

Developing Anti-Racist Curricula: Recommended Reading

About this resource

The Anti-Racist Curriculum (ARC) Project is a key component of the current Enhancement Theme - *Resilient Learning Communities*.

In session 2020-21, under the management of Advance HE, the project resulted in a [Guide](#) aimed at supporting colleagues to get started with this vital work. In session 2021-22, QAA Scotland hosted three workshops aimed at exploring how the resources might be used in the context of different broad subject areas.

The following resources have been recommended by the workshop facilitators:

- Dr Peggy Brunache, Lecturer in Atlantic Slavery at the University of Glasgow, and the Founding Director of the Beniba Centre for Slavery Studies at the University
- Dr Saima Salehjee, Lecturer in STEM Education at the University of Strathclyde
- Dr Stephany Veuger, Senior Lecturer in Biomedical Sciences at Northumbria University

General

Arday, J et al (2022) State of the Art: What do we know about Black and Minority Ethnic (BAME) participation in UK Higher Education? *Social Policy & Society* 32:1, 12-25

'Here, we offer a synthesis of recent evidence and new developments in relation to three broad aspects of Black and minority ethnic (BAME) students' participation in UK higher education (HE). First, we examine recent trends in ethnic group differences in rates of access to, success within, and positive destinations beyond HE. Secondly, we examine the nature of UK universities as exclusionary spaces which marginalise BAME students in a myriad of ways, not least through curricula that centre Whiteness. Finally, we consider the impact of the marginalisation of BAME students on mental health. We argue that progress towards race equality in each domain has been hampered by white-centric discourses which continue to identify BAME students and staff as "other". We highlight the important roles that academic communities and HE policymakers have to play in advancing ethnic equality in UK universities.'

Collins, C S and Jun, A (2017) *White out: Understanding White Privilege and Dominance in a Modern Age*. New York, NY: Peter Lang

'Colleges across the country, and the nation as a whole continue to be divided along racial lines. *White Out: Understanding White Privilege and Dominance in the Modern Age* is about the role of Whiteness and a defence of White dominance in an increasingly diverse society. Whiteness is socially constructed, just as race is undoubtedly a social construct, documented through various periods in history. This book proposes that *White Out* is a learned habit that serves to defend White dominance in a multicultural age. *White Out* is a strategy that covers systems, dispositions, and actions that cannot cover the full indentation or impact. However, the action of blotting, either intentional or unintentional, serves to obscure experiences of people of colour in lieu of a competing definition of reality. The

authors introduce the White Architecture of the Mind as a metaphor highlighting the mind as a collection of walls, doors, windows, and pathways that influence individuals to react based on a systemic logic that was socially constructed reason. White Out, a by-product of a White architecture of the mind, is a set of individual actions, choices, behaviours, and attitudes that are guided by a system that predisposes these attitudes and perpetuates privilege for core members of a dominant majority. The often-unconscious purpose in denying privilege and articulating colourblind ideology is to support a larger system and view of reality. The concepts covered in this volume include: White Pain, Whitefluena (privilege as a virus), White 22 (White if you do, White if you don't), Whitregressions, Angry White Men, White Pilgrims, and Good White Friends.'

Crenshaw, K (1989) *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics*. Chicago, IL: University of Chicago Legal Forum

'I have chosen this title as a point of departure in my efforts to develop a Black feminist criticism because it sets forth a problematic consequence of the tendency to treat race and gender as mutually exclusive categories of experience and analysis. In this talk, I want to examine how this tendency is perpetuated by a single-axis framework that is dominant in antidiscrimination law and that is also reflected in feminist theory and antiracist politics.'

DiAngelo, R (2011) White Fragility. *The International Journal of Critical Pedagogy* 3:3, 54-70

'White people in North America live in a social environment that protects and insulates them from race-based stress. This insulated environment of racial protection builds white expectations for racial comfort while at the same time lowering the ability to tolerate racial stress, leading to what I refer to as White Fragility. White Fragility is a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviours such as argumentation, silence, and leaving the stress-inducing situation. These behaviours, in turn, function to reinstate white racial equilibrium. This paper explicates the dynamics of White Fragility.'

Hall, R et al (2021) Struggling for the anti-racist university: learning from an institution-wide response to curriculum decolonisation, *Teaching in Higher Education* 26:7-8, 902-919

'Increasingly, institutions are amplifying work on race equality, in order to engage with movements for Black lives and decolonising. This brings universities into relations with individual and communal issues of whiteness, white fragility and privilege, double and false consciousness, and behavioural code switching. Inside formal structures, built upon cultures and practices that have historical and material legitimacy, engaging with such issues is challenging. The tendency is to engage in formal accreditation, managed through engagement with established methodologies, risk management practices and data reporting. However, this article argues that the dominant articulation of the institution, which has its own inertia, which reinforces whiteness and dissipates radical energy, needs to be re-addressed in projects of decolonising. This situates the communal work of the institution against the development of authentic relationships as a movement of dignity.'

Housee, S (2022) Enough is Enough: De-colonise, Diversity and De-construct the Curriculum. *Social Policy & Society* 21:1, 123-133

'This article explores the importance of anti-racism in a higher Education context. With reference to the recent discussions on de-colonising the curriculum, I reflect on the importance of the Black Lives Matter movement. I argue more vehemently than ever before - enough is enough - we have no choice but to teach against racism. This article discusses the importance of de-colonising the curriculum and Higher Education and creating learning environments that open out discussions about everyday racism. This, I argue, is core to our anti-racist practise if we intend to build a fairer and a more anti-racist world.'

Hughey, M W (2010) The (dis)similarities of white racial identities: the conceptual framework of 'hegemonic whiteness'. *Ethnic and Racial Studies* 33:8, 1289-1309

'This article examines the processes of white racial identity formation in the United States via an examination of a white nationalist organization and a white antiracist organization. Findings indicate that the construction of white racial identity in both groups is based on the reproduction of various racist and essentialist ideologies. The realization that there is a shared "groupness" to outwardly different white identities has the potential to destabilize the recent trend that over-emphasizes white heterogeneity at the expense of discussion of power, racism and discrimination. As a resolution to this analytic dilemma, this article advances a conceptual framework entitled "hegemonic whiteness". White identity formation is thereby understood as a cultural process in which (1) racist, reactionary and essentialist ideologies are used to demarcate inter-racial boundaries, and (2) performances of white racial identity that fail to meet those ideals are marginalized and stigmatized, thereby creating intra-racial distinctions within the category "white".'

Kendi, I X (2019) *How to be an antiracist*. New York: Random House

'Antiracism is a transformative concept that reorients and reenergizes the conversation about racism - and, even more fundamentally, points us toward liberating new ways of thinking about ourselves and each other. At its core, racism is a powerful system that creates false hierarchies of human value; its warped logic extends beyond race, from the way we regard people of different ethnicities or skin colours to the way we treat people of different sexes, gender identities, and body types. Racism intersects with class and culture and geography and even changes the way we see and value ourselves. In *How to Be an Antiracist*, Kendi takes readers through a widening circle of antiracist ideas - from the most basic concepts to visionary possibilities - that will help readers see all forms of racism clearly, understand their poisonous consequences, and work to oppose them in our systems and in ourselves.

Kendi weaves an electrifying combination of ethics, history, law, and science with his own personal story of awakening to antiracism. This is an essential work for anyone who wants to go beyond the awareness of racism to the next step: contributing to the formation of a just and equitable society.'

McClaren, P (2009) Critical pedagogy: A look at the major concepts in Darder et al (eds), *The Critical Pedagogy Reader*, 61-83. New York, NY: Routledge

'In practice, critical pedagogy is as diverse as its many adherents, yet common themes and constructs run through many of their writings. I have talked about general characteristics in the previous part. In the part that follows, I will outline in more detail the major categories within this tradition. A category is simply a concept, question, issue, hypothesis, or idea that

is central to critical theory. These categories are intended to provide a theoretical framework within which you may reread my journal entries and perhaps better understand the theories generated by critical educational research. The categories are useful for the purposes of clarification and illustration, although some critical theorists will undoubtedly argue that additional concepts should have been included, or that some concepts have not been given the emphasis they deserve.'

McIntosh, P (2003) White privilege and male privilege: A personal account of coming to see correspondence through work in women's studies. In Kimmell & Ferber (eds), *Privilege: A Reader*, 147-160. Cambridge, MA: Westview

'I will review here several types or layers of denial that I see at work protecting, and preventing awareness about, entrenched male privilege. Then I will draw parallels, from my own experience, with the denials that veil the facts of white privilege. Finally, I will list forty-six ordinary and daily ways in which I experience having white privilege, by contrast with my African American colleagues in the same building. This list is not intended to be generalizable. Others can make their own lists from within their own life circumstances.'

Mignolo, W D (2011) Epistemic disobedience and the decolonial option: A manifesto. *Transmodernity* 1:2, 3-23

'My thesis is the following: decolonial thinking emerged at the very foundation of modernity/coloniality, as its counterpoint. And this occurred in the Americas, in Indigenous and Afro-Caribbean thinking. It later continued in Asia and Africa, unrelated to the decolonial thinking of the Americas, but rather as a counterpoint to the re-organization of colonial modernity with the British Empire and French colonialism. A third moment of reformulations occurred in the intersections of the decolonization movements in Asia and Africa, concurrent with the Cold War and the ascending leadership of the United States. From the end of the Cold War between the United States and the Soviet Union, decolonial thinking begins to draw its own genealogy. The purpose here is to contribute to this.'

Mignolo, W D (2011) Geopolitics of sensing and knowing: on (de)coloniality, border thinking and epistemic disobedience. *Postcolonial studies* 14:3, 273-283

'This essay offers an introduction to the "decolonial option". The author begins by setting his project apart from its European contemporaries such as biopolitics and by tracing the historical origins of his project to the Bandung Conference of 1955 that asserted decolonization as the "third way", beyond Soviet communism and liberal capitalism. Decoloniality needs to emphasize itself once again as a "third way". This time it has to break the tandem formed by "rewesternization" (championed by Obama's administration and the EU) and "dewesternization" (represented by so-called emergent countries). The decolonial option embraces epistemic disobedience and border thinking in order to question the behaviour of world powers. Ultimately what is at stake is advancing what the author calls global political society.'

Valencia, R (2010) *Dismantling Contemporary Deficit Thinking: Educational Thought and Practice*. New York: Taylor & Francis

'Deficit thinking is a pseudoscience founded on racial and class bias. It "blames the victim" for school failure instead of examining how schools are structured to prevent poor students and students of colour from learning. Dismantling Contemporary Deficit Thinking provides

comprehensive critiques and anti-deficit thinking alternatives to this oppressive theory by framing the linkages between prevailing theoretical perspectives and contemporary practices within the complex historical development of deficit thinking.

Dismantling Contemporary Deficit Thinking examines the ongoing social construction of deficit thinking in three aspects of current discourse - the genetic pathology model, the culture of poverty model, and the "at-risk" model in which poor students, students of colour, and their families are pathologized and marginalized. Richard R. Valencia challenges these three contemporary components of the deficit thinking theory by providing incisive critiques and discussing competing explanations for the pervasive school failure of many students in the nation's public schools. Valencia also discusses a number of proactive, anti-deficit thinking suggestions from the fields of teacher education, educational leadership, and educational ethnography that are intended to provide a more equitable and democratic schooling for all students.'

Arts, Humanities and Social Sciences

Ono-George, M (2019) Beyond diversity: anti-racist pedagogy in British History departments. *Women's History Review* 28.3, 500-507

'The Royal Historical Society's *2018 Race, Ethnicity & Equality in UK History: A Report and Resource for Change* is one of the most recent reports to raise the alarm on the prevalence of racism and negative experiences of students and staff of colour in Higher Education Institutions in the UK. The report highlights the urgency of this issue especially within the field of History, along with a series of recommendations, borrowing from studies from across the sector and outside of academia. In this Viewpoint, the report's proposals to address the negative university experience for and unequal awarding of degrees to students of colour is discussed, particularly those proposals directly related to teaching practice. Despite the focus on the content of the curriculum and perhaps the attitudes of those who teach, it is argued that racial equality will only be achieved if we are willing to change the very structure and pedagogy of our classrooms, adopting critical and engaged anti-racist pedagogical practice. That is to say, we must take seriously efforts to decolonise the institution, not just diversify it.'

Science, Technology, Engineering and Maths

Chaudhary, V B & Berhe, A A (2020) Ten simple rules for building an antiracist lab. *PLoS Computational Biology* 16:10

'Demographics of the science, technology, engineering, and mathematics (STEM) workforce and student body in the US and Europe continue to show severe underrepresentation of Black, Indigenous, and people of colour (BIPOC). Among the documented causes of the persistent lack of diversity in STEM are bias, discrimination, and harassment of members of underrepresented minority groups (URMs). These issues persist due to continued marginalization, power imbalances, and lack of adequate policies against misconduct in academic and other scientific institutions. All scientists can play important roles in reversing this trend by shifting the culture of academic workplaces to intentionally implement equitable and inclusive policies, set norms for acceptable workplace conduct, and provide opportunities for mentorship and networking. As scientists are increasingly acknowledging the lack of racial and ethnic diversity in science, there is a need for clear direction on how to take antiracist action. Here we present 10 rules to help labs develop antiracist policies and action in an effort to promote racial and ethnic diversity, equity, and inclusion in science.'

Gouvea, J S (2021) Antiracism and the Problems with 'Achievement Gaps' in STEM Education. *CBE Life Sciences Education* 20:1

'Inspired by the biology education research community's collective reading of Kendi's *How to Be an Antiracist*, I draw together recent articles related to "achievement gaps" - a construct identified by Kendi as perpetuating racist ideas. At the same time, I recognize that, for many in science, technology, engineering, and mathematics (STEM) education, the notion that achievement gaps exist is evidence of a problem that motivates reform. My hope is that this small collection of recent work can stimulate critical reflection on what we mean by "achievement" in STEM, how we can understand the causes of "gaps," and what we might consider to be productive steps toward racial equity and justice.'

Gosztyla M L et al (2021) Responses to 10 common criticisms of anti-racism action in STEM. *PLoS Computational Biology* 17:7

'The wrongful murders of Black individuals during 2020 (including George Floyd, Breonna Taylor, Ahmaud Aubery, and others), compounded by a long history of similar incidents, inspired protests around the world against racism and police brutality. The growing anti-racism movement sparked conversations within science, technology, engineering, mathematics, and medicine (STEMM) surrounding ways to combat racial bias in our respective fields. A spotlight was placed on the discriminatory history of scientific research and medical practice, as well as the problematic modern-day policies that perpetuate the lack of racial diversity and equity in STEMM.

While observing and participating in recent discussions about the racism that pervades institutions, departments, and scientific discourse, we have noticed a set of standard arguments against anti-racism action within STEMM. Ten of these arguments are laid out in this manuscript and paired with evidence-based counterarguments. Notably, while this manuscript is primarily centred around a United States perspective, most of our arguments and suggested actions remain applicable to other countries as well. It is crucial for a STEMM anti-racism movement to extend beyond national borders, reflecting the international nature of scientific research and collaboration.

This team of authors represents a collaboration between scientists from historically marginalized groups and their allies. By compiling published academic literature, we hope to directly confront racist ideology in STEMM with evidence-based arguments while simultaneously amplifying the research and perspectives of scholars of colour. Our broad goal in articulating this information is to facilitate more productive conversations (and, in turn, tangible systemic changes) toward addressing racial discrimination within STEMM.'

Guimarães, M H et al (2019) Who is doing inter-and transdisciplinary research, and why? An empirical study of motivations, attitudes, skills, and behaviours. *Futures* 112

'We witness a persistent tension between established ways of knowledge production through disciplines, and the urgent need to widen and change, both the production of knowledge and its organization, not least, in order to be able to understand and address the future and its challenges. Witnessing a growing call for inter- and transdisciplinarity (ITD), we set our goal to learn more about scholars who engage in this kind of research by asking these questions: What characterizes inter- and transdisciplinary researchers (ITDRs)? To what extent do these characteristics help ITDRs deal with the challenges of an academic career path? We address both questions by comparing the findings from the relevant literature and semi-structured interviews with ITDRs at different stages in their careers. Our results bring the ITDR personality a step further in taking a form. ITDR personalities can be characterized

by a particular mix of motivations, attitudes, skills, and behaviors. However, the academic environment and its career paths do not seem prepared and adapted for such ITDR personalities. Furthermore and in contrast to the literature, the T-shaped training (first, disciplinary depth and then, ITDR) is considered one possible career path, with the other one being a specialization in facilitating knowledge integration and in developing theories, methods, and tools for ITD. Our analysis concludes by exploring the future of ITD if formal training and learning would be available and if the contextual conditions would be more conducive to undertaking this type of research.'

Klein, J T (2017) Typologies of interdisciplinarity. In Frodeman, R et al (eds) *The Oxford Handbook of Interdisciplinarity*, New York: Oxford University Press 15-30

'Typologies are neither neutral nor static. They reflect political choices of representation by virtue of what is included or excluded, which activities are grouped within a particular category, and how narrow or wide the field of vision is in a spectrum ranging from small academic projects to society at large. Taken together these choices constitute a form of boundary work in a semantic web that indexes differing purposes, contexts, degrees of integration and interaction, organisational structures, and epistemological frameworks. Thomas Gieryn (1983) coined the term "boundary work" in a study of demarcating science from non-science. He defined boundary work as an ideological style that constructs boundaries rhetorically in three major ways: expanding authority or expertise into other domains, monopolising authority and resources, and protecting autonomy over professional activities. Interdisciplinary terminology performs all of these functions. It asserts alternative forms of research and education, often pegged against disciplinary specialisation as the foundation of knowledge. It prioritises some forms over others, in subcategories of interdisciplinarity and the heightened imperative of transdisciplinarity. And, networks and organisations use labels to stake claims for particular kinds of work. The three most widely used terms in the OECD typology constitute a core vocabulary amplified by technical distinctions for particular contexts.'

The chapter distinguishes the first two generic terms - multidisciplinary (MD) and interdisciplinarity (ID) - followed by major variants of methodological and theoretical ID, bridge building and restructuring, instrumental and critical ID. It then examines the current momentum for transdisciplinarity (TD) and closes by reflecting on implications of new typologies.'

Macdonald, R H et al (2019) Accelerating change: The power of faculty change agents to promote diversity and inclusive teaching practices. *Journal of Geoscience Education* 67:4, 330-339

'Faculty play an important role in attracting students to the geosciences, helping them to thrive in geoscience programs, and preparing them for careers. Thus, faculty have the responsibility to work toward broadening participation in the geosciences by implementing equitable and inclusive practices in their teaching and their programs. Faculty professional development that promotes diversity and inclusion is one way to move evidence-based practices into wider use. The adoption of these practices may be accelerated through a professional development diffusion model that amplifies the impacts through the work of faculty change agents. An example of this approach is the SAGE 2YC professional development program, in which faculty change agents learn and practice strategies during workshop sessions, implement changes in their own teaching, and then work in teams to lead workshops in their region under the auspices of the national program. Although this example focuses on two-year colleges, the model is applicable to faculty professional development more broadly. The success of the model is due in large part to a suite of

leader-developed workshop sessions and curated resources that change agent teams may select and adapt for the regional workshops they lead. Furthermore, change agents are trusted colleagues, which makes adoption of the evidence-based practices by regional workshop participants more likely. Increased adoption of a change agent approach to faculty development will support the creation and sharing of additional resources, leading to wider diffusion and implementation of inclusive teaching practices.'

Salehjee, S & Watts, M (2020) *Becoming Scientific: Developing Science across the Life-Course*. Cambridge: Cambridge Scholars Publishing

'What does it mean to be "sciencey"? Why do some people of all ages engage avidly with space and astronauts, birds and butterflies, chemicals and equations, while others detest and "hate" the very ideas? This book develops in-depth analyses of the "science identities" of very different people - young and old of diverse backgrounds - in order to explore their immersion in, and entanglement with, the processes of learning science. At the centre of the book lies a collection of their "science life" stories, detailing their engagement with both formal education in schools and colleges, and informal science learning in the culture of everyday life. The text highlights how science educators, teachers, parents and science communicators more generally can foster and support the formation and transformation of people's science identities, providing strategies to support the learning journey of children, adolescents and adults within a broad range of learning environments.'

Salehjee, S & Watts, M (2022) Intersectionality as personal: the science identity of two young British Bangladeshi and British Pakistani Muslim women. *International Journal of Science Education* 44:6, 921-938

'This paper studies intersectional multiplicity by encompassing the ways individuals shape relationships between social structures and their science identity. We discuss the science lives of two sixteen-year-old British South-Asian Muslim women studying in a single-sex independent school in London, both of whom aspire to science careers. Adapting McCall's "intracategorical complexity" in favouring a case study approach, we present the multiplicity of our participants' relationships with exclusion and inequality, discrimination and privilege within their lived social settings, and how these relationships shape their identities and ambitions to become scientists. Our findings reveal that despite their similarities in their societally ascribed intersectional makeup, Ayesha and Hanya differ in viewing their intersections as challenges and/or opportunities. They both portray agentic control towards "going against the grain" as future women scientists by negotiating their intersections as they develop their science identity.'

Seidl, R et al (2013) Science with Society in the Anthropocene. *AMBIO: A Journal of Environment and Society* 42, 5-12

'Interdisciplinary scientific knowledge is necessary but not sufficient when it comes to addressing sustainable transformations, as science increasingly has to deal with normative and value-related issues. A systems perspective on coupled human-environmental systems (HES) helps to address the inherent complexities. Additionally, a thorough interaction between science and society (i.e., transdisciplinarity = TD) is necessary, as sustainable transitions are sometimes contested and can cause conflicts. In order to navigate complexities regarding the delicate interaction of scientific research with societal decisions these processes must proceed in a structured and functional way. We thus propose HES-based TD processes to provide a basis for reorganizing science in coming decades.'

Takeuchi, M A et al (2020) Transdisciplinarity in STEM education: A critical review. *Studies in Science Education* 56:2, 213-253

'Science, Technology, Engineering and Mathematics (STEM) education garnered significant attention in recent years and has emerged as a key field of research globally. The goal of this article is to offer a critical review of how STEM education and its transdisciplinarity were defined and/or positioned in empirical studies published during the early formulation of the field. In particular, we sought to identify how these studies conceptualise learners and learning and portray the underlying assumptions in light of the macrosystemic discourses that often serve as ideological forces in shaping research and practice of STEM education. We examined 154 peer-reviewed articles published between January 2007 and March 2018 and analysed them along several emergent dimensions: their geospatial focus, focal disciplinary areas, methodological and theoretical assumptions, and major findings. Grounded in a critical transdisciplinary perspective, we used critical discourse analysis to identify how macrosystemic and institutionalised forces - overtly and implicitly - shape what counts as STEM education research, including its goals and conceptualisations of learners and learning. Our analysis highlights the need for aesthetic expansion and diversification of STEM education research by challenging the disciplinary hegemonies and calls for reorienting the focus away from human capital discourse.'

UNESCO (2016) *Unpacking Sustainable Development Goal 4: Education 2030 Guide*

'This guide, organized around a set of questions and answers to “unpack” SDG4,¹ provides overall guidance for a deeper understanding of SDG4 within the 2030 Agenda for Sustainable Development, in order to support its effective implementation. The guide outlines the key features of SDG4-Education 2030 and the global commitments expressed in the SDG4 targets as articulated in the Incheon Declaration and the Education 2030 Framework for Action. The guide also examines the implications of translating these global commitments within, and through, national education development efforts.'

Wong, S H M et al (2020) Decolonising the Medical Curriculum: Humanising medicine through epistemic pluralism, cultural safety and critical consciousness. *London Review of Education* 19:1

'The Decolonising the Curriculum movement in higher education has been steadily gaining momentum, accelerated by recent global events calling for an appraisal of the intersecting barriers of discrimination that ethnic minorities can encounter. While the arts and humanities have been at the forefront of these efforts, medical education has been a “late starter” to the initiative. In this article, we describe the pioneering efforts to decolonise the undergraduate medical curriculum at UCL Medical School (UCLMS), London, by a group of clinician educators and students, with the aim of training emerging doctors to treat diverse patient populations equitably and effectively. Throughout this process, students, faculty and members of the public acted as collaborative “agents of change” in co-producing curricula, prompting the implementation of several changes in the UCLMS curriculum and rubric. Reflecting a shift from a diversity-oriented to a decolonial framework, we outline three scaffolding concepts to frame the process of decolonising the medical curriculum: epistemic pluralism, cultural safety and critical consciousness. While each of these reflect a critical area of power imbalance within medical education, the utility of this framework extends beyond this, and it may be applied to interrogate curricula in other health-related disciplines and the natural sciences. We suggest how the medical curriculum can privilege perspectives from different disciplines to challenge the hegemony of the biomedical outlook in

¹ SDG4: 'Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all'

contemporary medicine - and offer space to perspectives traditionally marginalised within a colonial framework. We anticipate that through this process of re-centring, medical students will begin to think more holistically, critically and reflexively about the intersectional inequalities within clinical settings, health systems and society at large, and contribute to humanising the practice of medicine for all parties involved.'

Managerial and administrative

Clark, C (2011) Diversity initiatives in higher education: Just how important is diversity in higher education? *Multicultural Education* 19:3, 57-59

'Diversity in educational settings is generally understood as the body of services and programs offered to students, faculty, and staff that seek to ensure compliance with non-discrimination and related policy and law, and to affirm social membership group differences (broadly considered) in curricular, co-curricular, and workplace contexts. Given the current state of the economy in general and education funding in particular, many higher education institutions are asking the question, "How important is diversity?" In this article, the author explores just how important diversity is in higher education. The author argues that if one truly values it, if closing the achievement gap is a real priority and not just lip service, then funding for diversity should be base budgeted - something people fund no matter the fluctuations in the economy, or the swing of the political pendulum on Capitol Hill, in state legislatures, on higher education boards, or among system or campus leaders. She contends that while true equality remains the goal, unless one can come to terms with equity as the only vehicle through which such equality can come to fruition, diversity will remain important to tout but never to meaningfully bring about.'

Jackson, J F, & O'Callaghan, E M (2009) *Ethnic and racial administrative diversity: Understanding work life realities and experiences in higher education*. San Francisco, CA: Jossey-Bass

'This monograph provides policymakers, administrators, faculty, researchers, and governing board members with information about diversifying the administrative ranks of colleges and universities in terms of race or ethnicity. It focuses primarily on relevant literature on administrators of colour in higher and post-secondary education, with an emphasis on developing a clear synthesis of the research to inform effective practices to achieve ethnic and racial diversity among administrators. The authors review the literature on administrators of colour in higher and post-secondary education for inclusion in this report, using a list of terms related to the domains of interest to identify relevant articles. Forty-eight articles focusing on traditional and general leadership topics are included in the review. This monograph is organized into four chapters. The first chapter, "Status of Ethnic and Racial Diversity in College and University Administration," presents a descriptive analysis using national data of the administrative workforce in higher education by race and ethnicity. The second chapter, "Barriers Encountered by Administrators of Colour in Higher and Postsecondary Education," identifies the myriad barriers previously identified in the literature. The third chapter, "Factors Influencing Engagement, Retention, and Advancement for Administrators of Colour," synthesizes key factors associated with those topics. The final chapter provides conclusions and implications for future research, policy, and practice.'

Leon, R (2014) The chief diversity officer: An examination of CDO models and strategies. *Journal of Diversity in Higher Education* 7:2, 77-91

'The Chief Diversity Officer (CDO) position has emerged as an executive-level role that provides strategic guidance for diversity planning and implementation efforts. The growing number of CDO appointments has raised the expectations regarding the contributions of this officer. Williams and Wade-Golden (2007) identified three CDO models or archetypes of vertical authority (i.e., collaborative officer, unit-based, and portfolio divisional) that serve as templates for colleges and universities to design the CDO role. In higher education, these models range from simple one-person office configurations to more developed multiunit reporting structures. Drawing upon this structural framework, the researcher conducted a qualitative examination of three CDOs representing each of the three organizational models. Using a multisite case study methodology, the researcher interviewed three CDOs and 25 administrators working in three large public research institutions in the Midwest region of the United States. This study explored two central questions: (a) What strategies are used by each CDO to develop, manage, and maximize diversity resources? and (b) Can the CDO configuration facilitate or constrain the work of the CDO? This study's findings reveal that all CDOs included in this study were engaged with a number of tasks to fulfill their role. However, their configuration does impact how these diversity leaders carry out their work. This article highlights the collaborative nature of the CDO position and key considerations when comparing and contrasting CDO models at large institutions.'

Metzler, C J (2003) Ten reasons why diversity initiatives fail. *Diversity Factor* 11:2, 18

'Diversity as an organizational directive has taken on a life of its own. Many companies have crafted broad business cases, established diversity leadership teams and launched diversity initiatives, all with varying degrees of success. Diversity as a profession and a culture-change tool is relatively young. We are in a steep learning curve and like other long-term approaches to change, there are significant challenges, problems and pitfalls. Highlighted in this article are ten reasons why diversity initiatives fail and some recommendations about how to avoid the pitfalls.'

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