consider ethical behaviour and treatment of staff and in investment decisions: <u>https://bit.ly/3GXx83Y</u>

Example of an accountability statement from Save the Children (identifying different forms of accountability that are important to the organisation): <u>https://bit.ly/3Bvufq7</u>

METRICS

The following indicators for measuring progress on issues of accountability were discussed during the PACT Pioneer Programme, you may find some of these useful in your own work to be considered during strategic planning / annual reviews with partners and communities that you serve:

- Extent to which those that you work for/ partner with feel they can share critical feedback with you –noticing any patterns in response from different groups.
- Extent to which those that you work for / partner with feel their feedback is heard and acted upon by you—noticing any patterns in response from different groups.
- Extent to which people feel that you are measuring your success / impact based on the things that are important to your mission and aims.
- Extent to which people feel that your decision-making and governance processes are open and transparent.





SECTION FOCUS:

By the end of this section, you will have an opportunity to:

- Understand how 'race' is socially constructed and the role of anti-racism in addressing it
- Explore your own racial positioning and how this affects your connections with others
- Understand how to engage effectively with diversity and conflict in order to promote inclusion

WHY CONNECTION?

During the Covid-19 pandemic, civil society in all its forms has made supreme efforts to reach far and wide to support those most in need, during the hardest of times. Civil society organisations and networks have also learnt more about how they need to adapt to support colleagues with diverse backgrounds and home situations to work flexibly from home as the boundary between private space / workspace has changed. Many have had to rely on video conferencing to connect with colleagues and with people who use their services and this has required new sets of skills and new ways of thinking to build trust and connection.

It has also become clear during the pandemic that some of the existing divides and inequalities within our society have grown. Inequalities along the lines of class, digital access, race, age and disability for instance have been exacerbated. Civil society has needed to work harder, to adapt and reach people. In some cases, this has required charities to completely re-think their operating models to become more accessible to those most in need.

There is a growing recognition that if those working in civil society are to maintain their critical edge and relevance in our changing society, then they need to learn from and change as they encounter diversity in all its forms. Leaders on the PACT Pioneer programme talked about the importance of working outside of the 'echo chambers' that they sometimes find themselves in within the voluntary sector. They described the importance of building relationships with a diverse range of partners and communities with different views and approaches in order to achieve the type of systemic change that is required to shift longstanding inequalities in our society.

This is not always easy. Engaging with diversity can lead to conflict, disagreement and discomfort. It can make us question our deeply held beliefs about what we stand for and how we do things. But if we are to build better connections with others, then we need to first understand how aspects of diversity such as 'race', class and gender may impact upon us and on others. The PACT Pioneer Programme thus invited leaders to first consider their relationship to particular aspects of their own identity – in order to support their engagement with 'difference' within their organisation / in the wider sector. It is of course hard to single out one particular aspect of 'diversity' as important for civil society. All aspects of diversity are important and they intersect with each other. However, the PACT Pioneer Programme focused on this challenge with specific reference to 'race'.

05.1 RACE IS A SOCIAL CONSTRUCT

We would invite you to watch the 5-minute BBC film on the 'Myth of Race' https://bbc.in/3sNnGv5

Irrespective of our views about how 'good' we are as people we are all in different ways socialised to believe in the social construct of 'race'. In the voluntary sector, we may believe that people from particular ethnic groups have certain needs based on the colour of their skin for instance. We may make assumptions about people's potential to take on a leadership role based on their 'racial' profile. We may also make assumptions about what is 'normal' or what is a 'typical' service user – often with white people seen as the 'norm'.

DISRUPTING THE STATUS QUO OFTEN REQUIRES PERSONAL CHANGE

A key challenge for many leaders who are interested in improving connection with those who are racialised as black or minoritized ethic, is to first reflect on their own beliefs and behaviours. When belief systems of 'race' and racism are so deeply engrained in our society, there is a high chance we may replicate some of this in the way we seek to build relationships with those who are racialised.

White presenting leaders may, for instance, feel they have nothing 'authentic' to say on the topic of racial inequity and leave it for others who have experienced racism to speak out (but at the same time not provide those people with the power or resources to change things). Or white presenting leaders may engage people to act as 'critical friends' on issues of anti-racism, but may not themselves commit to acting on the feedback they receive from them because it is too hard to recognise or to hear.

Through the PACT Pioneer programme, we focused on exploring strategies to ensure that the very social constructs and power dynamics that charities seek to disrupt in wider society are not replicated within our own leadership and our own organisations. From a leadership perspective, this requires

- Questioning how you think about others / yourself (your own racialised position)
- Understanding how power is maintained and challenging the belief systems and behaviours that systemically shape our society to advantage those who are white-presenting.
- Deliberately bringing in white-presenting people as part of the solution to racism recognising that white people play a critical role in challenging the status quo.



We invite you to reflect on the film mentioned above: <u>https://bbc.in/3sNnGv5</u>

If 'race' is socially constructed, in what ways are you upholding the construct?

Can you find any examples of how racialised thinking in your work has given rise to a racialised solution?

YOU COULD EXPLORE:

- your approach to consultation and engagement with communities and service users from different 'racial' groups
- your approach to resourcing and supporting / partnering with local community groups led by people from BME backgrounds
- your approach to 'positioning' and describing specific services or programmes you may provide for people from BME backgrounds
- your approach to involving people from BME backgrounds in your governance

05.2

EXPLORING MY OWN RACIAL POSITIONING

Anti-racism is not an easy option for leaders. At times, this can be challenging work. Leaders may face pushback and a range of emotions within themselves. But, as the previous section on 'Account-ability' suggests, engaging with this sort of criticism and pushback is a necessary step to personal growth and impact on this agenda.

Anti-racism is about connecting with ourselves— understanding how 'race' shapes our lives and our position in society. This then helps us to build relationships with others who experience racism. Here we share some further reflections on how leaders on the PACT Pioneer programme explored their own feelings on this topic in their work.

EXERCISE:

Think back to the earliest time you realised that you had a racial identity – describe it as much as you can....

- What did this experience teach you to think about your own 'race'?
- What do you know now about your own race and racism? You can list it here:

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Would knowing these things that you know now have changed your earliest memories of race and racism?

05.3

UNDERSTANDING OUR EMOTIONS

Through the PACT Pioneer programme, we discussed how a range of emotions are likely to come up for people when discussing issues of 'race'. At times, these emotions may be familiar to us and we may understand the impact they are having on our behaviour. At other times, we may not notice the impact they are having. This can make it harder to talk about 'race' and to connect more deeply with others that we work with on this topic.

We invite you to take a look at the diagram below. This captures a range of feelings and emotions that can come up for leaders when asked to engage in action on racism.



As an example, when white-presenting leaders are asked to move beyond their comfort zone and experience some of the emotions in the outer ring on the diagram, this can lead to a range of behaviours such as:

- changing the subject
- denying there is a problem
- not hearing the experiences of black and minoritized ethnic colleagues / service users
- blaming others
- impulsive rush to action to restore feeling of control / reduce negative feedback

Yet a lack of acknowledgement of the normative power of 'whiteness' (seeing 'white' as the norm in the voluntary sector) and defensiveness about this makes it harder to build lasting relationships with people who are racialised as black and minoritized ethnic in civil society. This type of defensiveness can:

- Harm people from BME backgrounds
- Preserve white racial 'incompetence' (the voice of powerlessness that says 'how can I ever get this right as a white person?')
- Keep attention at individual level, not system
- Maintain the status quo

Engaging differently with moments of discomfort on the outer ring of the diagram tends to offer the biggest opportunities for growth and change. We are offered an opportunity to be honest, to make mistakes and to learn. Sitting in our 'comfort zones', not acknowledging that we ourselves may need to change our behaviours, not acknowledging our own racial positioning (e.g. the privilege that comes from having white skin) may feel easier, but is unlikely to result in significant change.



We invite you to individually look at the 'comfort zone' diagram on the previous page:

- Reflect on a moment when you felt defensive, misunderstood, or challenged in this space... how did it affect your behaviour during or after that moment?
- If someone was to ask ... how can I trust you to be with me on this anti-racist journey how do you feel about the question and what's your response?

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Consider the following questions. 10 minutes on your own first – then with a colleague / colleagues:

- In what types of work situations / groups are you able to be your 'authentic self'? What does this term mean to you?
- What does it feel like? What enables you to be your authentic self?
- How do you support others to bring their whole selves to work?
- How would you know if people don't feel they can be?
- Do you feel comfortable raising issues of 'race' and racism with colleagues?
- Do you recognise that when black and minoritised ethnic employees or volunteers complain or disagree, this can be misattributed as conflict or aggression?
- Do you seek opportunities to discuss this topic? Do you create an environment where people feel safe enough to question and learn about their own racialised conditioning?

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As we explored previously, acknowledging our own racial positioning and the impact that our emotions have on us when discussing this topic can help us to connect with others. It shows that we understand how 'race' shows up in our lives and the lives of those around us. It shows that we are ready to reflect upon and change our own attitudes and behaviours in order to better connect and engage with those who experience racial discrimination. This attitude and approach can help us with 'managing' diversity at an organisational level too. For some, engaging with diversity is akin to risk management. The key focus is to ensure that diversity is 'tolerated' and that discrimination is avoided. For others, engaging with diversity is an opportunity to learn and to transform as our perceptions are challenged and our beliefs and practices questioned.

Which approach do you take in your work?

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The final exercise in this section invites you to consider your organisation, network, or movement's approach to engaging with 'diversity'.

Consider the model below individually or with people that you work with.

- Where are you?
- Why are you there?
- What evidence do you have that tells you where you are?

	Approach	Belief	Ouțcome
1. Diversițy: represențațion	Efforts to improve representation of staff / colleagues / artists along lines of ethnicity, age etc.	Expectation that increased diversity will make its own impact.	Appearance of workforce / collaborators / partners change but workforce culture remains the same.
2. Diversiţy: consulţaţion	Efforts to consult with diverse staff and groups.	Outside expertise is required to support our organisation or my practice and we need to act upon it.	Greater engagement with diverse groups, but expertise is out-sourced and workforce culture remains the same.
3. Diversiţy: inţegraţion	Engaging in dialogue and learning. Acknowledging the normative power of whiteness and the need to dismantle it. Creating a new space to convene 'difference'.	Engaging with diversity and conflict is an opportunity to learn and to change ourselves.	Environment for continuous learning and development within the organisation. Engagement with difference leads to transformation and change.

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CONNECTION RESOURCES



Nadine Batchelor-Hunt on the role that people from BME backgrounds play in charities' anti-racismefforts: <u>https://bit.ly/3sOiSW7</u>

Sharon Hurley Hall on how we can change organisational culture so people from BME backgrounds can thrive: <u>https://bit.ly/358cUXO</u>

Gary Younge on 'What Covid taught us about racism – and what we need to do now' by Gary Younge: <u>https://bit.ly/310qk72</u>

US-based NGO Compass Point on the importance of working on relationships to progress racial justice: <u>https://bit.ly/3JGD4jL</u>

Robin D'Angelo on 'white fragility': https://bit.ly/3gXCH81

US-based article, Katherine Milligan, Juanita Zerda and John Kania on the relational work of systems change: <u>https://bit.ly/3LJqXUy</u>

Report by ACEVO and Voice for Change England 'Home Truths, Undoing Racism and delivering real diversity in the charity sector' exploring racial inequality in the charity sector: <u>https://bit.ly/3GXvzmD</u>

Surviving Society Podcast. Podcasts exploring race, ethnicity, islamophobia, and whiteness in Britain: <u>https://bit.ly/3rZuGG4</u>

Report from GMCVO that questions traditional approaches to 'mapping' people from BME backgrounds – looking at the intersection between race and age in particular: <u>https://bit.ly/3gSajEb</u>

METRICS

The following indicators for measuring progress on 'connection' were discussed during the PACT Pioneer Programme, you may find some of these useful in your own work to be added to staff surveys / annual reviews with staff, volunteers or partners as appropriate for your type of organisation / network / movement. Where possible it is useful to consider differences along lines of protected characteristics in the Equality Act 2010:

- Extent to which people they can be themselves
- Extent to which people feel valued for their work / contribution
- Extent to which people feel psychologically safe (believe that they won't be punished or humiliated for speaking up with ideas, questions, concerns or mistakes).
- Extent to which people feel they can share their opinions freely with colleagues
- Numbers / breadth of networks, communities, partners that you are working with and extent to which they feel included in your work





FOCUS OF THIS SECTION:

By the end of this section, you will have an opportunity to:

- Identify areas of personal development and growth that would help you to build trust and achieve your anti-racist goals in your work
- Explore strategies for identifying and disrupting beliefs and behaviours that perpetuate racism in your work

WHY TRUST?

The Civil Society Futures Inquiry identified trust as a key 'currency' upon which civil society is able to do its work. It helps individuals and organisations in civil society to connect with the people that they work for and to get their job done. During the PACT Pioneer programme we defined trust with this social function in mind:

Trust is an expectation that another person, group or organisation will behave in a particular way (e.g. a way that is morally 'right' or a way that protects a person's interests). PACT Pioneer Christine Goodall from the HEAR Network, expands on this definition in an accompanying blog (<u>bit.ly/3Cd-DWJW</u>), describing strong and trusting relationships as ones where:

Everyone feels valued, included and has access to means of influence. Where opportunities for real change exist... and there is a realistic belief in a better future built on equality, fairness and the agency of all contributing.

PACT Pioneers discussed how building trust with colleagues and with those that their organisations and networks serve during the Covid-19 pandemic was harder to achieve online, with fewer opportunities for face-to-face contact. They also discussed how growing inequalities within the sector and within wider society have reinforced divisions and mistrust between different parts of the sector.

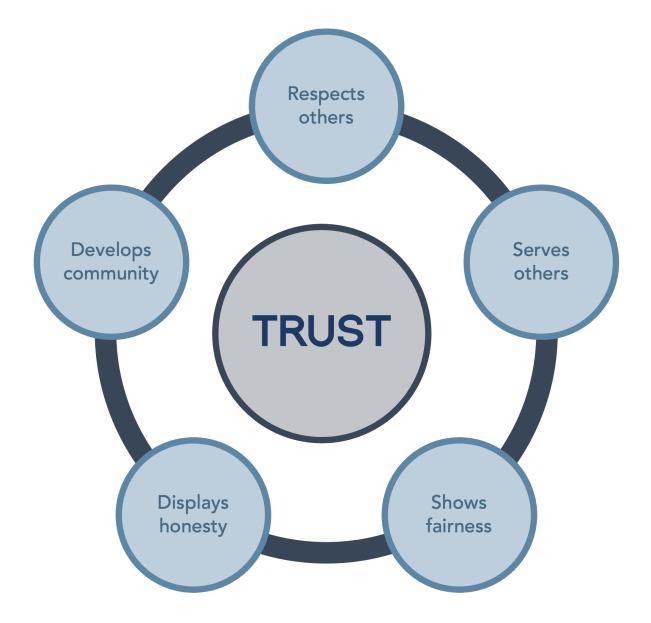
The group discussed how transparency is central to building trust. Many felt that more could be done to improve openness and transparency, which in turn would help improve accountability to those that civil society organisations serve. In particular, the group was keen to discuss how they could follow through on public statements made about anti-racism, recognising that building trust requires leaders to act on what they say they will do and to share openly what they have done.

Many of the topics discussed in this handbook already relate to building trust. We build trust by being aware of the power that we have and not misusing it. We build trust by showing we are accountable to those that we serve. We also build trust by connecting across difference and embracing and learning from the diversity that is all around us.

Through the programme, PACT Pioneers explored how to build trust through the specific lens of anti-racism. In this final section we share some of the key themes we discussed and invite you to explore them in your own work.



The diagram below offers an overview of how leaders build trust:



For each area – think about what you actively do as a leader to build trust both inside and outside of your organisation. Many leaders would rate themselves positively against these themes – but we would like you to think about whether there is evidence of universal impact in relation to your efforts. Who is likely to say that they are respected by you? Who believes that you demonstrate servant leadership and is on the receiving end of fairness, justice and honesty? And which communities do you actively engage and work with? In answering these questions, you might find that there are some opportunities/areas in which you can grow trust.

BUT HOW DO YOU LOSE TRUST IN THE FIRST PLACE?

Leaders erode trust by not using their role well. One of the areas most frequently cited as a concern is playing favourites and not recognising and rewarding the contribution of others. These areas often result in leaders relying on the same 'types' of people and not recognising their own lack of ability to work with diversity.

Ways leaders build †rus†	Ways leaders erode †rus†
Admitting mistakes	Playing favourites and not treating people fairly
Showing competence in the role	Not having the necessary skills for the role
Acting honestly, ethically and legally	Not recognising or rewarding others' contributions
Asking for and acting upon feedback openly	Gate-keeping and hoarding information
Listening well	Gossiping and not maintaining privacy
Walking the walk as well as talking the talk	Not responding to people's requests for help
Following through on commitments	Making promises that aren't kept

Asking for feedback and showing we are listening with the intention of acting upon feedback is key to building trust when working with diverse teams and communities. It shows that we are acting openly and transparently. In the next section we introduce an exercise that invites feedback specifically on our intentions and behaviour in

progressing anti-racism within organisations.

06.2 DEVELOPING TRUST

Trust has a lot to do with vulnerability. When teams trust each other, they can be comfortable being open to one another around their failures, weaknesses and even fears. When colleagues trust each other, they are less likely to conceal their weaknesses and mistakes from one another. They share their successes and failures openly and transparently and are also more likely to ask for help or feedback from each other.

As we explored in the previous section, when discussing anti-racism, taking accountability for mistakes can be particularly exposing as people can fear getting things wrong or can fear being seen as a bad person. Yet, if a team is to establish trust, team members, beginning with the leader, must be willing to risk this – without necessarily having any guarantee of success. They need to show vulnerability without necessarily knowing whether their colleagues will act the same.

The following exercise can be used with your team or your organisation / network to support you to flex that muscle. It is adapted from a well-known tool developed by Joseph Luft and Harry Ingham in 1955 called the 'Johari Window'. It was created to help people to communicate and improve awareness of themselves and of other members of their team. We have adapted the exercise to focus specifically on the topic of anti-racism and what leaders know about their approach.

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The following exercise is designed for teams who have already begun their journey to progress anti-racism in their organisation, network or movement. It invites you to prepare and run a meeting where you and colleagues share reflections on how each other approaches efforts to progress anti-racism.

PREPARATION FOR THE MEETING

1. Invite a small group of colleagues (e.g. 4-5) to attend a meeting where you will discuss feedback on how you think each other is approaching their work on anti-racism. How do you think people act when working on this topic? What are people's characteristics when engaged on this agenda? In advance of the meeting, send people the following list of adjectives (feel free to add to it). Invite each meeting participant to identify 10 adjectives that best describe their views about their own / other meeting participants' approach to progressing anti-racism in the organisation

Able	Adaptable	Bold	Brave	Calm	Caring
Energetic	Extroverted	Friendly	Helpful	Idealistic	Independent
Knowledgeable	Mature	Modest	Nervous	Observant	Organised
Quiet	Reflective	Relaxed	Responsive	Searching	Self- assertive
Shy	Spontaneous	Sympathetic	Tense	Trustworthy	Warm
Confident	Dependable	Patient	Powerful	Sensible	Self- Conscious
Introverted	Kind	Wise			

- 2. It's up to you how you share your feedback with each other. You may choose to ask a colleague who won't be attending the meeting to collate each person's feedback anonymously and share it with each person. Or you may decide to share it with each other as a group openly.
- 3. Next, when each meeting participant has their own self-assessment and other people's feedback, they review the adjectives and map them onto the following table (the shaded parts – 'open', 'not seen by me' 'hidden to others').

EXERCISE - CONTINUED

	Known to self	Unknown †o self
Known †o o†hers	OPEN	NOT SEEN BY ME
	Something you and everyone else know (adjectives selected by you and others)	Something you are unaware of but others know (adjectives selected by others, but not by you).
Unknown †o o†hers	HIDDEN TO OTHERS Something known by you but unknown to others (adjectives selected by you, but not by others)	UNKNOWN Something unknown to you and unknown to others.

DURING THE MEETING

Each person comes to the meeting with their own completed table and shares it with others verbally. Each person gets 15 minutes. In this time they:

- Spend a few minutes discussing the contents of the 'open' box
- Disclose one of the 'hidden to others' things that are known by them, but unknown by others
- Invite feedback on one or two of the adjectives in the 'not seen by me' quadrant. This is an oppor tunity for other participants to give feedback on those adjectives should they wish to.

In the last half an hour of the meeting consider the following:

- After comparing feedback, what were you surprised by?
- Is there anything you can do to reduce the things in your 'hidden to others' section and move those traits into the 'Open' awareness section?
- How can you apply what you learned about you and your teammates to improve collaboration?
- Are there any 'unknown' aspects of your practice (both not known by you / or by others) that are emerging from your discussion that you have noticed about yourself or others?

WALKING THE WALK AND FOLLOWING THROUGH ON YOUR COMMITMENTS

Trust involves people feeling that you will follow through on your commitments and that you will support them when needed. This may mean, at times, taking accountability for the harm we have done to others through our actions / inactions on tackling racism. This may be hard to admit. But this does not mean we are 'bad people'. Racism operates systemically and affects us all. The key question is—can we learn from it? Are we willing to disrupt it and challenge it when we see it? Are we willing to put ourselves on the line and to be unsettled, to go beyond tokenism in our efforts?

We invite you to read the following article from US-based author Helen Kim Ho who considers the importance of going beyond tokenism when seeking to address racism in the workplace.

Link: https://bit.ly/3sKYEwB

In the context of anti-racism, a core anti-racist capability is to hold oneself and others accountable for our / their role in perpetuating racism – however it presents. In practical terms, this involves:

- White people taking responsibility for their own racism and not being a 'bystander' when they see it in others
- Actively listening to experiences of inequality and creating a safe and trusting space for people to share them
- Taking accountability for mistakes and not getting stuck in guilt/apologetic processes
- Not looking to black and ethnically minoritized people for the answers and not expecting them to do all of the work on anti-racism
- Being willing to share power when people from BME backgrounds are recruited to formal leadership positions
- If you did the Johari Window team exercise in this section, we invite you to ask yourself the following questions:
- Why do you think those who experience racism should trust you to progress anti-racism?
- How do you demonstrate (through your personal actions and behaviours) that their livelihoods are 'safe' with you?

NOTICING COVERT BEHAVIOURS AND BELIEFS IN THE WORKPLACE

Leaders help to create trust and psychologically safe environments by questioning and challenging beliefs and behaviours that marginalise and exclude people.

One way they can do that is first by noticing the subtle values and beliefs that shape the culture of the places they work. We often think that discrimination will be 'overt' – it's about people who are members of the 'far right' and use overt racist language and tell racist jokes. Yet, it is often the more subtle ways of acting and the views that people hold about equality, diversity and inclusion that keep the status quo in place for people who face discrimination. It may prevent new people from joining your organisation or progressing in their roles too.

WHAT IS DRIVING OUR RECRUITMENT PRACTICE?

Many working civil society leaders and trustees have indicated a desire to improve the ethnic diversity of their senior leadership teams. Yet the beliefs and values that shape our approach to recruitment and progression can actively sustain inequalities along the lines of class, race, gender and other aspects of identity.

Leaders play a critical role in noticing these beliefs and challenging them, encouraging those around them to re-think how they approach recruitment. For charities that engage recruitment agencies to support them to recruit senior leaders for instance, this brings with it an added challenge.

On the next page, we identify some of these - often covert - beliefs, how they affect behaviour and the potential impact they have - with particular reference to senior leader recruitment in the charity sector.

	Beliefs	Behaviours	Impact
OUT OF SCOPE IS OUT OF MIND	It can't hurt to include a wide range of essential criteria We value experience and linear career progression	Narrow and reductive criteria Not reviewing whether selection criteria are based on what is needed for the role	Unnecessary experience cri- teria make it hard for some applicants (who may not have had the same job opportuni- ties as others) to demonstrate what they bring to the role. Research suggests some tra- ditionally excluded groups are less likely to take a risk in applying if they don't feel they meet every criterion.
IT'S NOT WHAT YOU KNOW	We go with people we can trust and that are known to us.	Experience and a nod from the 'right people' are seen as synonyms for credibility. Reliance on small and tight- knit talent pool (this pool gets even smaller when it is 'diverse').	Better candidates, outside of those networks are not en- gaged. The talent pool remains small because recruiters do not go beyond who they (and others like them) know and trust.
PLAYING IT SAFE	We are under pressure to make a 'good appoint- ment'. We need a 'safe pair of hands'. We can't take risks.	Seeking candidates who have the same or simi- lar roles and can 'hit the ground running'. Tendency to avoid risk.	It becomes harder to attract people who may require some development. It can lead to a pattern of 'recycling' particular leaders across the charity sector who are seen as a 'safe bet' and are in a similar role elsewhere.
SPECULATE TO ACCUMULATE	We need to find a new recruit as quickly as possible. We don't have time to invest in finding candi- dates with potential from diverse backgrounds.	It is not atypical for execu- tive search firms to have 12 weeks to fulfil a brief. Tendency to test for those who are proficient in jump- ing through established hurdles in the job applica- tion cycle rather than test- ing for potential, skill and knowledge for the job.	who need additional support at different points of estab- lished application processes do not receive it. Without outreach and support, the talent pool remains narrow. Readiness and capacity of po- tential candidates from diverse backgrounds and experiences is not built.

	Beliefs	Behaviours	Impact
THE PROCESS WE USE IS THE RESULT WE WILL GET	We can use traditional recruitment processes but can still expect non-tradi- tional outcomes.	Selection processes for sen- ior charity leaders have re- main unchanged for decades (e.g. written application, psychometric test, panel interview). Traditional leadership attrib- utes are tested.	Traditional leadership styles (e.g. authoritarian, participative, delegative) are given more weight. Panel interviews offer fewer opportunities for candidates to demonstrate other leadership attributes (e.g. facilitation, vulnerability, gener- osity, relationship-building, engaging with differ- ence and with conflict).
EQUALITY COMPETENCE	We follow fair, recruit- ment processes so we avoid bias. If I follow objective pro- cesses, I don't need to learn / reflect on my own behaviour as a recruiter.	Though it has become more common to talk about 'bias' in recruitment, few are ready to openly discuss specific biases frankly with others as part of the recruitment pro- cess. People in positions of power aren't tested on their under- standing and application of equality (in the same way other aspects of the job might be tested).	Bias creeps into terms in recruitment like 'grav- itas', 'networks', 'charisma' that are used to describe leaders' effectiveness. This can exclude those that don't fit with recruiters' worldview (which often sees male, white, older candidates as the norm). Those in positions of power aren't always ready to think about how they use their power to make space for others outside of their tradition- al networks (at board / executive level).
POST APPOINTMENT SUPPORT	New appointees should succeed on their own merit like everybody else. They don't need support.	New leaders from tradition- ally excluded backgrounds don't receive and, in some cases, don't feel able to ask for post-appointment sup- port.	Some newly appointed leaders may face a working environment where they appear to be different, where they face challenges in getting others to follow them because of how the or- ganisation responds to diversity. This can hinder the performance of leaders and may lead to them leaving the organisation if it is hostile and unwelcoming.
DIVERSITY AS A SEARCH CRITERION	Building a diverse pool of candidates is the same thing as an equal selec- tion process.		Ensuring a diverse range of potential candidates can help to bypass the effects of inequalities in the labour market / social networks. However, seeing somebody as a 'diversity candidate' can restrict progress on equality. It can put them into a box associated mainly with their minoritized identity. It is easier for an older White British male to be seen (and judged as an individual) because this is the norm amongst senior leaders in the charity sector. Candidates from 'diverse' backgrounds have less trust in the recruitment process.

We invite you to consider:

- Do any of these approaches feature in the way you recruit?
- If you work with recruitment agencies, are there any opportunities to discuss alternatives for the future?
- Are there any ways you could adapt your future approach to recruitment to build trust with people that have been traditionally excluded in your work?



This exercise invites you to go deeper and to consider a range of, often subtle, beliefs and views about 'race' and racism that may be held in your places of work.

What kinds of beliefs and views can sustain racism in civil society?

WE SHOULD FOCUS ON THE MISSION AND THE COMMUNITIES WE SERVE, IRRESPECTIVE OF HOW SOMECOLLEAGUES FEEL ABOUT WORKING HERE

> IF I SAY WHAT I THINK AND FEEL ABOUT ANTI-RACISM IT WILL BE SEEN AS 'PERFORMATIVE', LIKE I'M VIRTUE SIGNALLING AND ONLY DOING IT SO I CAN BE SEEN TO BE GOOD

OUR CHARITY DOES GOOD WORK, WE HAVE GOOD VALUES, MY COLLEAGUES ARE UNLIKELY TO BE RACIST

MY COLLEAGUES KNOW WHERE I STAND ON RACISM, THAT'S WHY I TOOK THE JOB, I DON'T NEED TO TALK ABOUT IT

THOSE WITH LIVED EXPERIENCE OF RACISM SHOULD BE LEADING WORK ON EQUALITY, DIVERSITY AND INCLUSION - I HAVE NOTHING TO CONTRIBUTE THE CHARITY SECTOR DOESN'T HAVE A PIPELINE

INCREASING THE

REPRESENTATION OF BLACK AND

MINORITIZED ETHNIC PEOPLE

WILL ERADICATE RACISM IN OUR

ORGANISATION

OF HIGH QUALITY, EXPERIENCED BME TALENT FOR LEADERSHIP POSITIONS

IF WHITE PEOPLE COULD ONLY GET TO KNOW MORE ABOUT THE EXPERIENCES OF BLACK PEOPLE, THEN WE WILL BE ABLE TO CHANGE

IT'S BETTER IF I HOLD BACK

AND LET MY COLLEAGUES

FROM BME BACKGROUNDS

TALK ABOUT ANTIRACISM, I

DON'T HAVE ANYTHING AUTHENTIC TO SAY

> PEOPLE FROM BME BACKGROUNDS NEED SPECIALISED SERVICES AND THESE SHOULD BE PROVIDEDONLY BY BME-LED ORGANISATIONS, WE DON'T HAVE THE EXPERTISE

LOOK AT SOME OF THE BELIEFS AND VIEWS ABOVE

- Do you recognise any of them within your own places of work?
- Any beliefs we have missed?
- As a leader do you permit behaviours that reinforce / maintain these beliefs?

OVER THE NEXT FEW MONTHS, WE INVITE YOU TO EXPLORE THE FOLLOWING:

- Which of these beliefs and positions are talked about openly and which are 'below the waterline'/ more implicit and covert?
- To what extent are these normative views and cultures disturbed or challenged in your organisation?
- What role could you play in challenging them? What would be the 'cost' to you of raising these issues?

06.4 showing up and taking accountability

TAKING ACCOUNTABILITY AND 'SHOWING UP' WHEN YOU ARE NEEDED

The Civil Society Futures Inquiry <u>report</u> on race in civil society stressed that greater trust is needed across civil society if we are to tackle systemic racism. Trust helps to build the types of relationships required for collective action on systemic oppression. We need to build shared understanding and to improve allyship and collaboration across racial divides and other divides in our society. Not only will this help to bring different parts of the 'system' together to take action. It will also help to improve recognition for the leadership, wisdom and growth potential of minoritized individuals and communities (including young people) that haven't had access to power and influence.

Yet, in order to build this trust, leaders with power in the sector need to take accountability for their own role in tackling racism. As discussed above, an important step for leaders is noticing these beliefs and values and how they inform organisational culture and recruitment practice. The next step is to draw attention to and challenge the covert exclusionary beliefs and behaviours that can operate in the background but are often left unsaid.

ACKNOWLEDGING THE PAST

This starts with taking account for the past. We rarely listen to the past, but history affects relationships within civil society. Some of those BME-led civil society organisations that were engaged through the Civil Society Futures inquiry described the apathy and skepticism amongst those who had tried to progress race equality in the past but have seen little success. Some BME-led community groups described how they had felt that their work and expertise had been taken for granted or exploited by larger mainstream charity organisations in the past. Others described how empire and colonialism continue to shape civil society's work in England and internationally. Without discussing history, it becomes hard to expect different outcomes and to build trust and equity between people from different backgrounds within civil society. Yet this is the work that civil society needs to do if it is to drive change and eradicate racism across wider society too.

Indeed, there are many within civil society that are committing to this approach. As an example, Mind, in its <u>anti-racist strategy</u>(link: <u>https://bit.ly/3vIWO2f</u>) has explicitly recognised and acknowledged that its previous approach has not reached some parts of the population:

The deep-rooted inequalities in society and in the mental health system are also found within Mind. There are so many people we don't reach. Who don't see Mind as relevant to their lives. Who we haven't listened to hard enough or worked with closely enough. To change this, we recognise that Mind needs to change – in terms of who we are as an organisation, how we support the mental health of people from racialised communities and how we acknowledge and challenge racism more widely.

'SHOWING UP' IN THE PRESENT

Have there ever been times when you witnessed racism but let it pass? Where you experienced something was wrong but felt like a bystander that couldn't do anything about a topic so engrained and challenging to talk about.

There might be lots of reasons why – fear of becoming a target, lack of knowledge of what can be done and so on.

But leaders play a really important role in building a culture where those around them can actively challenge racism when they see it. Often this is about how leaders 'show up', how they act in the moment when there is conflict, disagreement or when there are instances of racism that are not being challenged. Through their actions, leaders help to build safer and more trusting environments for colleagues and communities who face racial discrimination.

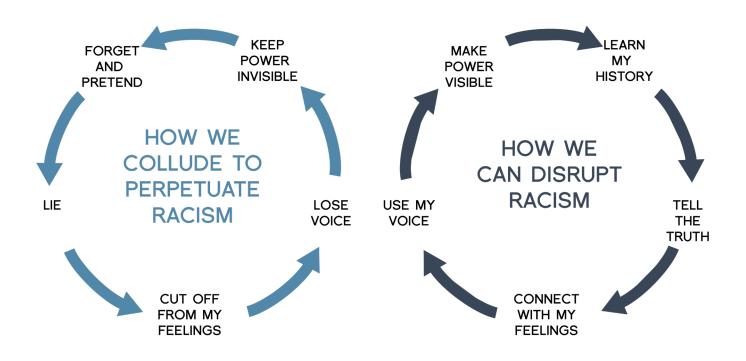
SHOWING WHERE YOU STAND AND TELLING THE TRUTH

Ultimately, being an anti-racist is about finding opportunities to challenge racism and to build trust and allyship with those who experience it. Consider the following 3-minute video (link: <u>https://bbc.</u> <u>in/35vTNYu</u>) by John Amaechi. In it he discusses the difference between being 'not-racist' and being 'anti-racist'. He stresses that anti-racists are constantly looking around for ways to make it clear that racism is not acceptable. They never miss an opportunity to let the world know where they stand. This is even when they know they can't change everything. As he puts it at the end of his video:

Sometimes, we sit and we look around us and we think, 'how can I possibly change all this?' And sometimes you can't. But what you can do is make sure wherever you go, people know where you stand. They know that you're an anti-racist.

YOU BECOME A BEACON OF LIGHT THAT WAY. YOU BECOME SOMEONE WHO MAKES OTHER PEOPLE WANT TO BE ANTI-RACIST TOO'

We invite you to consider the diagram of how leaders 'collude' with or 'disrupt' racism either individually or with others that you work with.



Start with the 'collude' cycle. Are there examples from this cycle that you have noticed when playing a leadership role.

Now look at the 'disrupt' cycle. Are there examples of where you have done this? We invite you to consider the following questions. If you were to consciously stay in the 'disrupt' cycle zone more than you are now...

- Where could I / we start in order to disrupt existing patterns of inequality?
- What does it require of me / us in terms of our leadership?
- What risks am I prepared to take?
- What support might I / we need to get us there?

72



This final exercise invites you to consider some case study scenarios with a colleague or colleagues.

CASE STUDIES:

- A group of your employees and volunteers have stated they would like to set up an anti-racist working group that will speak for those who face discrimination. There are concerns amongst the senior leadership team that this will 'open a can of worms'.
- Your organisation has faced critical feedback from a commissioner about low engagement with people from BME backgrounds. The Programme Manager says that there are others in the area who are better placed to do this work.
- A colleague from a BME background tells you that their manager undermines them in group meetings and doesn't even know they are doing it. When you speak to the manager about it, they say they will deal with it.

QUESTIONS:

- 1. What are the case studies telling us about aspects of racism that are being ignored?
- 2. How could you challenge and support those mentioned in the case studies to tackle racism differently?
- 3. What 'pushback' might you face from others if you challenged them?



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TRUST RESOURCES



The Reith Lectures, Onora O'Neil – A Question of Trust (5 Episodes): <u>https://bbc.in/3gVYwVy</u>

Mechanisms for building and rebuilding public trust in charities. The article argues that charities should make more use of 'private' mechanisms of accountability that engage directly with those that they serve: <u>https://bit.ly/3rYKeKb</u>

Frances Frei gives a crash course in building and rebuilding trust: <u>https://youtu.be/pVeq-0dlqpk</u>

Understanding tokenism in the non-profit space: <u>https://bit.ly/3I4Dolv</u>

How to move beyond performative gestures of support, Jodi Dean explores the difference between an 'ally' and a 'comrade': <u>https://bit.ly/3553xYY</u>

US-based video describing the importance of accountability and speaking out about discrimination in efforts to build trust: <u>https://bit.ly/3l1qxGS</u>

Performative allyship and leadership: <u>https://bit.ly/3LELgTl</u>

How to move beyond performative allyship: <u>https://bit.ly/34I2Wgk</u>

TRUST METRICS

The following indicators for measuring progress on trust were discussed during the PACT Pioneer Programme, you may find some of these useful in your own work to be added to staff surveys / annual reviews with staff, volunteers or partners as appropriate for your type of organisation / network / movement. They can be used to gather feedback on your organisation as a whole, or in some cases on your own practice as a leader. Where possible it is useful to consider differences along lines of protected characteristics in the Equality Act 2010:

- Extent to which people feel that you can generally be trusted
- Extent to which those that you work for / partner with feel their feedback is heard and acted upon
- Extent to which staff, trustees, volunteers feel that you speak out on something fundamentally wrong, even when that might anger those who hold power over us
- Extent to which those that you work for feel that you speak out on something fundamentally wrong, even when that might anger those who hold power over us
- Extent to which those that you work for feel that you act in line with your mission and values



MARCH 2022

brap is transforming the way we think and do equality. We support organisations, communities, and cities with meaningful approaches to learning, change, research, and engagement. We are a partner and friend to anyone who believes in the rights and potential of all human beings.

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