

Black History Month 2022

Keynote - Anti-Racism in Higher Education

Contributors name:

Arun Verma

FARHANA: Dr. Arun Verma. For those of you who don't know Arun, he is currently working at the Royal Academy of Engineering. He's here to discuss today his book, *Anti-Racism in Higher Education, An Action Guide for Change*. Arun has a really interesting background in history having worked also at Advance HE. But in particular today, we're going to be exploring his book. And I think what we need to be thinking about is, how can we apply what Arun talks about today to our own situation at the ADA? Without further ado, I would like to welcome Arun to the stage and hand over. So thank you.

ARUN VERMA: Thanks so much, Rehana. Thanks Tammy and to the team at Open University for inviting me virtually to support the good work that you're doing towards becoming anti-racist and towards your voice equity work as well. So just a huge thanks for that.

So as Rehana mentioned, I was privileged enough to be able to publish an edited collection with about 21 authors from across the UK on a book titled, *Anti-Racism in Higher Education*. And this is actually one of the first presentations I'm doing talking about that whole journey, and what we intended to generate in terms of impact and also kind of where this whole thing came from as well. What was that energy that kind of drove this as well?

One of the things I just want to practice particularly in this space is just recognizing that this is a space where anti-racism is such a kind thing to do. It's a compassionate thing to do. And it's quite interesting on social media. I feel like maybe my profile has gone a little bit bigger because I'm starting to get more critics on social media as well.

But when someone actually kind of responded to a recent post saying that anti-racism is racist, and I was just kind of thinking in my head, that doesn't make sense in itself. Anti-racism is a really compassionate thing to do. We're talking about including and help enabling people to participate in systems that are never necessarily designed for them.

One of the things I wanted to kind of articulate is that when we look at the legacy of universities, universities weren't designed with women, with Black communities, with Asia and minority ethnic communities, they weren't designed with people who live with disabilities, for example. So universities were designed for this kind of majoritized people. I've said this in various talks as well.

So being anti-racist enables us to look at those systems and disrupt them in a good way and then kind of rethink the ways and practices and informal and formal practices to becoming an advancing kind of race equality, to achieving the bold anti-racist ambitions that a lot of universities have set out over the last few years as well.

So if we look at the current state of racism in higher education, it's this normalized, linear line. I had the privilege of providing evidence to the Women and Equalities Committee earlier this year. And it really struck me that amongst the panellists that were providing this evidence, there was a consistent argument that racism is the norm. And it's not necessarily the interpersonal racism that we're talking about. We're looking at the trajectory, the outcomes, the disparities and awards, the disparities in opportunities and chances and the informal processes around promotions or recruitment or success more broadly as well.

So when we're looking at the development of this edited collection, we were trying to find ways to make that non-linear. We want to kind of create a process, an opportunity for institutions to disrupt this linear trajectory of racism. And we talk about constructive disruption being really, really critical. This notion that we're not just seeking to disrupt for the sake of disruption but looking to alleviate change, to identify levers and opportunities that enable true and meaningful anti-racism goals to be achieved as well.

And embracing this wavy line is where we find innovation, it's where we're able to find celebration of good diversity, of meaningful diversity and not just fulfilling quotas as well. So as we go through this talk, I really want you to think about how you can be your most disruptive self. How you can be your most constructive disruptor in your own space.

I have seen and worked with individuals that describe themselves as kind of disruptors. So they're still doing that nudging, that kind of challenging work, but their approach is to do kindness and compassion. And there's some which who are kind of more direct and more assertive. And I think there's different ways of disrupting and none should be stigmatized in some ways. So I think it's just an interesting notion that what we're trying to achieve with anti-racism is something to kind of stop that normalized practice of race inequality.

So when we move first kind of thinking about this edited collection more broadly, one of the cool things, that I was reading Bell Hooks at the time, and then she's a phenomenal Black

scholar activist. And I'd recommend for those are not familiar to engage with her work. Was this notion of community. This notion that it can't take one person to change an entire system. That's not necessarily the kind of reality we live in at this point. But you need a community of people. As Bell Hooks describes, a community of resistance to enact change to help provide safety. And these can be in the form of your hubs, where you have your knowledges. They can be a form of meetings. But I think it's that community that is so important.

And one of the things over the last few years when we saw a lot of social movements happening and the conversation about anti-racism and intersectionality was starting to become more increased than people can more aware of it, was this notion that community is what drove this book together, and it was a community of resistance that wanted to enact that sort of constructive disruption in the university system.

During the Black Lives Matter movement of 2020, and this is just one moment in hundreds and hundreds of years of Black History and social movements around anti-racist movements, that was obviously a huge impetus. And what we saw where there was a momentum that enabled us to have conversations and slightly more sophisticated conversations about privilege, power, anti-Blackness, anti-racism, and so on and so forth. But it also meant that communities were forming across the UK, and communities were forming across university spaces to mobilize and enact change as well.

And this was one of the communities putting this book together was bringing together a range of people from across the university system who are academics, activists, staff, and students from a range of backgrounds to talk about the ways in which changes can happen to achieve anti-racism. To move things to action and not just to be talking for the sake of talking. We've seen the solidarity statements; we've seen the commitments. So now, there's the impetus to move towards delivering and changing things.

This is one of the quotes from Bell Hooks that really resonated with myself and some of the other authors, which says that, "One of the most vital ways we sustain ourselves is by building communities of resistance, places where we know we are not alone." And this is actually what the community of authors who contributed to this collection whilst what we were doing. We came together in a place where we were not alone, we had a somewhat shared experience, and we wanted to resist the changes, resist the normalized racism that exists in universities. And this is what really kind of helped drive the book. And I'll talk a bit about the timeline and how quickly we got things together as well.

So in June 2021, we called for so this should be June 2020, I think. But we called for contributors to contribute towards the collection. And in the span of two years, we went from a call to having a full first typescript draft in about six months to then securing a publisher. So I

guess it's worth flagging, we didn't have a publisher when we first started this process. And then there's about a year to a year and a half of the editing process as well. So in two years from kind of door to door, we went from a call out from across the UK to contribute to this book to publishing.

And one of the things that is kind of reflective of fiscal burden or cultural tax that we often talk about, there was no funding attached to this process. I didn't have any money to share. This was all done on the back of people's energy, their emotions at the time, and also as a way of using writing to provide some sort of catharsis to writing as a way of resisting and to kind of bring action about as well, which was the premise of the entire book.

The book didn't really want to be sitting as another contribution of theoretical knowledge, we wanted to provide opportunities for readers and institutions to actually do something about the literature that's there as well. And so this was a really interesting time in this world because as we were going through this, lots of other literature was being brought out at the same time. So one of the core parts of the book was trying to incorporate as much of the rich literature and evidence that exists to ensure that we're not losing the quality within the book too as well, and that readers can have the latest and most key resources and references where possible. So every path, it becomes a source of action or something that can be taken away for those engaging with it too.

One of the other core tenets of the book was premise to run intersectionality. Some of you may know, that's one of the big specialisms of all kind of areas of interest. And specialism, they invest in is looking at the ways in which you integrate intersectionality into action pieces or into interventions.

One of the things I think is really interesting about intersectionality is it offers us a nuanced way to analyze power and also to think about actions we can develop from that analysis. So in particular, intersectionality comes from the voices, experience, and expertise of Black feminist scholars like Kimberlé Crenshaw, Angela Davis, for example. And it is premised on the notion that the experience of Black women was increasingly marginalized particularly in the academic legal contexts. And much of their literature from the 80s and 90s is premised on the academic law side of field of thought as well.

What intersectionality tells us is that race is our central unit of analysis and action, but we're also looking at the ways in which multiple identities intersect to shape experiences of a particular system. So recognizing this and trying to bring this to the collection in some ways. We didn't just have a multiplicity of identities and backgrounds from the authorship, but what we found is we, through the stories that are generated, and we'll share some extract shortly.

We found that the way in which people move through the university system is you can use intersectionality to understand the relationship between the people and the system. You can use it to kind of go a little bit further beyond just looking at disaggregating and aggregating protected characteristic data, to understanding the ways in which inequalities manifest themselves in different systems and how they perpetuate it.

And that's a slightly kind of further a long way of looking at some of the data, some of these issues in this context. So if you're thinking about what to do with diversity and inclusion data, for example, intersectionality helps us to go that much further with it.

Also it talks about the centring of voices and stories as a key part of this. So one of the core things I wanted to recognize is the ways in which different parts of the system can be brought to life through storytelling. And that actually racism in itself is a story, and people have stories. Whether they're big stories or small stories, they exist to help us understand the way in which an institution can change and the experience of that as well, which is why there's so much a focus on voice too. And I think that's one of the cool things.

And one of the things we tried to recognize and capture in this with the anti-racism at it's collection was really thinking about, how do people's personal and professional identities interplay with one another? Because what we saw over the last few years was the ways in which people's life social movements kind of blurred the lines between personal and professional selves. And that there's an intersection there which we can often dismiss. Just because we might work, for example, in a diversity and inclusion role between the hours of 9:00 to 5:00, Monday to Friday, that still does have an effect and can impact us between 5:00 PM and 9:00 AM when we're not working. So it's understanding the ways in which those inequalities sometimes spill over and kind of transgress across different lines.

But we're also looking at the ways in which identities and people are wrapped around different inequalities, how inequality is represented, how are structures interplaying with our experiences, how policies interplay with experiences, and also what other services as well. What are the opportunities for change too? And throughout the book, which means we recognize that the stories in this really kind of showcase the ways in which people's personal professional identities are shaped by these structures and equalities policies and services. And sometimes, often perpetuated and when we're looking at inequality and racism more broadly.

So one of the things I think is really important to kind of hold through when we're thinking about intersectionality and what the system can do, for example, is really understanding this notion of collective action, which we'll come to shortly as well. And this comes to my quote. I love to hold as we go through this presentation.

And it comes from Lilla Watson, who is an author and an Indigenous activist in Australia. She said, "If you've come here to help me, you're wasting your time. But if you've come because your liberation is bound up with mine, then let us work together." I use this quite a lot in my presentations because I think it's so meaningful, and I think it takes us beyond the notion of performativity.

This notion of coming to help makes other people look good. It's a performance in some ways. And we see that a lot, and it's been called out a lot recently. But we recognize as well that collective action or allies recognize that equality and inclusion is bound up together, and they're willing to put the work in, being involved with particularly initiatives, sponsoring work, using their voice to kind of effect change, using their privilege or power to effect change. These are things that can really help move anti-racism forward and move inclusion forward more broadly as well.

So I think this notion of being bound up together, recognizing that one person's inclusion is everyone's inclusion kind of thing in some ways. Is there's also kind of a really interesting idea. And I think that notion of liberation is something that we should be thinking about more broadly since unions, for examples, often have liberation officers, which is a very interesting, very justice focused. But sometimes I wonder, are we there yet? And we have questions later on if we've got an idea of where we think we are in the sector more broadly.

So just in terms of the approach we took, it was divided into five sections. And so every chapter really followed this format within the book. And we're going to tap into some of these very quickly as well, just to kind of give a taste of ideas of what was in each section. There was a rapid review. And as I mentioned before, we really wanted to celebrate the phenomenal contributions that our Black and minority ethnic authors, scholars, activists have produced to challenge the higher education sector and to challenge society more broadly to the wealth of evidence and data that exists on racial disparities is obviously huge. And we only captured probably a small proportion of it.

I guess the focus of our work was really on the UK system as well. We identified around 431 references of literature around racial disparities. And these are probably what we would probably classify so like, what we consider the core pieces. And there's probably a few bits, I imagine, we're missing as well because of recent publications as well.

We also really wanted to embrace the voices part. Recognize that one of the things that was most frustrating for a lot of authors in the group was that they had to kept re-telling their story over and over again and retraumatizing themselves. So one of the things we wanted to try and introduce was to tell one story and allow that to be the story that is told and heard and listened to to avoid that repetition and to avoid the burden that can often come with sharing personal experiences more broadly.

But also about stories brought to life, the insights generated from the rapid reviews. It just kind of brought it, gave a little bit more of a humanness to the work. And then we wanted to really focus on action. We really wanted to know, what are the things that need to change in a university to become anti-racist?

Across the book, there's about 76 domains of change. And we'll come to some of the themes of those changes, which are synthesized for this presentation today. But 76 areas of change for an institution to meaningfully become anti-racist. It doesn't seem like a lot, so there's 76 things to do. But actually, the qualities of those 76 domains are quite exhaustive, and they are all quite in-depth and detailed. And they range from very small things to actually quite big cultural change pieces as well.

We also felt that we don't allude as much information and stories and changes onto the reader, but also want to give an opportunity for readers and please engage with the book to reflect. One of the core things that we've learned from looking at anti-racist literature or quality literature more broadly is that we're not nurturing a reflective space for those engaging with quite sensitive or kind of deep topics particularly on inequality and oppression. How well do we give people that space to breathe with this in some ways?

And so sometimes, what I've found working with some senior leaders is they don't necessarily feel safe being able to be in a diversity and inclusion space or an anti-racist space. So one of the things we wanted to see is whether or not if we're introduced to reflective questions throughout this book, can they see any leaders who may be a little bit afraid to kind of come out and then be supporting anti-racist work? Can we provide the safe space for them, with themselves that they can reflect on it? But also really focused on the question of, what will it take? And what individuals going to do about this to progress things forward as well.

So let's take a little brief look at these sections. So as I mentioned, the rapid review recognizes over 400 references beyond racial disparities. And these were various kinds of data sets, gray literature, and academic literature more broadly as well. So it's really trying to get a vast understanding of what the kind of literature is saying. And also don't want to regurgitate the good stuff that's already out there, it's really trying to bring it all into one place so that everyone can find the key pieces of reading they need.

And you can use these references to diversify your own reading lists on your curriculum or modules. You might find that there's some nice additions, there are things that you want to prioritize in some ways. So we're trying to make it as functional as possible in some ways. But I think the premise around the rapid review is focused on this notion of systems. We looked at the university system more broadly, and it's really trying to think about if we produced a book just about anti-racism and higher education and didn't concentrate on

particular areas, what meaning and how useful would that be to those engaging with it? So it is a systems thinking approach.

And I've worked across many universities across the UK and identified five to six core areas of university system that can enable change to happen. And these are common characteristics of a university system as well.

That the notion of this is to help us understand the ways in which complexity happens as well. So some of these parts of the system overlap, sometimes they duplicate, sometimes they don't speak to one another. And I'm sure those on the call today may have examples of where communication lines can often break down in quite complex organizations. But also helping us look at the system helps us think about ways we can design actions, positive actions, innovations, programs, policies that can intervene and disrupt that normalized racist practices that we were talking about earlier.

So we identified six areas of the university system in which all the chapters are related to. So every part of the book relates to one of these system parts and has specific change areas which can be reflected on through the questions as well. So we identified staff experience, student experience, research, teaching, pedagogy, and governance as the core tenets of the university system and ones that can pretty much maybe give or take a couple of bits, be shared across a university system.

When organizing the book in this way, it meant that we could be really focused on what parts of the system and what can they do to enact their anti-racism actions and goals and ambitions that will create a ripple effect across the entire system as well. And it's not necessary to try, it's to try and work more thematically across functional areas as well and try and nurture part. It's also recognizing, for example, that anti-racist work can't just sit in one part of the system. It has to be a whole organization effect. And there's multiple frameworks in higher education that try to do that and strive to do that as well in some way. But I think one of the cool things is recognizing that anti-racism work cannot just happen in pedagogy and curriculum design. You can't just decolonize your curriculum and think that will transform and you'll become an anti-racist university with that one intervention or that one big program of work. It has to go beyond.

And you have to think about the ways in which research funding, for example, exacerbates race inequalities and ways in which the research excellence framework, for example, could actually tackle race inequalities rather than exacerbate them in some way, shape, or form, but also, thinking about the notions of different contracts and different types of student groups as well. So there's a lot there in terms of thinking about the ways in which anti-racism comes in.

And our book tries to address some of these in some way, shape, or form and then offers those points of reflection as well.

As mentioned, I just want to show a few extracts from the stories and from different parts of the system as well and maybe just bring to life the kinds of things that authors and some voices from the literature and peers shared in this book as well. And I think some of these are quite interesting in some ways.

So this is a quote from one of the authors from the governance section of the book. He said that, "in my institution, one of the largest universities in Europe, there's been very little change in the last 5 to 10 years with respect to Black, Asian, and minority ethnic people holding senior positions within the organization. The few Black, Asian, and minority ethnic committee members are either token appointments or seen as figureheads."

So we see that theme already in the governance side of token representation, and there's been a lot of conversations about meaningful diverse representation in different boards as well. But I think this is just something that really articulated just having faces or Black, Asian minority ethnic faces on something doesn't necessarily mean they're given autonomy, agency, or power to contribute or to make decisions. And we see retention of underrepresented groups at these board levels is not great across the board when you're looking at university governance, too.

And another one, this is probably a bit more closely related to student experience in some ways. But this is from the student chapter. It says that, "In a Politics seminar, a lecturer asked what we knew about Hitler's economic policies. He specifically called on my friend who replied that she did not know" sorry, that she did not know, "He then mocked her in front of the rest of the class and insinuated that she could not possibly be interested in studying politics if she did not know this detail about Hitler's Germany. As an international student from Nigeria, she explained that being educated in the global South meant that she did not have extensive knowledge of Germany during the interwar period. But she can talk about the impact of the economic policies of Ibrahim Babagida, a Nigerian military dictator."

Every one of the things that this articulates here is, if we're looking at an anti-racist approach to learning, we're looking at ways in which we can bring students' knowledge, their localized knowledge of where they come from, their histories, and use that to form part of their learning in a higher education institution. What we can see from this example is that this student is experiencing barriers to relating their global knowledge to a local context. And they're already experiencing some form of discrimination and inequality because they weren't studying from a Eurocentric perspective. So there's some aspects here to think that are quite interesting that we see the individual negotiating or being impacted by a systemic issue.

And this is probably the last quote in terms of looking at space and context. This is from another author who wrote that, "Being a Brown body in a white space is complex. It does little to acknowledge the emotional labor that is experienced whilst navigating the fluidity of racism. I yield little decision-making authority in a space that historically is contingent on white power, and no matter how many generic pledges or grand gestures come from the top, a lack of representation equates to a lack of culture change.

Without a change in the culture, a transformation of the way the system works, a review of who remains present and who is absent, the systems of oppression will remain. As a Brown body, my attempts to disrupt the white space are futile and add to feelings of 'othering'. A lack of intersectionality means we are fighting on more than one front, whilst constantly encountering racial microaggressions and routinely being attacked by imposter syndrome." One of the really most interesting parts of this particular extract is the ways in which this individual, this author, talks about, translates their interpersonal experience to the systemic or the lack of systemic intervention or change. And they're really talking about the ways in which space and complexity are something they're negotiating in that particular space, too.

And I think if we're going back to that intersectionality perspective, using that as a tool to analyze, we're already seeing the way that inequalities and anti-racism is not about addressing the interpersonal bit. It's part of it. But it's actually going much further and looking at the direct and indirect forces at play that shape the system, that impacts the way in which an individual or community traverse through that system as well. And these stories help bring that to life in some way, shape, or form.

And these stories led to change. So I'm a very big believer in storytelling as a mode of action. And as I mentioned earlier, there are 76 domains of change identified for a university to become anti-racist. That sounds maybe like a nice number, but it's a lot of work. And there's 76 domains all across the different parts of the system.

So just in terms of I did a very brief thematic analysis of the change domains just to get an idea of the core things that were coming through. And what was really interesting was that recognition, of self-recognition of power and privilege was a consistent change area across the system, having a framework to work towards or basically your action plans or something that provides a guiding light to enable accountability.

The resource, so who are we burdening? Who are we compensating? Who are we acknowledging and thinking about how we invest in this work? The operational aspect as well, who are the delivery, who are the people that can help deliver some of this change and support that?

And also, the governance one of the things I find deeply fascinating is that universities don't stop at the vice chancellor. In fact, it's the boards and governors that often set an entire strategic direction for your entire university. So where are they involved in some of these conversations? How will we be building cultural competence and anti-racist thinking in some of those particular spaces as well, which can often dictate the changes to an entire staff and student community? So these are really interesting questions, I think.

As we go further into the change areas, we start to see more stuff coming about safety or institutional identities and policies. So the changes are specifically very focused on, a lot of them, on changing policies, developing interventions to policy in the university system to things like promotions processes, for example. Are they inclusive? And not just are they inclusive, are they being designed with those that are particularly marginalized by that process or system as well?

Safe spaces came up quite consistently. What is the safety net for underrepresented groups, for Black and minority ethnic groups as well? And how are the institutions portraying their identities to the wider world? I think in Professor Arday and Professor Mirza's book on decolonizing higher education, there is a whole section around the notion of representation and meaningful representation and token representation. So these institutional identities, how are they being portrayed to the outer world? And are they really reflecting or doing the work internally as well?

And then more broadly, there was a lot of changes particularly for continuous learning, not just ongoing training, but this notion of continuously embedding improvement and learning to all parts of the staff community and students, staff community where possible. There's the notion of lifelong learning in some ways.

There was specific and many recommendations and changes around pedagogy and curriculum. And these particularly were considerations of decolonization of the curriculum and pedagogy. But also, beyond that as well, what does an anti-racist pedagogy or curriculum look like? What does that mean?

And also, it's taking us further than just diversifying reading lists trying to get us to think about the core underpinnings of a curriculum and pedagogy. How do we disrupt that so it does become something different? And Kevin has actually done some great work on disrupting the discourse on pedagogy and curriculum as well, which I was involved in, which is really, really an interesting approach to working with students as partners.

And then finally, probably some of the main ones that came through was opportunities to celebrate diversity. Maybe we're not far enough ahead of that. Maybe we need more time to

get to celebration, but that came up as quite a big area. How are we celebrating those underrepresented groups that are being successful and have been enabled and have had a good experience? As well as our notion of collective action, it's been thinking about how do we found everyone's liberation in the work of being anti-racist, so thinking back to that Lilla Watson quote.

And one is active sponsorship as well. We talk about the ways in which senior leaders need buy-in or investing. There are some senior leaders and vice chancellors, for example, doing good work out there already. So how do we bridge that gap so that the work doesn't always fall on the director or PVC of EDI but as a shared effort? You can have your technical expert. You can have your expert. But you need that community of people around to sponsor the work, to drive things forward and alleviate barriers.

And then who's feeding that up to your governing board as well? How is this trickling up and trickling down not on the political sense but really thinking about the ways in which those messages and communications are being shared with the community to bring them on this journey? And also, think about ways to include people that often don't feel they have a place in anti-racist work. So that's something. That's an interesting question to explore.

And just in terms of actives, I want to say some of the further details of some of the change areas. Some of the things on active sponsorship was really around having that senior champion, the buy-in and endorsement. But I think one of the things that we probably could have added in here I think is really thinking about the ways in which a senior leader or champion can alleviate barriers, ones that can help with investment, financial resources, capacity to help some of these initiatives and interventions and actions come about and be embedded as well. And also, thinking about the ways in which professional and support staff can work with academic and with wider ranges of staff as well to enable some of these things to happen.

And then looking at, for example, collective action, I know there's a lot of work happening across the sector on allyship. More broadly, for example, it's the ways in which we can build and sustain anti-racism in university cultures. And I think that's such a difficult and complex thing to achieve as well in some ways. We're talking about cultural change.

So whilst we might have the buy-in or investment from the senior leader, what about the entire staff and student community? Do they understand that anti-racism is not necessarily it's a nice thing to do, but do they understand what anti-racism is? Do they understand what cultural competence is?

Is there an awareness that can build a foundation for action as well in some ways? Think about those reflective questions, and we'll come to some examples broadly in just a moment

as well thinking about those kind of specific reflective questions that enable people to collectively act. I haven't used allyship here because I know there's a bit of context around what we should be using. But I find collective action is sort of a neutral enough term that we can probably use that. And obviously, each university does a different approach to that as well.

As I mentioned before, there's a lot of opportunities to reflect. And in fact, there's 165 opportunities to reflect in this book alone, which means there's an opportunity to digest, process, reconsider the part of the university system you're in. And one of the things that I think is really important about reflection is it really just helps us understand ways in which we can act, helps us to understand ways in which we can cultivate change, and also, think about the ways we can think about things or rethink about things, monitor our feelings, and also, come up with our own actions.

And I encourage that. When you're taking that time to pause and process, thinking about the things, the small things you can do. And they can be small acts of joy. It could be getting someone's name right. It could be putting pronunciations in emails or things like that. These are just small things that you can start to do to build that sense of belonging. And I think anti-racism has always been about joy and kindness with the passion. So bringing that back to that where it's possible as well.

Reflection is also places where we can consider how we can act in the future. And these are just opportunities for change, to change hearts and minds, rethink about what racism is, rethink about the institutional nature and systemic nature of racism as well and where it's embedded within structures.

So we're going to have a look at some of the questions if that's OK. And would you bear for a very brief interaction before we move onto the more discussion part? So these are three questions from the book itself. And in the oncoming slides, there'll be a QR code and slider where you can just write your comments down as well.

So the first question is related to senior leader and accountability for EDI initiatives and operations plans. The second one is running around how do you measure that you're promoting an anti-racist organization that is culturally intelligent. And the third is, how often are equality policies monitored and evaluated in relation to Black, Asian, minority ethnic staff? Now, you may not have to work in these particular areas, but it could just be your perception that you want to share or just your thoughts or reflections on it. And this is all anonymous so feel free to share freely where possible. But of course, do try to refrain from using any obscene language or anything like that if we can, and try and keep it safe for everyone as well and try to keep that monitoring, too.