

Family Group Anti-Racism

Resource: Introduction

Dear Family Groups,

In March, after holding some focus groups on racism, The Iona Community Young Adult Group (YAG) decided to create an anti-racism resource, in the hopes it would help facilitate reflection on both our own, and other Iona Community members, white privilege.

Attached below is the mentioned anti-racism resource. The basic structure of the resource is first a section to go through together. **It is recommended to [watch the whole TED Talk](#) in this first section before you meet as a Family Group.**

Then, there are 4 sections focusing on 4 different sectors: Church, Healthcare, Education, and the Prison/Justice System. **How each family group chooses to use these sectors is flexible.** Some examples:

- a) If you have a larger family group (ie: ~10 people or more), 2-3 individuals could go through each sector, in breakout rooms. Then, come back together and feed back your reflections.
- b) If you have a smaller family group (ie: less than 8 people), you can choose to just do 1 or 2 sectors. 2-4 individuals in each sector breakout room, then feedback together.
- c) If your whole family group is particularly interested in one section (eg: the Church), you can go through this one sector together, or in breakout rooms.
- d) If, as a family group, you decide you would like to devote more time to reflecting on your white privilege, you can use this resource as a series. In each meeting, you can go through 1 sector, together, or in breakout rooms. In the next meeting, you can choose another sector, and et cetera, until you have discussed all sectors.

Ultimately, YAG hopes that you find this resource useful in reflecting on your white privilege, in a wide variety of areas that we interact with in our daily lives. Any feedback would be warmly received, at yag@iona.org.uk

Love and rage,

Iona Community Young Adult Group: Eve Sharples, Rebekah Wilson, Eve Ferris, Kath Malone, Amy Sample, Annie Sharples, Maddey Watson, Bronwen Thomas, Daisy Anderson, Jack Woodruff, Laura Gisbourne, Laura Murray, Nathan Tredget, and Rebekah Sardeson-Coe



Family Group Anti-Racism Resource

Begin reading this resource altogether:

Hello! The Young Adults Group (YAG) have put together this resource for family groups to work through together. In the next hour, we are going to acknowledge the impact of racism within the different sectors of society we are involved in and consider what we can do to tackle this. If you are a person of colour attending this, you are welcome. You may participate as much or as little as you want: anti-racism action is the responsibility of the white people in this group.

Read Paul's words from **1 Corinthians 12: 24-27**:

"But God has put the body together, giving greater honor to the parts that lacked it, ²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other. ²⁶ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. ²⁷ Now you are the body of Christ, and each one of you is a part of it."

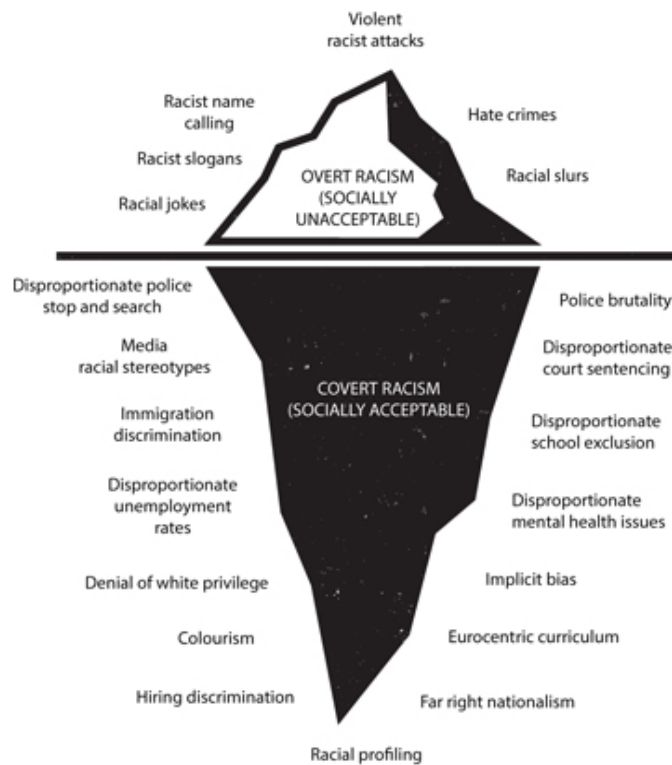
The body of Christ, the church, is multifaceted and diverse, yet one in Christ. We must be committed to the wholeness of humanity. Where we accept people being treated as 'less' or where we exclude others, we fail to celebrate and appreciate the value of the differences within the body of Christ.

Take a minute of silence to pause, breathe and then ask yourself: How does being white make my life easier?

Please watch this TED talk as a group. If everyone has watched it beforehand, watch from 12:49. If some individuals haven't, watch from 3:38:

https://www.ted.com/talks/peggy_mcintosh_how_to_recognize_your_white_privilege_and_use_it_to_fight_inequality/transcript?language=en

Examine the iceberg on the next page. It is unlikely that any of us are involved in these overt forms of racism. But consider how you may benefit from or even participate in the more subtle, covert forms of racism. Discuss with the group for 5-10 minutes.



Let us clarify some terms that we will be using throughout this resource:

BAME = Black, Asian and Minority Ethnic

BIPOC = Black, Indigenous and People of Colour

These terms are not perfect as they do not recognise the individuality of each ethnic group and corresponding cultures within them but they have been chosen for simplicity.

Now we would like you to choose a sector out of the **Church**, **Education**, the **Healthcare** or **Prison/Justice system** that you are involved in or particularly interested in. Then split into break out rooms, one for each of these sectors, and discuss your sector using the relevant guide from the following pages.

After you have finished, please all return to the main room and one person from each sector can share one learning or realisation from their break out rooms.

Church

BAME Representation in Leadership

Read this article by Father **Azariah France-Williams**, a Black vicar in the church of England and author of the book Ghost Ship:

<https://www.theguardian.com/world/2020/jul/04/as-a-black-priest-in-the-church-of-england-i-felt-like-i-was-invisible>

Black people and people of colour are currently and historically underrepresented in positions of leadership. Figures from 2018 showed that 92% of clergy and 94% of senior clergy in the church of England are white and British, which is much greater than the 80.5% of the population of England who are white British.

“Is there a tendency for only certain ‘types’ of black people (middle-class, university educated, African rather than Caribbean people, black men married to white women) to be elevated to positions of leadership in churches?... Does tokenism trump deliberate and intentional development of black leaders in traditionally white spaces? Is there an expectation for black leaders to adapt, assimilate and conform to white church ideals? Do white-led churches prefer to lead black sheep rather than develop black shepherds? Should white-led churches in ethnically diverse areas implement the words of Earon James when he says, “Because of the white-centred bent that is inherent in Christianity, if you’re going to have something that is genuinely multi-ethnic, I would say it has to be minority led.”

[Page 104, **We Need to Talk about Race**, by Ben Lindsay]

Discuss the following questions:

- What image comes to mind when you picture a church leader?
- How does being a white person, and white people being in the majority, privilege you within your church? What proportion of your church leadership are white?
- To what extent do you or your church leaders prioritise racial inclusion or integration in your church? How can you ensure people of different races are encouraged into leadership?
- Is our idea of a diverse church more to the benefit of the white people within the congregation or the people of colour? How can we recognise the cultures and strengths of different racial groups and create space for this diversity in our churches? Does diversity in Church look like interracial churches or white churches lifting up churches of minority ethnic groups in the same area?

Looking forward: A Positive Case Study for the Church

Read this excerpt from **We Need to Talk about Race**, by **Ben Lindsay**:

“During [Newday, a Christian youth festival in Norfolk] in 2016, black teenager Leoandro Osemeke was stabbed to death hundreds of miles away in Peckham south-east London. The nature of technology and social media meant that the aftermath of the attack and the attempts to save his life were caught on the social media platform Snapchat. Even though Newday was a long way from the incident, within moments, traumatising news and images of Leoandro’s death had spread across the campsite. The morning after the murder, the last Saturday of Newday, would normally have been a time for all 7,000 young people to gather in the Big Top for fun games. Joel Virgo, who leads the event, decided to cancel this tradition and lead the whole site, 7,000 children and their youth leaders, in prayer for Leoandro’s family and those young people at Newday impacted by the murder...

In that moment, Joel and the Newday team demonstrated radical solidarity with the minority culture. One part of the body of Christ was in pain and the majority culture responded with love and compassion, laying down its agenda to serve the immediate needs of the minority culture. Those suffering felt heard and supported.

This was the beginning of a long-term commitment from Newday to engage with this issue, including financial support for initiatives that can help to reduce youth violence across the UK. While this may seem like an extreme example, responses like this express radical biblical solidarity and are necessary in building an inclusive Church.”

This is an example of overt racism. It is terrible that a young black man had to die to lead us to consider our internalised racism/biases and structural racism that permeates our NHS, education systems, employment processes, housing access and sadly, churches. Let’s do the work now and prevent this from happening again.

For further reflection:

- Do you engage with social action issues that disproportionately impact people of colour eg. discrimination, unequal access/opportunities? What steps could you take to demonstrate radical solidarity with the ethnic minority culture in your church? What might you need to give up to do this?

Try and identify something you have taken away from this session to feed back to the wider family group, and leave the breakout room.

Extra Resources to Explore

- Read further stories of clergy experiencing racism in the church:
<https://www.bbc.co.uk/news/uk-56779190>
- Read the Church of England's report 'From Lament to Action' on racism in the church:
<https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUK Ewi2kMHFh7DwAhX6XRUIHdJ0DOIQFjAAegQIAxAD&url=https%3A%2F%2Fwww.churchofengland.org%2Fsites%2Fdefault%2Ffiles%2F2021-04%2FFromLamentToAction-report.pdf&usg=AOvVaw1pxzNRVSDJtVJRvu1uHx3e>
- Listen to an interview with Azariah France-Williams and Natalia Nana here:
<https://open.spotify.com/episode/65a8XBqwBntimqg1SVtQOH?si=la2CghBDTZKep si4UKThzg>
- Read Ghost Ship by Azariah France-Williams, a book about institutional racism in the church of England
- Read We Need to Talk about Race by Ben Lindsay, a book conveying a Black man's insight into the church, a brief history of race relations in Christianity and Biblical hope for the future
- Read this information page to discover more about the church's role in the transatlantic slave trade:
https://www.bbc.co.uk/religion/religions/christianity/history/slavery_1.shtml
- Read this article outlining the proportion of BAME and white clergy within the church of England:
<https://www.christiantoday.com/article/bame-clergy-to-receive-special-mentoring-in-church-of-england-bid-to-boost-diversity/128554.htm>

Education

Introduction Quote

(Jim Wallis, President of Sojourners, book *America's Original Sin: Racism, White Privilege and the Bridge to a New America*)

'Yet even with all of those pieces in place, I constantly remind myself that I have grown up in a country steeped in racism and white privilege, the original sin. The greatest hubris would be to forget that I am human, I am a sinner, and I will make mistakes. I need to build humility and active listening into my life, so that I am looking for the places where I have missed my privilege—not because I am a bad person, not so I can wallow in guilt—but so I can be a part of the solution and work with my colleagues of color to make our school and all education better for everyone.'

Welcome to the section of White Privilege in Education. There are 2 main resources to read or watch: The Education Pipeline, and a TED Talk on Representation. There are then 3 reflective questions on both resources, to encourage reflection on your own privilege, and the systemic issue of white privilege. In total, please only spend about 30 minutes on this section.

The Education Pipeline

From: YMCA Young and Black - The Young Black Experience of Institutional Racism in the UK

Young Black people felt that **society typically views them as "the class clown" or "underachiever"**. As a result, young Black people explained that some teachers automatically view young Black people as **"less capable", "unintelligent" and "aggressive"**.



49% of young Black people feel that overt acts of racism is the biggest barrier to attaining success in school, while **50% say the biggest barrier is teacher perceptions of them – e.g. being seen as "too aggressive."**



UK Government statistics on pupil exclusion and ethnicity display that **Black Caribbean pupils were around three times as likely to be permanently excluded than White British pupils** (0.29% compared with 0.10% respectively)



Young Black people also shared instances where despite their academic attainment, they were **placed in the lowest ability groups in school**. These ability groups sometimes determined the tier of exams young Black students were entered into, which had the possibility of **capping the highest available GCSE grade** before they had even taken the exam.



Research from the Department for Business, Innovation and Skills highlights that 61% of young black people are given inaccurate predicted grades, compared to 47% of white students. This negatively affects offers from higher education bodies, such as universities.



54% of young Black people feel **bias or prejudice at the recruitment stage (e.g. their names on CVs)** is the main barrier to going into employment. 50% of young Black people feel that the lack of diversity was a barrier to gaining employment, while 52% feel it is because of a lack of diversity in leadership.



UofG staff - 9% BAME

- Undergrad: 76% white
- All academic staff : 85% white- Higher than UK average
- Professors: 91%- Much higher than UK average

TED Talk - Representation

Start from 5:56 minutes in. This video focuses on STEM academia, but is widely applicable for BAME individuals in all academic fields.

[The Future of STEM Depends on Diversity | Nicole Cabrera Salazar | TEDxGeorgiaStateU](#)

Summary of Video:

Even though minorities make up ~70% of the US population (POC, disabilities, sex and gender minorities, women?), they only make up ~35% of the STEM workforce. So there's a gap here. Something is happening that's preventing minorities from entering and persisting in STEM fields. So what's going on?

A study: Draw A Scientist, done in 30 different countries, across all age ranges, including to different races and genders. The majority will draw a white male scientist. Even Chinese students living in China will draw a white man. This raises the question: why can't minorities see themselves as the normal scientists?

Minorities are pulling themselves out of the STEM race as early as middle school. It's not because they're not interested in STEM, or because they're not capable. There are 2 main factors that are making us lose talent at every point in the STEM pipeline.

1) Socialisation. Your ability to see yourself as a scientist, is what determines whether you will even begin a career in STEM. Studies show that for minorities there are 3 things that determine a strong science identity:

- How good we think we are
- How well we perform
- How much recognition we receive for our work

The latter is most important for forming a science identity. Being seen as a legitimate scientist by the science community. If you feel like you don't belong in STEM, having someone who's made it encourage you, can make a difference. This encouragement is not likely to come due to institutional bias.

2) Institutional Bias.

Everyone has bias.

Study 1: the exact same resumé for a laboratory manager was sent to hundreds of professors over the US. The only thing that was changed was the gender. Across the board, professors rated the male as more competent, more qualified and offered 15% higher salaries. Nobody escaped this bias - both female and male professors.

Study 2: Hiring companies were sent 4 fake resumés- 2 highly qualified, 2 poorly qualified- and were assigned either a 'typical' white name or a 'typical' black name. Even in companies where diversity was rated as a priority, the highly qualified black candidate was rated below the poorly qualified white candidate.

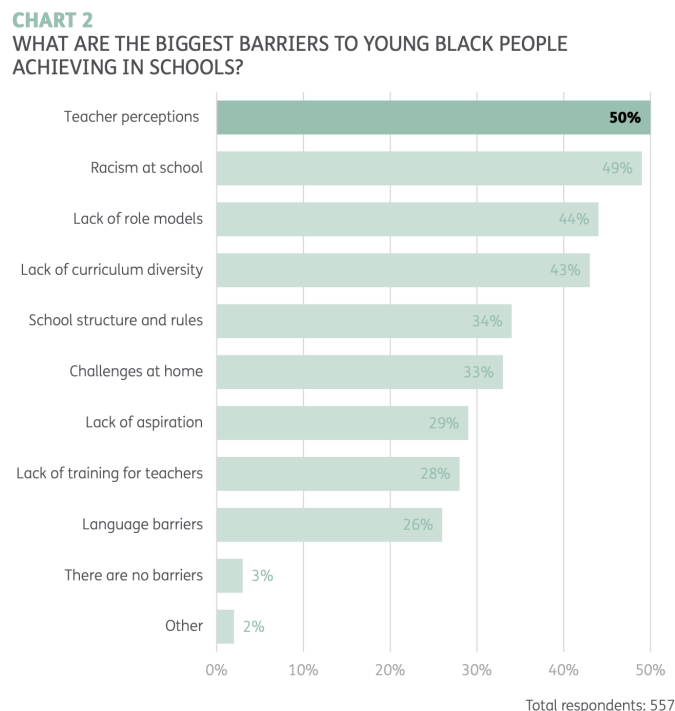
This goes back to society's image of scientists, and it's entrenched racial and gender prejudices. **Minorities will be removed from the pipeline because the system we consider to be merit-based is riddled with bias.**

Reflective Questions:

1. **Institutional Bias / Stereotypes.** Even more than overt acts of racism, young black people found that teachers' perceptions of them were the largest barrier in schools. How did your teacher's expectations of you influence your school experience? How did your white privilege tie into that?

***Additional Note:** think about how much more important teacher's perceptions of pupils became over the COVID pandemic, with many grades being based on teacher's predictions. The study found 61% of black students were given inaccurate grades, compared to 47% white students

From: YMCA Young and Black - The Young Black Experience of Institutional Racism in the UK



2. **Representation /Role Models / Socialisation:** Consider the demographics of your teachers, professors and academic role models. Do they look like you? How might that have influenced and enhanced your experience in the education system?
3. **School regulations** Read the excerpt below: How did the statistics of exclusion come to be? Who are school regulations made by, and designed for?

(A Guardian article) 'I have seen young Black people being given “behaviour points” and detentions for having inappropriate haircuts or styles. Other times, schools might request educational psychologist support for children of Black, Asian and minority ethnic backgrounds to explore qualities which, from a white European perspective, might be perceived as traits of autism, such as difficulty maintaining eye contact or participating in reciprocal conversations with adults. But in reality these “traits” might reflect the child and their family’s cultural values and norms.'

Black Caribbean pupils were around three times as likely to be permanently excluded than White British pupils

Try and identify something you have taken away from this session to feed back to the wider family group, and leave the breakout room.

Healthcare



History of racism in healthcare (*content warning*)

Henrietta Lacks was a 30-year-old African American who died from cervical cancer in 1951. After her death, the tumour cells were cultured and their use led to medical breakthroughs such as polio vaccine, cancer treatment and IVF. However, they were taken without her or her family's consent and she was taken advantage of, which would never have happened to a white person. Her cells are still being used, showing that we have not learnt our lesson.

The **Tuskegee study**: In 1932, US government researchers recruited 600 poor black men for a syphilis study. Participants were advised that they would receive a free blood test, as well as free treatment if required. However, the 339 men who had syphilis were left untreated; instead, they were simply assessed until their inevitable deaths. This was despite the fact they were being told that they were being treated. The researchers published these results as the health effects of untreated syphilis. The ethics of the study were first questioned in 1962; however, the study continued for another 10 years before it was finally stopped in 1972. In 1974, participants and families were offered compensation, and it was only in 1997 that President Clinton apologised on behalf of the nation.

More recently, an algorithm in the US which helps manage healthcare was found to **systematically discriminate** against black people. The algorithm gave black people fewer referrals for medical care, as they were given lower risk scores than white counterparts. (https://www.hsph.harvard.edu/news/hsph-in-the-news/study-widely-used-health-care-algorithm-has-racial-bias/?fbclid=IwAR11Pre4ahZzdrRfSF8YZz7IA-qp2sIZOV6Tvmj9g_eQ9cTp1J0jlpNTFxY)

Part 1: Patient perspective

Read the following **journal article from a black mother** who experienced a near fatal postpartum complication:

<https://www.elle.com/culture/career-politics/a35511709/jennifer-carroll-foy-child-birth-story/>

Facts:

- Black people are 5x more likely to die during childbirth
- They are also 50% less likely to receive pain medication
- Across many different settings it was found black/African American patients were 22% less likely than white patients to receive any pain medication

Questions:

- Are you concerned that your doctor will treat you differently because of the colour of your skin? Imagine you were concerned: would this change the way you approach healthcare / doctors?
- Statistics show that the symptoms of people of colour are often overlooked and different studies have shown that BAME patients are less likely to receive medication for pain, dementia and depression. What is your response to this?
- Are these stories / facts going to change the way you care for/interact with people of colour? How are you going to take into consideration historic marginalisation and systemic racism when you are caring for/interacting with people of colour?

Part 2: Staff perspective

Watch this 3 min **ITV clip of Racist abuse** against NHS staff:

<https://www.youtube.com/watch?v=8BBBAExgUs8>

Facts:

- The number of BAME staff reporting bullying, harassment or abuse from patients, relatives or the public was 29.8% in 2019.
- The number of BAME staff believing their Trust gives equal career progression and promotion opportunities fell from 73.4 %to 69.9%.
- The share of BAME staff experiencing discrimination at work from a manager, team leader or other colleague climbed to 15.3%
- BAME staff members are twice as likely to be referred to GMC (General Medical Council - governing body that register each doctor and determine whether they are able to practise medicine)
- White sounding names 74% more likely to be employed than ethnic sounding names.
- 92% chairs and non-executive directors of NHS trusts are white
- For every £1 a black female doctor earns, whites counter part earns £1.19 and a white male doctor earns £1.38

Questions:

- Have you witnessed or been complicit in a racist incident at work? Did you do anything/ would you do anything different if it happened again?
- How would you feel if you were mistreated frequently at work? Would this affect your stress level / job satisfaction / staff relationships / confidence?

Racism has a long history in the NHS and impacts both staff experience and patient access to healthcare. "The Snowy White Peaks of the NHS" study of 2014 found that there had been no significant change in the proportion of BAME Trust Board appointments in recent years, BAME staff were twice as likely to enter the disciplinary process and BAME nurses take 50% longer to be promoted compared to white nurses. In response, the NHS Workforce Race Equality Standard was set up in 2015, which aims to improve BAME representation at senior management and Board level and to help to provide a better working environment for the BAME workforce. Change is happening, slowly, but let's work to hasten it. Let's work to challenge a racist system and incur lasting and meaningful impact, providing the best care to all who need it.

Try and identify something you have taken away from this session to feed back to the wider family group, and leave the breakout room.

Extra Resources

- <https://www.youtube.com/watch?v=HiSgB6E2xE4> - Oxford med student explaining racism in NHS
- <https://metro.co.uk/2020/03/10/racism-plagues-nhs-getting-worse-12294073/?ito=cbsshare>
- <https://www.youtube.com/watch?v=cMv3rvixERg> - Show Racism the Red Card, 10 min video of health care workers experiences
- <https://www.bma.org.uk/advice-and-support/covid-19/your-health/covid-19-the-risk-to-bame-doctors>
- <https://www.bmj.com/racism-in-medicine>

Books:

- Invisible Visits by Tina K. Sacks
- Killing the black Body: Race, reproduction, and the meaning of liberty by Dorothy E. Roberts
- Medical bondage: Race, Gender and the origins of American gynaecology by Deidre Cooper Owens
- Black Man in a White Coat: A Doctor's Reflections on Race and Medicine by Damon Tweedy
- Medical Apartheid: The Dark History of Medical Experimentation on Black Americans from Colonial Times to the Present by Harriet A Washington
- Seeing Patients: A Surgeon's Story of Race and Medical Bias by Augustus A White
- The immortal life of Henrietta Lacks – book (by Rebecca Skloot) and film

Government: The Prison System



“A jury is always a more orthodox body than any defendant brought before it; for blacks it is usually a whiter group, for poor people, a more prosperous group...”

- Howard Zinn

Overview

For many people, the only interaction they have with the prison system is through television, and much of this is based on the US model of prisons. This can make us feel quite separated from our prison system, and perhaps lead us to overlook racism in our own prisons. Therefore it is important that we look more closely at these systems in the UK.

The **Lammy report** was the first of its kind in the UK and looked into the way that BAME people are treated within the justice systems, and their outcomes within it. One of the most poignant discoveries was that the overrepresentation of Black people within UK prisons is worse than in the US.

The prison system is a system which continues to suffer from inherent structural and institutional racism; therefore this results in Black and other Minority Ethnic people seeing the concept of ‘justice’ as something that they do not have access to.

A few statistics and some findings of the Lammy Review

Please read the following and pause afterwards to reflect on them.

“Young black people are nine times more likely to be locked up in England and Wales than their white peers”

“While 14% of the general population are from BAME background, the proportion working within the police and the prison service is 6%”

Like previous reviews and reports on this issue the Lammy Review paints a stark picture. BAME people make up:

- 14% of the general population
- 25% of the prison population
- 40% of young people in custody.

In addition:

- Arrest rates are higher for BAME people
- BAME people are more likely to plead not guilty
- BAME people are more likely to receive prison sentences for drugs offences
- BAME people report poor experience of prison.

Have a look at these resources

- If you are a visual learner and prefer to watch a video, take a look at this **interview of Akala**, who talks about some of the social indicators of crime at a society-wide level. They detail the multiple and complex factors that amalgamate which lead people to getting involved in crime:
https://www.youtube.com/watch?v=6Huz1nx-j_Q.
- If you prefer to read and you enjoy hearing the statistics behind an issue, instead take a look at this:
<https://www.theguardian.com/law/2017/sep/08/racial-bias-uk-criminal-justice-david-lammy>. This article highlights the findings of the **Lammy report** which was a UK based independent review of the treatment of, and outcomes for, Black, Asian and Minority Ethnic people within the criminal justice system. It also looks into potential policy based solutions.

These are quite different resources, yet I think they work together to show, firstly, how big societal issues not addressed properly by governments lead to crime, and secondly, the way in which prisons as we know them are not working to rehabilitate people.

Make sure there is at least one person reading the article and one person watching the video. Then together move onto discussing these questions below which aim to prompt reflection.

Questions for reflection

- How much do you trust the different parts of the justice system to come to the fair and correct conclusions? Reflect on how this would be different if you were a person of colour.
- How are the same crimes viewed differently depending on your race, for example consider the double standards regarding possession of drugs? (The **Lammy Review** relayed how the chances of receiving a prison sentence for drug offences were 240% higher for BAME defendants than their white counterparts.)
- How would you be treated differently, and how much less severe would the consequences be if you were charged with a crime, in contrast to your black neighbours?

Looking forward: Positive Case Study

In March 2021, the governmental Commission on Race and Ethnic Disparities released the **Sewell Report**. Despite the contention surrounding its main conclusion, it did demonstrate how both Thames Valley Police and West Midlands police had successfully implemented a pre-arrest drug diversion referral scheme, referring those found in possession of illegal drugs to a drug service provider instead of arresting them.

A paper outlining the impact of the West Berkshire drugs diversion pilot between December 2017 and January 2019 found that, without the programme, 84% of those who were sent for treatment would have received a sanction that would not have addressed the reasons for their drug use. There was a proven re-offending rate of 8.7% for adults in the pilot cohort in contrast to a national proven re-offending rate of 25.7%.

A young man who completed the drug diversion course in October 2020 explained, “I did the drug diversion sessions when I was stopped by the police in the wrong place at the wrong time with a joint of cannabis on me. [...] But I actually found the sessions to be really useful and I learnt a lot from them.[...] I think it’s really important that Thames Valley Police offer this so that we don’t just get a criminal record.”

Following the success of these pilot schemes, the commission has recommended the development of an evidence-based pilot to divert offences of low-level Class B drug

possession into a public health service and suggests that this pilot is trialled in the other 4 (beyond Thames Valley and the West Midlands) of the 6 police force areas where almost half (48%) of all arrests for drug offences took place in the year ending March 2020.

The implementation of this recommendation will go further to ensure fairness in treatment of all those in possession of illegal substances, especially BAME people who are 1.5 times more likely to go to prison for drugs offences than white people, and prevent the mass criminalisation of young people found in possession of small quantities of Class B drugs.

Read the full report at:

https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUKEwiPkLuTg_TyAhUUT8AKHexaBW8QFnoECAMQAQ&url=https%3A%2F%2Fassets.publishing.service.gov.uk%2Fgovernment%2Fuploads%2Fsystem%2Fuploads%2Fattachment_data%2Ffile%2F974507%2F20210331_-_CRED_Report_-_FINAL_-_Web_Accessible.pdf&usg=AOvVaw26VCj62WrkX23Ptk41PfKV

Try and identify something you have taken away from this session to feed back to the wider family group, and leave the breakout room.

Extra resources to have a look at

There are so many things to do with prisons and racial injustice that we just didn't have the time to cover within this session, so I thought I would link a few more resources here that you can take a look at in your own time.

The Prison system in US

- Documentary '13th' on Netflix. As YAG, this was the documentary we watched which prompted us to create this resource.

Conversations on prison abolishment

- Some people think that the only way to eradicate the structural racism that we see within prisons is to abolish them, these articles offer an introduction to this idea.
- <https://theconversation.com/if-canada-is-serious-about-confronting-systemic-racism-we-must-abolish-prisons-141408>
- <https://newint.org/features/2020/02/10/should-prisons-be-abolished>