

Fighting Racism and Discrimination

A UNESCO Toolkit



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A UNESCO Anti-Racism Toolkit

In today's increasingly diverse and interconnected world, addressing racism and promoting racial equity is an urgent and essential endeavor. From identifying racial inequities to crafting sustainable policies and promoting long-term change, this resource equips readers with the knowledge and tools needed to effect real, lasting transformation. By reflecting on past contributions and planning for the future, the Toolkit empowers individuals and institutions to dismantle structures of racism, combat systemic discrimination, and work towards a more equitable and inclusive society.

The Toolkit is built on a foundation of conceptual clarity, emphasizing the importance of clear definitions and context-specific understanding. It underscores the need for comprehensive disaggregated data that reveals the true extent of racial inequities and enables evidence-based policy-making. Throughout, the Toolkit focuses on the inclusion of affected communities and stakeholders, fostering meaningful engagement and dialogue.

This Toolkit serves as a practical guide for policy-makers, activists, and organizations committed to advancing anti-racist policies. Drawing from global case examples and the latest research, it provides a step-by-step approach to developing, implementing, monitoring, and evaluating policies that combat racism and discrimination.

In 2019, facial recognition algorithms showed a

10-100

times higher likelihood of misidentifying Black and East Asian faces compared to white faces.



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"Since wars begin in the minds of men and women it is in the minds of men and women that the defences of peace must be constructed"



Fighting Racism and Discrimination

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Master Class on Discriminations Series

Foreword

Globally, 1 in 5 people have experienced discrimination on at least one of the grounds prohibited under international human rights law. Despite action around the world to end hate and combat discrimination, our societies continue to struggle. Institutionalised and structural racism remains a significant challenge with societies only beginning to come to terms with the harsh realities of historical legacies of inequality.

Regardless of the rise of the Black Lives Matter movement following the death of George Floyd and increased discussion, policies tackling the legacies of historical racism as well as contemporary racism remain limited. Arguments on the ethics of collecting racial and ethnicity data persist, making measurement of racism and discrimination all the more challenging and leading to difficulties in fully comprehending this issue. However, with impact ranging from education to housing to income to criminal justice, these issues cannot wait.

Recognising the magnitude of this challenge and responding to the urgent call for action – the Global Call against Racism – by our Member States, UNESCO has developed the UNESCO Anti-Racism Toolkit. Within the pages of this guide, you will find core concepts, good practices from around the world, practical exercises, and more. A tool designed to support policy-makers in developing anti-racist legislation, it is a first step to tackling the historical and structural racism within our societies.

The Toolkit sits as part of a wider set of actions developed by UNESCO to combat racism and discrimination including the annual Global Forum against Racism and Discrimination, the Master Class Series against Racism and Discriminations, and the Framework for Enabling Intercultural Dialogue.

Each year, the Global Forum brings together key stakeholders and changemakers from around the world to spark discussions and catalyse action. Through the Master Class Series, UNESCO is inspiring youth to become champions in this fight as well as providing them the knowledge needed to take action for a better tomorrow. With the Framework for Enabling Intercultural Dialogue, UNESCO has provided the link between intercultural dialogue and inclusion, conflict prevention and human rights. Through the data of the Framework, policy-makers and practitioners now have the knowledge needed to build more effective and targeted policies.

The Anti-Racism Toolkit is the newest addition to this collection of support, and it is my hope that it will prove to be equally valuable. By creating policies protecting against discrimination and incorporating anti-racist ideology, we can take the first steps to creating more equitable and inclusive societies.



A handwritten signature in black ink, appearing to read 'Gabriela Ramos'.

Gabriela Ramos

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Social and Human Sciences, UNESCO

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Executive Summary

As part of the Roadmap against Racism and Discrimination, this Toolkit includes concepts, theories and practical guidelines, using universal and local perspectives, and is informed by the scientific work that UNESCO has developed since the 1950s. It is intended to be a valuable resource for policy-makers at all levels, including city governments, as well as for other social actors such as NGOs and educational institutions, among others.

Moreover, the Toolkit features specific case studies showcasing strong legal and institutional frameworks, affirmative action policies, as well as incentives and sanctions for addressing discriminatory actions. It also provides guidance for preventing discriminatory practices in different fields, such as health, education, labour and housing, through policy development, capacity-building, research and advocacy.

Evidence suggests that with increased immigration, global warming and the COVID-19 pandemic, among other recent events, racism, racial inequalities and violence have become more – not less – virulent. The recent health crisis has exposed the impact of discrimination and racism on our societies particularly on the most disadvantaged groups who are and have been disproportionately affected by the pandemic and its economic and social consequences. But this is not a new challenge. The long-standing legacies of racism and prejudice, bequeathed by the slave trade and slavery, have prevailed and continue to reveal the wounds that taint the moral fibre of our societies. Racism and racial inequalities stem from prejudice, biases, and unequal treatment. It is these prejudices and practices that the Toolkit aims to change. The examples and tools are intended to help identify and challenge the root causes and historical development of existing inequities.

The sanitary crisis has also been a telling magnifier of the increasing inequalities that affect our societies, especially gender inequalities and men's violence against women, which were already prevalent before COVID-19.

The Toolkit is based on a number of core principles. These include intersectionality, the view that racism often intersects with other forms of prejudice and discrimination, including but not limited to discrimination based on ethnicity, ability, religion, sex, and gender. Other important principles include transparency, evidence-based policy-making, and sustainability. Lastly, while the Toolkit is a general guide, the forms racism takes are culturally and temporally specific, and any interventions should consider local contexts.

Although the Toolkit has a general structure, it is not a “one size fits all” approach. It is designed to be flexible and adaptable to be tailored to different regions and country specificities, including different historical and cultural contexts. It is designed to align with the priorities of decision-makers and actors in the policy process. The Toolkit is organised into six chapters, described below:

- The first chapter introduces and outlines a troubled global environment of multi-crises in which the need for the Toolkit is situated. Moreover, it presents background on UNESCO efforts related to anti-racism and anti-discrimination.
- Subsequently, the second chapter contextualises the Toolkit: describing its target audience, why and how it was developed, its structure, and how it is meant to be used.

Chapters three through five are based on recent good practices from different countries and regions.

- Chapter three provides the foundation of the Toolkit, beginning with its key guiding principles and values: systemic focus, equality, efficiency, targeted universalism, intersectionality, inclusion and factuality.
- Chapter four is a guide to prerequisites to effective implementation and sustainable, transformative change. It outlines interrelated and often overlapping provisions, conditions and structures that are the necessary building blocks of anti-racism work, as demonstrated by a number of case studies. These include: 1) political will, leadership, and a supportive environment; 2) appropriate institutional frameworks, plans and mechanisms; 3) protection, complaint and grievance processes; 4) centring and engaging the community; 5) monitoring and evaluation; 6) racial equity audit; 7) building awareness and competencies through training and education; 8) comprehensive disaggregated data; 9) conceptual clarity; and 10) strategies for overcoming resistance.
- Chapter five contains a step-by-step guide to map an easy process for developing, implementing, monitoring and evaluating anti-racist policies. Each step contains a checklist and a set of prompts designed in a way that they can be adapted to different regions and for different sectors such as policy analysts, NGOs, and civil society.
- Finally, the Toolkit concludes with a glossary as well as a list of references.

The systematic use of this Toolkit has the potential to catalyse changes that promote racial equity. These changes should be accountable, transparent, and sustainable. The ultimate goal of the Toolkit is to assess the strength and effectiveness of anti-racism policies, allowing policy-makers to use it to ensure that the problems are firmly addressed in all areas of policy decisions.

It also provides evidence-based guidance on how to create the knowledge, capacity and actions to design and implement anti-racism policies that recognise and address structural and intersectional forms of racism.

The Toolkit is proposed as a guide to help policy-makers and other key stakeholders catalyse an inclusive and racially just society. It aims to provide good practices from around the world for combatting racist ideologies and discriminations on the ground. In particular, it can assist decision-makers in identifying and taking a proactive role in dismantling policies that sustain institutional and structural inequities.

Offering guidelines to assess the effectiveness of anti-racism strategies, institutions and frameworks, the Toolkit will be analysed and tested by as many Member States and partners as possible, including UNESCO's International Coalition of Inclusive and Sustainable Cities – ICCAR. This pilot testing mechanism will enhance the usefulness and ownership of a participatory and inclusive process. The more testing mechanisms are conducted, the more Member States will become part of a critical mass to understand what works and what does not. The Toolkit thus serves as a compass for policy-makers to upscale their anti-racism and anti-discrimination strategies.

To enhance the Toolkit's use and efficiency, this guide invites Member States to embed its recommendations and good practices in a number of other UNESCO programmes that are directly linked to them, such as Global Citizenship Education, the fight against hate speech, the Routes of Enslaved Peoples Project and the Master Class Series against Racism and Discriminations. It also converges with the work related to the Fit for Life Flagship and the Recommendation on the Ethics of Artificial Intelligence. The Toolkit, therefore, highlights a wider diversity of fields where action must be taken and how to best further anti-racism efforts in each of them.

Introduction

Racism and discrimination are deep-seated, pervasive, persistent, and costly. They form a centuries-old challenge that continues to confront us, eroding the dignity and opportunities of a considerable proportion of the world's population. Inequities rooted in structural and systemic racism impact lived experiences across all domains, including, but not limited to, education, employment, justice, housing, well-being, health, personal safety, mobility and right to self-determination.

One in five people have experienced discrimination on at least one of the grounds prohibited under international human rights law.¹ For instance, in Latin America and the Caribbean, men who are neither Indigenous nor of African descent predominate in terms of educational access, followed by Afro-descendant men, women who are neither Indigenous nor of African descent, Afro-descendant women, Indigenous men and, finally, Indigenous women.²

Furthermore, Indigenous and Black populations are disproportionately represented in prisons. In some countries, Indigenous and Black individuals account for more than 20% of the prison population. Many countries also struggle with police brutality and tense relations between law enforcement and minority communities. According to the 2019 General Social Survey (GSS) on Canadians' Safety, of all Black people, four in ten (41%) experienced discrimination based on their race or skin colour, about 15 times higher than the proportion among the non-Indigenous, non-visible minority population (3%). 16% of Black people reported experiencing discrimination in encounters with the police, compared to 4% of non-Indigenous, non-visible minority people.³

Additionally, discrimination is responsible for deep socioeconomic divides within society. For example, Indigenous populations are at high risk of poverty. Despite constituting just 5% of the global population, they account for approximately 15% of the extreme poor.⁴ In many countries, a high percentage of Indigenous and Afro-descendant groups live below the poverty line. In Latin America, almost half of the Indigenous population and a quarter of African descendants are poor – a poverty rate more than double that of the White population.⁵

As one can infer from the examples above, the harmful social and biological effects of racism are long-lasting and have been shown to be intergenerational.⁶ However, the multi-crises of the recent years have compounded the persistent challenges of racism and discrimination, as wide-scale disruptive events have intensified these forces impacting non-citizens and people of colour within societies. Inflation is rising across the world, exacerbating embedded racial inequities within socioeconomic status. Global conflict is also increasing, with more civil conflicts leading to the stigmatisation of vulnerable populations across countries. Simultaneously, climate change is deepening the vulnerabilities of minority groups, while artificial intelligence is introducing new forms of 'techno-racism'. Overall, racial and gender discrimination (as well as other forms of discrimination) flourish amid civil conflict and tensions.

¹ Lois Jensen, ed., 2022. The Sustainable Development Goals Report 2022, United Nations, <https://unstats.un.org/sdgs/report/2022/The-Sustainable-Development-Goals-Report-2022.pdf>.

² Economic Commission for Latin America and the Caribbean, 2018, "Afrodescendent women in Latin America and the Caribbean: debts of equality," Project Documents, Santiago, United Nations ECLAC, https://repositorio.cepal.org/bitstream/handle/11362/44387/1/S1800725_en.pdf.

³ Adam Cotter, 2022, "Experiences of discrimination among the Black and Indigenous populations in Canada, 2019," Statistics Canada, <https://www150.statcan.gc.ca/n1/pub/85-002-x/2022001/article/00002-eng.htm>.

⁴ World Bank, 2023, "Indigenous Peoples," Understanding Poverty, <https://www.worldbank.org/en/topic/indigenouspeoples>.

⁵ Monserrat Bustelo, Veronica Frisancho and Mariana Viollaz, 2020, Unequal opportunities for indigenous peoples and African descendants, Inter-American Development Bank, <https://publications.iadb.org/publications/english/document/Unequal-Opportunities-for-Indigenous-Peoples-and-African-Descendants.pdf>; World Bank, "Eliminating Afro-descendant Exclusion in Latin America is Vital for Development," World Bank Press Releases, August 29, 2018, <https://www.worldbank.org/en/news/press-release/2018/08/29/eliminating-afro-descendant-exclusion-in-latin-america-is-vital-for-development>; FAO Regional Office for Asia and the Pacific, 2018, Indigenous Peoples in the Asia-Pacific region, Thailand, Food and Agriculture Organization of the United Nations, <https://www.fao.org/3/ca2045en/CA2045EN.pdf>.

⁶ Shannon Sullivan, 2013, "Inheriting racist disparities in health: Epigenetics and the transgenerational effects of white racism," *Critical Philosophy of Race* 1, no. 2: pp. 190-218.

Additionally, when examining the links between a deteriorating global environment and racism, environmental racism becomes evident. Over 12 million Roma people in Europe are forced to live in environmentally hazardous and contaminated sites. In some countries, Roma people in landfill areas live in improvised shelters made from materials such as cardboard and decaying wood, with no access to water or electricity, and cut off from public services, including basic sanitation.⁷ It is likely that the onset of the climate crisis will further exacerbate the environmental racism these populations face.

Technologies designed to bring us together are also creating further divides and fuelling discrimination. For example, a 2019 review of facial recognition algorithms from developers around the world found that most algorithms were 10 to 100 times more likely to inaccurately identify photographs of Black or East Asian faces compared to white faces, with significant higher rates of incorrect identification for photos of black women compared to other demographics.⁸

Critically, when examining various manifestations of racism and discrimination that undermine societal structures, systems and values supporting marginalised communities, the intersectional nature of these issues must not be overlooked. The impacts of these forces are greater for individuals with multiple marginalised identities. Discrimination related to gender, minority ethnic status, and religion converges to particularly impact Muslim women, who are more likely to be victims of hate crimes compared to Muslim men, both in the virtual and physical worlds.⁹

More than ever before, given various multi-crises, racism is recognised as a pressing global problem requiring coordinated effort and action. In January 2023, the UN Secretary-General António Guterres appointed Mojankunyane Gumbi as Special Adviser for Addressing Racism in the Workplace.

Addressing racism is an ongoing, complex process that requires not only cultural and structural changes, but also the daily involvement of individuals in confronting their unconscious and ingrained biases and assumptions. Collectively, anti-racism actions must be underpinned by important insights into the ways in which race and racism unfold. These insights are underlined in the following paragraphs.

First, while many different forms of racism are now acknowledged, including Afrophobia, Islamophobia, anti-Gypsyism, and antisemitism, there is not always enough attention paid to the multifaceted effects of racism. This refers to the reality that racism does not impact individuals in just one dimension of their life, but affects much of their economic and psychological wellbeing, as well as access to public services, and so forth.

Second, racism intersects with other forms of discrimination, such as sexism, ableism, and homophobia, compounding the stigma and prejudice one may face within society.

Third, groups labelled as “Afro-descendant”, “Indigenous” or “migrant” are not internally homogenous. Important differences exist in their experiences of racism and discrimination, not only between racialised groups but also within these groups. Racial and ethnic minorities are not monolithic but vary substantially within and between countries.

Finally, while racist ideologies may have become less socially acceptable in certain contexts, prejudiced attitudes, harmful stereotypes, and discriminatory beliefs and actions, whether overt or subtle (e.g., microaggressions), persist.

⁷ Patrizia Heidegger and Katy Wiese, 2020, Pushed to the Wastelands: Environmental racism against Roma communities in Central and Eastern Europe, Brussels, European Environmental Bureau, <https://eeb.org/wp-content/uploads/2020/04/Pushed-to-the-Wastelands.pdf>.

⁸ Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance, 2020, Racial discrimination and emerging digital technologies: a human rights analysis, United Nations General Assembly, <https://undocs.org/en/A/HRC/44/57>; Sophie Bushwick, 2019, “How NIST Tested Facial Recognition Algorithms for Racial Bias,” Scientific American, <https://www.scientificamerican.com/article/how-nist-tested-facial-recognition-algorithms-for-racial-bias/>.

⁹ UN News, 2021, “Anti-Muslim hatred has reached ‘epidemic proportions’ says UN rights expert, urging action by States,” UN News, <https://news.un.org/en/story/2021/03/1086452>; Imran Awan and Irene Zempi, 2020, Offline and Online Experiences of Anti-Muslim Crime, OHCHR, <https://www.ohchr.org/sites/default/files/Documents/Issues/Religion/Islamophobia-AntiMuslim/Civil%20Society%20or%20Individuals/ProfAwan-3.pdf>.

Reactions to racism often include denial, fear and anger. Racist ideologies are not, however, random. They are institutional, structural and systemic. While racism takes on different meanings in various regions, countries and contexts, there are certain common elements. Racism is created and sustained by mutually reinforcing governmental laws, policies, institutional frameworks, language and cultural attitudes across multiple domains and sectors. Together, these elements create interconnected systems that produce and perpetuate racial inequities between and among groups. Racism influences citizenship, property ownership, voting rights, access to essential social and health services, employment opportunities, and residential locations. Undoing such inequities requires focused, long-term efforts supported by a range of resources, skills and tools.

In light of the above, it is evident that racism is experienced through complex structural forces. Consequently, addressing racism requires a dynamic, multilayered and multifaceted approach that should take into account three key considerations: 1) intersectionality; 2) the variance of experiences of racism within groups; and 3) different manifestations of racism. Subsequent sections of the Toolkit will delve further into these aspects.

Background

Through education, the sciences, culture and communication, UNESCO has been fighting against racism for over seven decades, following the launch of a global programme against racism led by world-renowned intellectuals such as Claude Lévi-Strauss. The resulting first Declaration on Race was published by UNESCO in 1950. It led to a series of similar statements on racism which laid the foundation for the adoption of the landmark Declaration on Race and Racial Prejudice (1978). This Declaration is based on the principle that racism violates human worth and dignity; it states that all people have the right to be different, and this difference may not be used as a pretext for racial discrimination.

“All human beings belong to a single species and share a common origin. They are born equal in dignity and rights and all form an integral part of humanity. All peoples of the world possess equal faculties for attaining the highest level of intellectual, technical, social, economic, cultural and political development. The differences between achievements of the different people are entirely attributable to geographical, historical, political, economic, social and cultural factors. Such differences can in no case serve as the pretext for any rank ordered classification of nations or people”. (Declaration on Race and Racial Prejudice, adopted by the General Conference of the United Nations Educational, Scientific and Cultural Organization: Article 1, 1978.)

Subsequent statements by UNESCO Member States include the Declaration of Principles on Tolerance (1995), the Integrated Strategy to Combat Racism, Discrimination, Xenophobia and Related Intolerance (2003), and the Global Call Against Racism (2020). Today, UNESCO continues to champion the fight against racism and discrimination through numerous programmes around the world, which have informed the development of this Toolkit. Some examples of UNESCO’s work in this area include:

- **The Global Forum against Racism and Discrimination** gathers stakeholders from all sectors annually to assess the current state of the fight against racism and catalyse action to prioritise these efforts on the international agenda.
- **General History of Africa** provides educational frameworks (curriculum outlines, teacher’s guides) and content (including textbooks, films, radio programmes and illustrated books) that address the widespread ignorance about African history across various school levels/grades.
- **The Routes of Enslaved Peoples Project** has broken the silence surrounding the slave trade and slavery and is fighting racism and discrimination with the involvement of cities, museums, site managers and memory itineraries.
- **The Master Class Series against Racism and Discriminations** is a global training programme that aims to empower students to become youth champions in their own schools and communities and raise awareness on how to deconstruct racism and discriminations.
- **Recommendation on Ethics of Artificial Intelligence** is the first global standard-setting instrument that addresses the ethical and social issues related to discrimination, including gender bias and stereotyping, in this rapidly advancing field.

Contextualising the Toolkit

Why a UNESCO Toolkit?

Recognising the challenges described in facing racism and discrimination, UNESCO has been leading global efforts through the development of key declarations and strategies. The Global Call Against Racism, contained in a decision adopted by Executive Board at its 210th session in December 2020, reaffirmed UNESCO's leadership role in taking anti-racist action to expose and redress racism and discrimination that persist.

As part of such effort, UNESCO has developed this Anti-Racism Toolkit – a much-needed practical and user-friendly resource that can be used to counter racism and discrimination in the development, implementation, and evaluation of policies. This is an important resource because every policy decision has the potential to either reinforce or challenge racism.

The Toolkit is based on the assumption that racism is a worldwide phenomenon that requires a coordinated, intentional and unified response to create policies, strategies, actions and attitudes that advance racial equality, ensure the equal distribution of power, privileges and rights and to realise more inclusive and effective democracies. As such, it encourages collaborations across governments and communities to address interlocking systems of power.

By systematically and rigorously applying such a Toolkit, governments, decision-makers, policy actors and civil societies have the ability to influence, develop and implement policy changes across multiple levels and sectors as part of wider and renewed efforts to drive larger systemic change.

Who is the Toolkit for?

This Toolkit has been developed for policy-makers at all levels, as well as other social actors such as NGOs, women's and youth associations, and educational institutions, to support combatting racist ideologies and discriminations on the ground. In particular, it assists decision-makers to identify and take a proactive role in dismantling policies that sustain institutional and structural inequities.

How was the Toolkit developed?

The steps included a review of existing tools and best practices provided by UNESCO, conducting consultations with key stakeholders, and development of case studies demonstrating the efficacy of the Toolkit. The result is a compilation of the most promising frameworks, strategies, implementation processes and resources developed to date and informed by the expertise and insights of experts from around the world working to combat racism.

How is the Toolkit structured?

The Toolkit is grounded in anti-racism – a specific approach that deliberately tries to dismantle racism at individual, institutional and structural levels. An anti-racist approach to governance examines the drivers of present-day inequities, acknowledges the perceptions and experiences of racialised persons, and utilises a whole-of-society approach to develop anti-racist ideologies, non-discriminatory policies and practices, new structures, cultural norms, values, and power dynamics.

The framework is also grounded in intersectionality, in line with the recommendations of the 2020 UNESCO Expert Consultations Series against Racism and Discrimination. Intersectionality explicitly recognises that racism is experienced differently by individuals and groups because of interacting identities which are shaped and formed by the intertwined power structures and processes that create them (such as racism, patriarchy, ableism, and capitalism). An intersectional perspective deepens understanding of structural racism, and makes responses more targeted, effective, and efficient.

How does the Toolkit work?

This Toolkit is designed to raise awareness about systemic racism and bring race-related information and equity considerations into any decision-making process by policy-makers on all levels – including the implementation of laws, practices, and programmes. It draws on lessons learned and state of the art approaches, including the 10-Point Plans of Action of UNESCO's International Coalition of Inclusive and Sustainable Cities – ICCAR.¹⁰ The Toolkit provides experience-based guidance on how racial equality can be mainstreamed in individual behaviours, attitudes, and institutional and societal structures.

Specifically, the Toolkit is intended to help identify and challenge root causes and the historic development of existing inequities by centring power and examining how it creates and maintains privileges, disadvantages, and belief systems. It contains information about necessary prerequisites for effective implementation, including guiding principles to inform the Toolkit's use.

The Toolkit contains steps that encourage critical self-reflection. It is designed to foster meaningful engagement and genuine participation of affected communities to ensure that their needs and priorities inform actions and decision-making. It provides guidance on how to draw on data to prove inequities across different policy domains. It demonstrates how to develop effective strategies to advance equity in actions and decision-making and how to avoid adverse consequences. It also shows how to track and measure progress over time. Finally, it includes examples and resources for policy-makers and stakeholders to draw on for their own work and to ensure that such efforts are sustainable.

While the Toolkit has a general structure, it is not a “one size fits all” approach. The Toolkit is designed to be flexible and adaptable, allowing it to be tailored to different regions and country specificities, such as historical and cultural contexts. Thus, it shall align with the priorities of decision-makers and actors in the policy process regardless of their localities.

The systematic use of this Toolkit has the potential to catalyse changes that are more accountable, transparent, and promote racial equity. The ultimate goal of this Toolkit is to provide guidance on how to create the knowledge, capacity and actions to develop anti-racism policies that recognise and address structural and intersectional forms of racism.

¹⁰ International Coalition of Inclusive and Sustainable Cities, 2021, International Coalition of Inclusive and Sustainable Cities – ICCAR, <https://en.unesco.org/themes/fostering-rights-inclusion/iccar>.

Foundations of the Toolkit

Guiding Principles

As policies, strategies and actions integrating racial equity and justice are developed, this process should be informed by key guiding values and principles. Grounding decision-making in shared values and principles is important to ensure that racial equity and justice are effectively implemented in new or reformed policy responses.

Key guiding values and principles recommended by the Toolkit are listed below.

- **Systemic focus.** To bring about transformative change, each decision needs to consider how systems create both advantages and inequities. This can allow for intentional and proactive efforts to remove systemic barriers and root causes of racial inequities in policy development. It is led by the government but takes a whole-of-society approach that allows for the inclusion of all groups and citizens.
- **Equality.** In accordance with the UN General Assembly, all human beings are born free and equal in dignity and rights and have the potential to contribute constructively to the development and well-being of every society. Any doctrine of racial superiority is scientifically false, morally condemnable, socially unjust and dangerous and must be rejected. Furthermore, theories that attempt to determine the existence of separate human races must also be countered.
- **Efficiency.** Proactive and focused on measurable goals, along with a commitment to public reporting, policy responses should aim for concrete results.
- **Targeted universalism.** The targeted removal of systemic barriers faced by the most disadvantaged communities provides benefits to everyone.
- **Intersectionality.** Different forms of racism intersect with other forms of power, including religious prejudice, ethnocentrism, sexism, ableism, capitalism and ageism to create advantages and disadvantages in society across all policy sectors.
- **Inclusivity.** Racialised people must be authentically represented, meaningfully engaged and involved in decision making. Their perspectives and guidance should inform government strategy and decision-making.
- **Factuality.** All decisions need to be evidence-based and driven by inclusive and diverse sources of information including disaggregated data.
- **Sustainability.** The foundation for long-term sustainability of government anti-racism efforts underpins the overall approach of this Toolkit.

The principles above are a suggested starting point, but they can be tailored and revised to best fit the context in which the Toolkit will be applied, as illustrated by the example below:

Case example: Scotland

Race equality framework for Scotland 2016 to 2030 is informed by the following key principles.

- Creating awareness of how race equality benefits the whole of society.
 - Developing a society-wide awareness of racial equity's positive impact, avoiding its marginalisation as an issue. Society is undermined when racial discrimination and racism are allowed to persist. Everyone benefits from racial equity.
 - Achieving a comprehensive understanding of racial inequality and racism.
 - Racial inequity and anti-racism approaches must account for nuance, context and fluidity. Such approaches should address structures, behaviours and attitudes that perpetuate inequality and discrimination in all their forms.
 - Recognising that discrimination and disadvantage produce racial inequality. Consequently, the measurement of progress within racial equality must also consider the impact of present and historical racism and discrimination on racialised groups.
 - Promoting evidence-based policies and practices.
 - Implementing interventions based on robust information and incorporating
- evaluations of effective approaches to tackling racial inequality and racism.
 - Engaging in complementing mainstreaming approaches with lawful positive actions.
 - Undertaking targeted work as identified to tackle adverse impacts of racist and discriminatory disadvantages (both present and historical) for ethnic minorities.
 - Value capabilities and capacities
 - Supporting asset-based approaches that uphold the capabilities and capacities of marginalised individuals and communities, pursue diversity, and reject stereotyping.
 - Recognising that capacity building is limited in its ability to address inequality and must be complemented by the reform of social, institutional and structural factors that reinforce racism.
 - Promoting an intercultural and intersectional perspective on racial equality.
 - Considering the complex, fluid identities and world views of individuals and communities because of multifaceted lives. Recognising the interplay of racism and racial inequality with other types of discrimination and disadvantage in affecting people's perspectives, needs and life experiences.

SOURCES:

[1] Scottish Government. 2016. Race equality framework for Scotland 2016 to 2030. <https://www.gov.scot/publications/race-equality-framework-scotland-2016-2030/pages/6/>.

Core Concepts

Conceptual clarity is essential to the development of effective policy approaches and solutions. Hence, this chapter's last section provides an overview of the most important concepts for the Toolkit. Additional relevant key terms can be found in the glossary appendix.

RACE: In the past, although race has no basis in human genetics or biology, it was defined in terms of biological divisions of humanity founded on skin colour and other physical features. Race is now recognised as a constantly shifting social construct used to categorise groups of people based on false assumptions of biological and sometimes cultural connections. It overlaps with cultural concepts such as ethnicity, nationality and caste, but differs in its false assumption of a biological basis. This inaccurate assumption has historically been used to justify racism, including inequalities in treatment and outcomes such as wealth and health.

As race is a social construct, racialised groups are also products of social constructs by extension. The meanings of racialised groups differ across social contexts, geographies, and historical roots.¹¹ For example, what it means to be Indigenous is very different in India than in Canada.

Similarly, what it means to be an Afro-descendant in Brazil is different compared to Sweden. Moreover, racialised groups are themselves diverse. How a person identifies racially may also differ significantly from how they are perceived by others.

RACIAL DISCRIMINATION: The International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) in Article 1(1) defines racial discrimination as: "any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life."¹²

RACISM: While there is no single, universally accepted meaning of racism, racism is generally understood as a social-political construct used to group people (based on false assumptions about biology and culture) and unfairly allocate societal resources based on that grouping.

As a system of advantage based on race, it operates at many different levels – including individual, institutional, and structural. It can be explicit or implicit and deeply rooted in attitudes, values and stereotypes which devalue groups based on assumptions about capabilities, behaviours and attributes. It can range from microaggressions (e.g., insults, indignities, demeaning messages) perpetuated by individuals, to the way in which dominant groups in a society exert their power and privilege through laws, policies, institutional practices, and cultural norms.

The European Commission against Racism and Intolerance (ECRI) distinguishes racism as "the belief that a group such as race, colour, language, religion, nationality or national or ethnic origin justifies contempt for a person or a group of persons, or the notion of superiority of a person or a group of persons,"¹³ the emphasis here being on belief.

¹¹ Ronald Chisom and Michael Washington, 1997, *Undoing Racism: A Philosophy of International Social Change*, New Orleans, The People's Institute Press, p. 30-31.

¹² UN General Assembly Resolution 2106, 1965, International Convention on the Elimination of All Forms of Racial Discrimination, United Nations, <https://www.ohchr.org/en/instruments-mechanisms/instruments/international-convention-elimination-all-forms-racial>.

*The Inter-American Convention against Racism, Racial Discrimination and Related Forms of Intolerance defines racism as "any theory, doctrine, ideology, or set of ideas that assert a causal link between the phenotypic or genotypic characteristics of individuals or groups and their ...traits, including the false concept of racial superiority" and acknowledges that racism leads to "racial inequalities, and to the idea that discriminatory relations between groups are morally and scientifically justified."*¹⁴

Racism is dynamic and ever-changing. There are different forms of racism that link to religion, language, national or ethnic origin or belief. In addition, racism can intersect with discrimination and hatred on other grounds, including gender, sexual orientation, age, socio-economic status, language, religion, and disability, and citizenship. As such, racism needs to be considered through an intersectional approach.¹⁵

INTERSECTIONALITY was coined by critical race scholar Kimberlé Williams Crenshaw in 1989 to reference the unique oppression faced by Black women, who experience the combined effects of both race and gender discrimination. Intersectionality has now expanded to reference how various identities, including race, ethnicity, religion, gender, sexual orientation, age and disability status intersect to influence experiences of discrimination.

*"The term "intersectionality" refers to both a normative theoretical argument and an approach to conducting empirical research that emphasises the interaction of categories of difference (including but not limited to race, gender, class, and sexual orientation). Emerging over the past 20 years as an explicitly interdisciplinary approach, intersectionality considers the interaction of such categories as organising structures of society, recognising that these key components influence political access, equality, and the potential for any form of justice."*¹⁶

RACIALISATION refers to the processes by which a group of people is defined by their "race". The consequences of these processes visibly manifest in the racial inequalities deeply set into social structures and systems.¹⁷

Generally, racialisation manifests in four overlapping ways: structural, institutional, interpersonal, and internalised.¹⁸

¹³ European Commission Against Racism and Intolerance, n.d., ECRI's Mandate, Council of Europe, <https://www.coe.int/en/web/european-commission-against-racism-and-intolerance/ecri-s-mandate>.

¹⁴ The Organization of American States, 2013, Inter-American Convention Against Racism, Racial Discrimination and Related Forms of Intolerance (A-68), The Organization of American States, https://www.oas.org/en/sla/dil/inter_american_treaties_a-68_racism.asp.

¹⁵ MP Associates, Center for Assessment and Policy Development, and World Trust Educational Services, 2021, Racial Equity Tools: Glossary, <https://drive.google.com/file/d/1-h0EWxqHAZUfheFvuFRtVpEz5ODSxul6/view>.

¹⁶ Ange-Marie Hancock, 2007, When Multiplication Doesn't Equal Quick Addition: Examining Intersectionality as a Research Paradigm, *Perspectives on Politics* Vol. 5, no. 1, p. 63-79, doi:10.1017/S1537592707070065.

¹⁷ Richard T. Schaefer, ed., 2008, *Encyclopedia of Race, Ethnicity, and Society*, Thousand Oaks, CA, SAGE Publications, Inc., <https://doi.org/10.4135/9781412963879>.

¹⁸ Michigan Department of Civil Rights, 2018, Racial Equity Toolkit: A Road Map for Government, Organizations and Communities, <https://www.michigan.gov/-/media/Project/Websites/mdcr/racial-equity/printable-toolkit.pdf?rev=242707cc0dae4c5280c9139edd9a86f0>.

STRUCTURAL RACISM is the most pervasive form of racism. It is infused into the entire fabric of society, including its history, culture, politics, economics and ideology. It is created and maintained by interlocking policies, practices and programmes of multiple institutions. The resulting system of cumulative and compounding manifestations of power perpetuates racial inequities and disadvantages. All other forms of racism described below are shaped and formed in the broader context of structural racism.

To illustrate, Anti-Black racism within America permeates several dimensions of life and wellbeing for Black communities (education, health, housing, employment, treatment within legal systems, et cetera) due to interlocking economic, institutional and societal systems of discrimination. These systems are rooted in the use of African slaves to build up American society and civilisation at the country's beginning, and the mechanisms needed to maintain the fundamental, inequitable treatment of those of African descent as a result.

INSTITUTIONAL RACISM refers to institutions and organisations adopting and/or maintaining policies and procedures that result in inequitable outcomes. Institutional racism may occur within schools, courts, government agencies, businesses and any number of other organisations and societal structures. For example, there is a concern in the United Kingdom that austerity measures instituted by the government have compounded Anti-Black racism and discrimination, thereby adversely impacting the rights of the affected communities.¹⁹ Another example includes the zero-tolerance policies common within schools in North America, which often disproportionately affect racialised students and cause a greater number of suspensions and expulsions for these populations compared to White populations.²⁰

INTERPERSONAL RACISM refers to internalised cultural messages that are shared through personal interactions and can manifest in physical violence, intimidation, harassment, hate speech and crimes, racist comments, jokes and stereotypes.

INTERNALISED RACISM refers to biases, ideas and stereotypes held by individuals or groups. These biases are induced by the human predisposition to form in-groups and out-groups, leading racialised groups to believe they are inferior and internalise oppression.

EXPLICIT BIASES refer to conscious attitudes and beliefs individuals hold about a person or group. Conversely, implicit or unconscious biases encompass internalised feelings, attitudes, views and opinions that are shaped by various factors, including historical legacies, institutional influences, media portrayals and life experiences. Despite people may not be aware of them, these biases shape preferences/aversions towards categories of people, influence interactions with others (e.g., discriminatory practices, hate speech) and impact structures, decision-making processes and policies.

RACIAL EQUITY is the desired alternative to structural racism and can be defined as the systemic fair treatment of all people that results in equal opportunities and outcomes for everyone. It is not just the absence of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures.²¹ One such measure is advancing racial justice; intersectional racial justice explicitly focuses on understanding racial justice by identifying its links to other identities and struggles.

¹⁹ Aamna Mohdin and Amelia Gentleman, 2023, "UK Failing to Address Systemic Racism against Black People, Warn UN Experts," The Guardian, <https://www.theguardian.com/world/2023/jan/27/uk-government-failing-to-address-systemic-racism-against-black-people-un-working-group-of-experts-on-people-of-african-descent>.

²⁰ North Carolina Department of Public Instruction, n.d., Discipline, ALP and Dropout Annual Reports, <https://www.dpi.nc.gov/data-reports/dropout-and-discipline-data/discipline-alp-and-dropout-annual-reports#2019-20-2643>.

²¹ Terry Keleher, 2014, An Introduction to Racial Equity Assessment Tools: Governing for Racial Equity, Race Forward: The Center for Racial Justice Innovation, <https://racc.org/wp-content/uploads/2015/12/An-Introduction-to-Racial-Equity-Assessment-Tools.pdf>.

Key prerequisites to effective implementation and transformative change

This chapter presents ten interrelated provisions, conditions and structures that are the necessary building blocks of anti-racism work. These are illustrated through case examples of promising approaches and practices from across the world.

It is important to note that these building blocks are often led by members of government, civil society, international organisations and the academic sector. This variability highlights the importance of a whole-of-society approach to combatting racism and working across sectors to advance equity and transformative change.

Political will, leadership, and a supportive environment

Change does not happen without buy-in, commitment and the right level of support from leadership. Those in power should explicitly state their commitment to the achievement of race equality and put in place appropriate strategies to promote anti-racist priorities and actions. A public narrative tied to the advancement of racial equity can lead to increasing support for change by the general public if they witness meaningful reforms occur at the top-level.

A key component in such action is the development of a strong vision statement that addresses racism through specific objectives and is anchored in an understanding of racism within an intersectional approach, connected with the broader policy work of government and communicated clearly and widely to policy-makers and the general public.

Also needed is shared commitment to equality across different levels, roles and responsibilities within government. Change requires a critical mass of individuals working collaboratively with the requisite expertise and attitudes.

Case example: United States - Advancing Racial Equity and Support for Underserved Communities Through the Federal Government: Executive Order 13985 (2021)

“Advancing Racial Equity and Support for Underserved Communities Through the Federal Government” was the first executive order signed by U.S. President Joe Biden on January 20, 2021, his first day in office. The order demonstrates a government commitment to advance racial equity and support underserved communities through a whole-of-government equity agenda.

The order defines equity as “the consistent and systematic fair, just, and impartial treatment of all individuals, including individuals who belong to underserved communities that have been denied such

treatment,” and underserved communities as those “populations sharing a particular characteristic ... that have been systematically denied a full opportunity to participate in aspects of economic, social, and civic life.”

The order lists among underserved communities “Black, Latino, and Indigenous and Native American persons, Asian Americans and Pacific Islanders and other persons of colour; members of religious minorities; lesbian, gay, bisexual, transgender, and queer (LGBTQ+) persons; persons with disabilities; persons who live in rural areas; and persons

otherwise adversely affected by persistent poverty or inequality”.

The order sets forth a comprehensive approach toward advancing the administration’s agenda by requiring the heads of federal agencies to:

- Identify methods to assess agency policies and actions that compound obstacles to equity on the grounds of race, ethnicity, religion, income, geography, gender identity, sexual orientation and disability.
- Conduct equity assessments and determine if underserved communities experience systemic barriers to access to benefits and opportunities.
- Distribute federal resources to allow individuals of underserved communities access to fairness and opportunities.
- Coordinate, communicate and engage further with community-based organisations and civil rights organisations.
- Establish an Equitable Data Working Group recognising the lack of disaggregation for race, race, ethnicity, gender, disability, income, veteran status or other key demographic variables in many federal datasets.

Core sections from the first part of the Executive Order are described below:

Section 1. Policy: Although equal opportunity and diversity are supposedly integral to the United States’ strengths, equal opportunities are denied to individuals and communities due to entrenched disparities within laws, public policies and public and

private institutions. Converging economic, health and climate crises have unveiled and compounded inequities, while justice movements have brought the consequences of systemic racism to the fore. America thus requires an ambitious, whole-of-government equity agenda, as will be pursued by the Biden Administration.

This agenda will recognise people of colour and others who have been historically marginalised and affected by poverty and inequality. Since fairness must be implemented in decision-making processes systematically to advance equity, inequities within the policies and programmes of executive departments and agencies must be recognised and redressed by these parties to remove barriers to equal opportunity. Doing so will create opportunities for the growth of historically underserved communities, benefitting everyone.

For example, according to an analysis, the United States may be able to increase their GDP by an additional \$5 trillion if racial gaps in wages, housing credit, lending opportunities and access to higher education are closed over the next 5 years. Ultimately, the Federal Government aims to enable everyone to attain their full potential through increased equity. Accordingly, agencies must assess the presence or extent to which their programmes and policies systemically prevent people of colour and other underserved groups from accessing opportunities. Consequently, agencies will be better equipped to create equitable policies and programmes that fairly allocate resources and benefits to all.

SOURCE: The White House (USA). 2021. Executive Order On Advancing Racial Equity and Support for Underserved Communities Through the Federal Government. <https://www.whitehouse.gov/briefing-room/presidential-actions/2021/01/20/executive-order-advancing-racial-equity-and-support-for-underserved-communities-through-the-federal-government/>.

Appropriate Institutional Frameworks, Plans and Mechanisms

Governments and organisations need a clear vision anchored in goal-oriented plans and frameworks aimed at achieving structural and sustainable change across all sectors. Institutional frameworks and mechanisms should support an approach to anti-racism that is grounded in the realities of people who experience racism and other forms of oppression. This kind of infrastructure is necessary for nurturing the creation of racial equity through coherent policies and multi-level governance – i.e., governance that addresses both vertical (“linkages between higher and lower levels of government”) and horizontal (“co-operation arrangements between regions or between municipalities”) dimensions.²²

²² Multi-level Governance and Public Finance. Organisation for Economic Co-operation and Development. <https://www.oecd.org/regional/multi-levelgovernance.htm>.

Even when a supportive policy environment exists and political mandates are in place, adequate human and financial resources play a decisive role in policy implementation. Anti-racist work cannot be successful without specifically dedicated and sufficient resources that match the level of effort necessary to effect change.

Transformative change will not happen without appropriate accountability mechanisms, including formal requirements, incentives, sanctions and legislation. Oversight bodies can also play a critical role in monitoring progress and providing feedback on how to improve implementation.

Case example 1: Australia – National Anti-Racism Framework (2021 – In development)

The Australian Human Rights Commission has launched a plan to develop a National Anti-Racism Framework. The intended aim of the Framework is to provide a basis for all Australian governments to commit to combatting racism. It also aims to be a central reference point for anti-racism actions to be undertaken by governments, the Commission, NGOs, business, educators, health professionals, police, other justice authorities, civil society and the public.

The Commission intends to work with all levels of government, human rights agencies and community organisations towards a consensus Framework. It will be engaging with government departments and ministers to identify existing gaps in services, data needs and ways to guide and deliver effective racial equality initiatives. To date, the Commission has prepared an overview of the Framework, including guiding principles, national outcome areas and goals for achievement, as well as strategies for achieving those goals. This Framework proposes eight national outcome goals with measurable actions and accountability mechanisms:

- Understanding the nature, prevalence and incidence of racism in Australia through key actions and strategies, such as the implementation of national frameworks for data and artificial intelligence.
- Implementation of an effective legal framework (reviewed regularly) to protect people from racial discrimination and hatred.
- Commitment by Australian governments to eradicate racism and racial discrimination

through national frameworks, the adoption of policies and laws, diverse workforces and so forth.

- Creation of community understanding of racism and racial discrimination and how to counter it, brought about by a national anti-racism campaign, community-based supports, et cetera.
- Commitment by every sector of society to counter and prevent racism, with community partnerships formed using a national anti-racism strategy, the implementation of racial equity in leadership and Reconciliation Action Plans, to list a few recommendations.
- Ensuring that Australian society enables communities vulnerable to racism and discrimination (i.e., Aboriginal and Torres Strait Islander and multicultural communities) to adequately inhabit and participate in all areas of public life, for instance, through the creation of youth leadership programmes.
- Following their commitment to addressing racial inequality, all Australian governments adopt essential targeted and appropriate measures to tackle it, such as disaggregated data collection, culturally competent service provision and inclusive education.
- Measures addressing racism, racial discrimination and racial inequality must be complemented by measures reinforcing multiculturalism, social inclusion and Indigenous reconciliation. For instance, policy-making must include the voices and perspectives of Indigenous populations.

SOURCE:

Australian Human Rights Commission. 2021. Concept Paper for a National Anti-Racism Framework. <https://humanrights.gov.au/our-work/race-discrimination/publications/developing-national-anti-racism-framework-2021>.

Case example 2: Canada – Federal Anti-Racism Secretariat and Anti-Racism Strategy (2019)

Established in 2019, the Anti-Racism Secretariat, within the Department of Canadian Heritage, is driven by a vision of Canada as an inclusive society, free of systemic racism, where everyone can fully participate in the economic, cultural, social and political spheres, reach their full potential and live with dignity. Its work is guided by the values of justice, equity, human rights, diversity, inclusion, decolonisation, intersectionality, integrity, anti-oppression and reconciliation.

The Secretariat leads a whole-of-government approach to collaborate with federal organisations, other orders of government and civil society to identify systemic racial barriers and gaps, develop new initiatives and consider the impacts of new and existing policies, services and programmes on racialised, Indigenous and religious minority communities. This work builds towards longer-term federal actions against racism and discrimination in Canada.

Importantly, the Secretariat drives the *Building a Foundation for Change: Canada's Anti-Racism Strategy 2019–2022*. The Federal Anti-Racism Strategy commits the government to "building a foundation for change by removing barriers and promoting a country where every person is able to fully participate and have an equal opportunity to succeed."

The Strategy emphasises equitable access to and participation in the economic, cultural, social and political spheres and takes a human rights approach in its three guiding principles.

- **Demonstrating Federal Leadership**

Canada's government must take the lead in addressing systemic racism and discrimination within federal institutions, public policies,

programmes and services. An Anti-Racism Secretariat will be established to coordinate government and federal actions on this front, as well as to identify further action pathways by engaging marginalised communities, stakeholders and other levels of government.

- **Empowering Communities**

Indigenous peoples and communities with experience in addressing different forms of racism and discrimination must be supported through funding for projects and capacity building at the community level, allowing them to use their expertise in tailored, anti-racist initiatives.

- **Building Awareness and Changing Attitudes**

Knowledge of racism and discrimination's historical roots and their impact on marginalised communities and populations must be increased. Data and evidence can be used to identify and address inequities and take corrective action against racism and discrimination. Best practices must be identified to foster an understanding of racism and discrimination among all Canadians.

Ultimately, the Strategy is expected to increase equity of access and participation among racialised communities, religious minorities and Indigenous Peoples in employment and other sectors, as well as increase public awareness of the barriers and challenges faced by these groups.

Results of *Building a Foundation for Change: Canada's Anti-Racism Strategy 2019–2022* and whole-of-government outcomes will be reported to Canadians on an annual basis.

SOURCES:

[1] Government of Canada. 2023. About the Federal Anti-Racism Secretariat. <https://www.canada.ca/en/canadian-heritage/campaigns/federal-anti-racism-secretariat/about.html>.

[2] Government of Canada. 2023. Building a Foundation for Change: Canada's Anti-Racism Strategy 2019–2022. <https://www.canada.ca/en/canadian-heritage/campaigns/anti-racism-engagement/anti-racism-strategy.html>.

Case example 3: Republic of Korea – The National Human Rights Commission of Korea (2001 to Present)

The National Human Rights Commission, funded by the government, is a national advocacy institution for human rights protection. It is committed to the fulfilment of human rights in a broader sense, including dignity, value and freedom of every human being, as signified in international human rights conventions and treaties to which the Republic of Korea is a signatory. It envisions a world of dignity for all. Its mission is a world of human rights where everyone is respected, overcoming polarisation and discrimination. Specifically, the Commission focuses on:

- Developing human rights policies through conducting human rights research and issuing policy recommendations.
- Investigating discrimination and human rights violation cases and providing access to remedies.
- Promoting human rights education and raising public awareness of human rights.
- Promoting and monitoring national implementation of international human rights treaties.
- Cooperating with government agencies, civil society organisations, UN human rights bodies and national human rights institutions
- Other matters deemed necessary to protect and promote human rights.

Current priority tasks (2021-2025) are to proactively respond to rapidly evolving human rights violations, promote the domestic implementation of international human rights norms and improve responsibility and capacity as a national human rights institution.

On June 30, 2021, The National Human Rights Commission of Korea and the Ministry of Justice decided to work together to jointly introduce the Framework Act on Human Rights Policy, which sets out a national policy framework for the promotion and protection of human rights and provides advance notice of legislation. The joint effort is the first time that the Commission and the Ministry have worked together on a bill to enhance human rights protection.

The Framework Act on Human Rights Policy provides a comprehensive definition of the national human rights framework, including the National Action Plan for the Promotion and Protection of Human Rights, local governments' duty to protect human rights, domestic implementation of recommendations from international human rights treaty bodies, corporate responsibility to respect human rights and public human rights education. The Act includes the following:

- It contains provisions relating to the establishment of a national human rights policy committee and local human rights bodies, as well as the appointment of human rights policy officers. In particular, it requires state bodies to maintain cooperation with and respect recommendations and opinions from the Commission.
- The Act systematically defines the procedures for the establishment of the National Action Plan for the Promotion and Protection of Human Rights (NAP), providing the basis for the Commission to present recommendations concerning the NAP to the government and for the government to reflect them in the establishment of the action plan. The heads of central administrative agencies and city and provincial offices are tasked with devising annual implementation plans and regional plans afterward. The Commission is required to present its opinions in the final assessment of the implementation of the NAP, which will help enhance the normative and enforcement power of the NAP.
- It contains separate parts regarding how to promote the domestic implementation of recommendations from international human rights treaty bodies for individual complaints, corporate responsibilities to respect human rights and government roles and responsibilities in this regard to bring it in line with international human rights norms and ensure domestic compliance with international norms.

- The Act requires state bodies, local municipalities and schools to provide human rights education to increase public awareness of human rights. It sets forth measures to promote cooperation with and secure support from the Commission for human rights education, with a view to ensuring organic and systematic cooperation between different

bodies. The law, once enforced, will contribute to the establishment of a government-wide national human rights policy framework, thereby reinforcing the role of the central and local governments in protecting human rights in Korean society.

SOURCES:

[1] Hyunphil, NA. n.d. Framework Act on Human Rights Policy. [http://www.whrcf.org/en/download.php?file=\[S3-Act%20on%20Human%20Rights%20Policy\]%20NA%20Hyunphil_Abstract.pdf](http://www.whrcf.org/en/download.php?file=[S3-Act%20on%20Human%20Rights%20Policy]%20NA%20Hyunphil_Abstract.pdf).

[2] National Human Rights Commission of Korea. National Human Rights Commission Act.

https://www.humanrights.go.kr/template/resources_eng/file/National%20Human%20Rights%20Commission%20Act.pdf.

[3] National Human Rights Commission of Korea. Mandate & Function. <https://www.humanrights.go.kr/eng/contents/view?contentsNo=128&menuLevel=2&menuNo=110>.

[4] National Human Rights Commission of Korea. A World of Dignity for All. https://www.humanrights.go.kr/template/resources/file/NHRCK_.pdf.

[5] National Human Rights Commission of Korea. 2021. NHRCK Works Together with Ministry of Justice to Introduce Framework Act on Human Rights Policy.

<https://www.humanrights.go.kr/site/program/board/basicboard/view?currentPage=4&menuid=002002001&pagesize=10&boardtypeid=7003&boardid=7607059>.

Protection, Complaint and Grievances Processes

It is also crucial to ensure the existence of effective laws and procedures for handling complaints and grievances, which should cover several important aspects, including:

- To whom a complaint can be made
- The available process for investigating and resolving a complaint.
- Timelines for resolutions and available remedies.

For instance, there should be institutional procedures for addressing racism and discrimination in the workplace. Similarly, within the broader societal context, there should be laws against hate crimes in public spaces. Governments should strive to ensure protection, complaints and grievance processes in public, private and civic spaces to the largest extent possible.

The mechanisms should be focused on supporting and strengthening the capacity of victims to defend themselves against racism and discrimination, while also ensuring confidentiality and protection from potential reprisals as much as possible.

Case example 1: Tunisia – Law 2018-50 (2018)

Tunisia was the first country in the Middle East and North Africa region to adopt a law in October 2018 against all forms of racial discrimination. Considered a landmark legal change, it enabled Tunisian citizens to challenge discriminatory acts before Tunisian courts (Law 2018-50).

Law 2018-50 defines discrimination for the first time in the Tunisian legal system:

“Within the meaning of the present law, by racial discrimination we mean any distinction, exclusion, restriction or preference operated on the grounds of race, colour, ancestry, national or ethnic origin or any other form of racial discrimination as per ratified international conventions, which may prevent, hinder or deprive a person of the enjoyment or exercise, on the basis of equality, rights and freedoms, or involving duties and additional charges.

Any distinction, exclusion, restriction or preference between Tunisians and foreigners does not constitute racial discrimination, provided that no nationality is targeted to the detriment of other nationalities, while taking into account the international commitments of the Tunisian Republic”.

Law 2018-50 includes the admission that anti-Black racism exists in Tunisia and the need to address it. The law commits the state to establishing programmes to raise awareness and improve education about racial discrimination in all public and private institutions. It establishes penal sanctions (including one month to a year in prison) and fines against “whoever commits an act or makes remarks of a racially discriminating nature with the intent of contempt or to offend dignity”.

Specific sanctions outlaw the incitement of hatred, violence, segregation, exclusion or threats to any person or group based on racial discrimination; the dissemination of ideas based on racial discrimination, racial superiority or racial hatred; membership in a group that clearly and repeatedly supports racial discrimination and the financing of racist organisations. Finally, the law also establishes a public committee in charge of monitoring racially based cases, while designing and pushing the government to implement the new law through detailed anti-racism policies and measures.

Law 2018-50 exists in large part to the efforts of the organisation, Mnementy (My Dream), which has been key in combatting anti-Black racism in Tunisia.

SOURCES:

[1] Fassatoui, Omar. 2021. “Tunisia’s Law against Racial Discrimination: The Mixed Results of a Pioneering Legislation.” Arab Reform Initiative. <https://www.arab-reform.net/publication/tunisias-law-against-racial-discrimination-the-mixed-results-of-a-pioneering-legislation/>.

[2] J. King, Stephen, and Zied Rouine. 2021. “Democracy and Progress towards Racial Equality in Tunisia: Interview with Zied Rouine.” Arab Reform Initiative. <https://www.arab-reform.net/publication/democracy-and-progress-towards-racial-equality-in-tunisia-interview-with-zied-rouine/>.

[3] Tunis, Stephanie Pousselin. 2019. “Tunisia: the law against racial discrimination does not benefit those who need it.” Middle East Eye. <https://www.middleeasteye.net/fr/reportages/tunisie-la-loi-contre-les-discriminations-raciales-ne-profite-pas-ceux-qui-en-ont-besoin>.

Case example 2: South Africa – Equality Courts (2000 to present)

Equality Courts are courts designed to deal with matters covered by the Promotion of Equality and Prevention of Unfair Discrimination Act 4 of 2000, also known as the Equality Act. The Equality Act is a comprehensive South African anti-discrimination law. The Equality Courts were established to ensure that reported cases of alleged unfair discrimination are dealt with to guarantee justice for all. Complaints heard cover unfair discrimination, publication of information that unfairly discriminates, harassment and hate speech.

The act specifically lists as "prohibited grounds" for discrimination: race, gender, sex, pregnancy, family responsibility or status, marital status, ethnic or social origin, HIV/AIDS status, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth. It also contains criteria that courts may apply to determine other grounds for

discrimination that cause or perpetuate systemic disadvantage, undermine human dignity or adversely affect the equal enjoyment of a person’s rights.

For the purpose of the Equality Act, every High Court is an Equality Court for the area of its jurisdiction. The Minister of Justice and Constitutional Development has designated a large number of Equality Courts throughout the country, with Equality Clerks appointed to assist the public when lodging complaints. The Equality Courts were intended to bring access to justice for marginalised and vulnerable citizens to be able to assert their rights. Legal representation is not a prerequisite and there are no costs incurred when lodging a complaint. Finally, the South African Human Rights Commission and Commission on Gender Equality are mandated to assist complainants in taking their matters to the Equality Courts.

SOURCES:

[1] The Department of Justice and Constitutional Development. n.d. Equality Courts. https://www.justice.gov.za/eqcact/eqc_main.html.

[2] The Department of Justice and Constitutional Development. n.d. Frequently Asked Questions. https://www.justice.gov.za/eqcact/eqc_faq.html.

[3] Western Cape Government. 2019. Equality Courts. <https://www.westerncape.gov.za/node/51896>.

Case example 3: Costa Rica – Law Against Violence and Racism in Sport (2020)

In 2020, Costa Rica’s Legislative Assembly passed a law against acts of violence and manifestations of racism and xenophobia in sports venues.

The Law Against Violence and Racism in Sport punishes those who commit violent and racist acts within 5 km of a sports venue. Penalties include a four-year ban from entering sports facilities, with additional restrictions for those carrying firearms or knives, preventing them from entering the premises for one year.

Athletes or referees found guilty of such acts can face sanctions ranging from one to four years without sports participation. The law also creates a database of violators and establishes a regulation that sports venues or event managers must eliminate the spaces

reserved for aggressive fan groups (barras) in football stadiums. The law indicates that non-compliant sports clubs will be sanctioned, including with potential season-long suspensions.

This legislation was a response to the growing international occurrence of violence and manifestations of racism at sporting events and, more specifically, in some of Costa Rica’s soccer stadiums. The Association of Professional Soccer Players (Asojupro) played a pivotal role in advocating for the law and celebrated its approval, which they consider crucial to transforming sports facilities into “spaces free of violence and racist acts”. The law was also meant to initiate a national debate on the issue of racial discrimination and violence.

SOURCES:

- [1] The Tico Times. 2020. “Costa Rica passes law against racism and violence in stadiums.” The Tico Times | Costa Rica News. <https://ticotimes.net/2020/07/15/costa-rica-passes-law-against-racism-and-violence-in-stadiums>.
- [2] Mendez, Hector. 2020. “Costa Rica Approves Law Against Violence and Racism in Sporting Events.” The Costa Rica News. <https://thecostaricanews.com/costa-rica-approves-law-against-violence-and-racism-in-sporting-events/>.
- [3] FIFPro Division America. 2016. “ASOJUPRO signs commitment to fight against racism and violence.” <http://www.fifproamerica.com/en/news/asojupro-signs-commitment-fight-against-racism-and-violence>.

Centring and engaging community

One crucial aspect of acquiring the knowledge and evidence necessary to address racism is the effective engagement of impacted communities. These communities need to be engaged early on in the decision-making process, promoting culturally appropriate participatory approaches that encourage sharing not only their experiences of racism and discrimination but also their needs and aspirations. People from such communities should be included as full partners in policy design, implementation and evaluation.

Such engagement should specifically focus on involving diverse groups of young women and men who play a key role in developing innovative anti-racist solutions, including the use of new media.

In order to centre and engage communities, governments should consider funding local, regional and national community groups advancing equity and working on specific anti-racist, anti-discrimination projects that address systemic barriers faced by racialised communities. The importance of such work is illustrated in the examples below.

Engagement processes should take into account the reality that citizens may not always have sufficient confidence in their government, whether it is at the local or national level. Thus, attention should be paid to the specifics of the engagement processes, including ensuring a welcoming environment, clarity about the expected outcomes of engagement, making necessary provisions for appropriate language materials and translation and subsidising transportation and childcare needs. Ideally, community engagement should be institutionalised through the creation of

an Advisory Board composed of members who are most affected by the issues, represent civil society and academic researchers and who play a key decision-making role throughout all stages of the policy process.

Engagement processes that support mutual recognition of various perspectives within racialised groups should also be encouraged. This also goes for opportunities that help to build relations, cooperation and coalitions around issues within and between different racial groups. For example, it includes the development of skills and capacities for intercultural dialogues.

Intercultural dialogue can be defined as “a process undertaken to realise transformative communication that requires space or opportunities for engagement and a diverse group of participants committed to values such as mutual respect, empathy and a willingness to consider different perspectives” (United Nations Educational, Scientific and Cultural Organisation (UNESCO) & Institute for Economics & Peace (IEP), 2020).

Case example 1: New Zealand – That’s Us (2016)

Launched in September 2016, That’s Us is New Zealand’s first anti-racism campaign, featuring a dedicated website – www.thatsus.co.nz – that asks New Zealanders (Kiwis) to share personal stories about racism, intolerance and hatred, as well as their hopes for the future. Submissions can be made anonymously and may include photos and videos, all of which are posted on the website. The public is invited to read these stories about people’s experiences with racism. Since its launch, the website has garnered over 1.5 million views on posts, stories and videos.

That’s Us aims to help identifying the kind of society and country New Zealanders aspire to now and in the future, for themselves and their children. The website further emphasises that New Zealanders must understand the importance of treating each other

with kindness for the sake of the country’s future, highlighting instances where dignity and *mana* have been lacking.

The website for the campaign also provides tips on what to do in the event of a racist attack and offers some background information on racism in New Zealand.

The campaign is led by the New Zealand Human Rights Commission and is an initiative in support of the New Zealand Migrant Settlement and Integration Strategy, specifically addressing outcome four: “Migrants participate in and have a sense of belonging in their community and to New Zealand”. It is also supported by the New Zealand National Commission for UNESCO.

SOURCES:

[1] Te Kāhui Tika Tangata NZ Human Rights Commission. #ThatsUs: Anti-Racism Campaign. <https://www.youtube.com/playlist?list=PLUMvdMvwOammAUqJE-KHzT661Fhh2tA>.

[2] “That’s Us New Zealand Culture.” <http://www.thatsus.co.nz>

Case example 2: France – Citizen Consultation and Online Anti-Discrimination Platform (2021)

On February 12, 2021, the Minister delegate to the Prime Minister in charge of equality, diversity and equal opportunities launched a Citizen Consultation and an online Anti-Discrimination Platform. It is managed by the Defender of Rights, the independent constitutional authority in charge, and operates without instructions from the government, civil service or advocacy groups.

The citizen consultation allowed all French citizens, researchers and experts to critique current policies and propose solutions to fight discrimination over a two-month period. The consultation resulted in 18 recommendations that have been submitted to the Prime Minister:

1. Create an Observatory for measuring and documenting discrimination.
2. Ensure sanctions for discrimination by judges.
3. Ensure group action to combat discrimination.
4. Organisations must commit to the prevention of discrimination.
5. Obtain sanctions for discrimination by organisations.
6. Ensure transparency in procedures and decisions.
7. Educate without discrimination and promote anti-discriminatory content.
8. Implement a policy for preventing and eliminating discrimination, with a focus on root causes.
9. Fight against discriminatory identity checks.
10. Mobilise for the protection of human rights for the Roma populations.
11. Guarantee rights to travellers.
12. Better protect victims of sexual harassment.
13. Protect against discrimination during pregnancy, maternity leave and parenthood.
14. Guarantee equal pay for equal work.
15. Open assisted reproduction for all.
16. Guarantee the rights of all transgender people against all discrimination.
17. Guarantee the rights of individuals with disabilities and the right to accessibility.
18. Fight against discrimination against the particularly economically vulnerable.

The multimedia platform also provides access to information, direct calls or chats with a dedicated service of specialised jurists, the possibility to file

complaints or be oriented towards a network of actors, including dedicated state services for violence against women, police inspection services in case of police violence or racial profiling and anti-racist NGOs.

The platform is accessible to persons with disabilities and can be reached Monday to Friday, from 9:00 to 18:00 hours. It is also possible to directly call a dedicated hotline. The line receives on average between 50 and 140 calls per day.

The anti-discrimination platform's objective is to provide a one-stop service that guarantees rapid access to recourse and support for victims of discrimination. The platform allows victims to contact experienced lawyers specialised in fighting discrimination, who will guide them on mediation and administrative or legal steps.

This project is supported by a relatively substantial budget, with over 15 agents and an extensive communication campaign promoting both the platform and the fight against discrimination.

In its first month of operation, it received 3000 calls or requests for chat conversations and, since its launch, more than 5000 calls in total. Most calls are related to employment issues, such as discrimination in hiring and harassment in the workplace, followed by housing access problems. In total, there are 25 parameters available for filing a discrimination case.

SOURCES:

[1] Government of France. 2021. Lancement de la consultation citoyenne sur les discriminations. <https://www.gouvernement.fr/actualite/lancement-de-la-consultation-citoyenne-sur-les-discriminations>.

[2] Latraverse, Sophie. 2021. Creation of the anti-discrimination web platform. European network of legal experts in gender equality and non-discrimination. <https://www.equalitylaw.eu/downloads/5376-france-creation-of-anti-discrimination-platform-74-kb>; Defender of Rights (French Republic). 2021.

Antidiscriminations.fr, the Defender of Rights' New Service for Reporting and Supporting Victims of Discrimination. <https://www.defenseurdesdroits.fr/fr/communique-de-presse/2021/02/39-28-antidiscriminationsfr-le-nouveau-service-de-signalement-et>.

[3] Defender of Rights (French Republic). 2021. Citizen Consultation on Discrimination: Recommendations and Proposals from the Defender of Rights. <https://www.defenseurdesdroits.fr/fr/rapports/2021/06/contribution-consultation-citoyenne-sur-les-discriminations>.

Monitoring and Evaluation

Proper monitoring and evaluation (M&E), including clear goals, measurable achievements and evaluation mechanisms are essential for the successful implementation of the Toolkit. Effective M&E should also include mechanisms for consulting with various communities to regularly assess racism and discrimination, including the reporting of racist acts, hate speech and hate crimes.

Many promising M&E practices incorporate some form of a Results-Based Accountability (RBA) approach, which starts by considering impacts and then works backward to identify solutions that keep the root causes of inequity in mind. Three critical questions that guide this approach are: 1. How much are we doing? 2. How well are we doing it? 3. Is anyone better off?

Case example: Sweden – National Plan to Combat Racism (2016)

In 2016, the Swedish Government adopted a national plan to combat racism and related forms of hostility and hate crime. The Plan acknowledges the need to highlight and recognise different forms of racism and discrimination.

Its objective is to promote “strategic, effective and coherent work to combat racism, similar forms of hostility and hate crime in Sweden”. This work is to be applied and measured across five strategic areas identified by the Government, including:

- a. Improved coordination and monitoring.
- b. More knowledge, education and research.
- c. Civil society: greater support and more in-depth dialogue.
- d. Strengthening preventive measures online.
- e. A more active legal system.

The Government initiated targeted measures against different forms of racism and hostility and maintains an ongoing dialogue with civil society representatives on these issues. Funding for grants to civil society organisations for activities to combat the different forms of racism, as well as funding for security-enhancing measures have also been increased.

The Living History Forum, a governmental agency, coordinates and monitors work within the remit of the National Plan. The agency regularly exchanges

experiences, knowledge and information, primarily with agencies working on these issues but also with civil society organisations. It has developed a monitoring system encompassing regular reporting based on the information the Forum receives from affected agencies. Additionally, the system incorporates data from surveys conducted among individuals to assess their experiences of racism in their interactions with Swedish government agencies and other public sector services at national, regional and local levels. Each year, the Living History Forum reports to the Government.

The Plan acknowledges the need to better understand the circumstances and needs of different racial/minority groups. Beyond the monitoring work of the Living History Forum, some measures that have been taken include the following:

- Surveys undertaken by the Equality Ombudsman on governmental and municipal agencies’ initiatives against racism.
- Development of quantitative and qualitative information on how Afrophobia affects the access of Afro-Swedes to equal rights and opportunities by the Equality Ombudsman.
- Increasing funding for work to combat racism, similar forms of hostility and extremism to SEK 156 million as of 2018, with plans for further increases in subsequent years.

SOURCES:

[1] Government Offices of Sweden. A comprehensive approach to combat racism and hate crime: National plan to combat racism, similar forms of hostility and hate crime. Elanders, 2017. https://adsdatabase.ohchr.org/IssueLibrary/SWEDEN_National%20plan%20to%20combat%20racism,%20similar%20forms%20of%20hostility%20and%20hate%20crime.pdf.

[2] Government Offices of Sweden. “Measures against racism, similar forms of hostility and hate crime.” The Government of Sweden, March 8, 2023, <https://www.government.se/government-policy/democracy-and-human-rights/measures-against-racism-similar-forms-of-hostility-and-hate-crime/>.

Racial Equity Audit

Dismantling racism is everyone’s responsibility. Safeguards need to be put in place to ensure that the work of challenging and dismantling racism is not left to individuals, singular focal points, or champions. The work needs to be integrated into all job duties.

At the same time, those tasked with implementation responsibilities must be committed to advancing racial equality. A key facilitator of ensuring this commitment is for leaders to emphasise the importance and value of racial equity in all policy work and across all sectors.

Governments and organisations require an audit of racial equality. This includes considering how diverse and representative their organisation is, what kinds of data and information are available about how racism is experienced, and which interventions are necessary to make transformational change. Such information can be gleaned from surveys, interviews, focus groups and documents.

A sound knowledge base and analysis of the current status of racial equities are crucial for creating a baseline of information to inform the development of goals, setting objectives, designing a strategic plan and policy priorities and measuring their potential impact. Such information is key for raising awareness about the multifaceted impacts of systemic racism.

Essential to an effective audit is: (1) an explicit recognition of structural racism, (2) an intersectoral and interdisciplinary advisory committee that is knowledgeable and dedicated to racial justice, (3) an openness to scrutiny and evaluation, (4) the use of an external consultant, (5) a promise to take action based on results and (6) the recognition that systemic and cultural changes take time as well as a commitment to long-term efforts.

Such audits should not only focus on experiences of inequity and discrimination but should also increase knowledge of different racialised groups, their history and complexities and recognise and value their contributions in their respective communities.

Case example 1: United Kingdom (Race Disparities Audits 2017 — Present)

In 2017, the UK Prime Minister announced the Race Disparity Audit, with the first report published that year. The aim was to uncover “uncomfortable truths” by publishing Government data about ethnic disparities. Specifically, these audits were designed to understand and assess differences between ethnic groups, identify public services where disparities are diminishing and pinpoint those that require effective strategies to reduce disparities among ethnic groups. The audit is an effective way to present, in one easily accessible place, the experiences and outcomes of people of all ethnicities. The ultimate goal is to promote positive change through data transparency.

The audits are conducted by the Race Disparity Unit, a multidisciplinary team ranging from developers to

policy specialists, working within the Cabinet Office with the goal of producing essential data across all sectors, including health, education, employment and the criminal justice system. All data are analysed by ethnicity, often in conjunction with other factors like age, geography and gender. These audits involve the input of academics, experts, and external partners and all the collated data is made public.

The Race Disparity Unit also provides best practice guidance to help departments present data in a clear and consistent way. Furthermore, the data produced by the Unit supports the Commission on Race and Ethnic Disparities, a cross-government group which examines inequality in the UK. The commission was established in 2020, in the wake of the Black Lives Matter protests.

SOURCES:

[1] Government of the United Kingdom. 2018. Race Disparity Audit.

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/686071/Revised_RDA_report_March_2018.pdf.

[2] House of Commons, Women and Equalities Committee. 2018. Race Disparity Audit. <https://publications.parliament.uk/pa/cm201719/cmselect/cmwomeq/562/562.pdf>.

Building Awareness and Competencies through Training and Education

Proper training, mentoring and education are crucial for raising awareness and improving the level of knowledge and skills necessary to apply this Toolkit. Training should not be a one-off event, but an ongoing process aimed at strengthening knowledge and skills and staying informed about new developments and emerging debates. Moreover, training should be implemented with as little cost or time barriers to participation as possible. It should also be specifically tailored to different contexts and priority areas.

There is no doubt that all those who work on anti-racism portfolios bring to their work their own sets of values, which have been and continue to be shaped by a variety of factors and forces, including race, culture, socioeconomic position, geography and gender. These factors influence both who we are as individuals and our roles in policy analysis and decision-making. While the mechanics of the framework can be shared, training must target both individual biases and institutional norms and practices. Hence, the results of the racial equity audit should serve as a baseline to assess the impact of training on individual attitudes and work.

Altogether, as it is insufficient to only focus on racial awareness and cultural sensitivity, training and education need to focus on advancing deeper understandings of racism and power.

Furthermore, training preparation and design should be inclusive, requiring the participation of all stakeholders and relevant parties (such as racialised communities). Those who lead training should have demonstrated skill and expertise. The language, images and examples used should be inclusive and non-discriminatory. Training should allow for open and constructive discussions, demonstrating its relevance not only to current policy challenges, but also to those at the national, regional and local levels.

Finally, building awareness and providing educational opportunities vis-à-vis racism should also extend to the general public, as broader societal change is essential to support the work of government and civil society. Examples of such opportunities might include developing teaching materials such as textbooks, guides, audiovisual or multimedia documentation, television programmes and social media campaigns.

Case example: Cuba – National Programme against Racism and Racial Discrimination

In November 2019, the Council of Ministers in Cuba approved a national government-led programme against racism and racial discrimination. The programme aims to tackle racism, racial prejudice and racial discrimination, but it also includes discrimination based on region, ethnicity and national origin.

The programme is headed by a Government Commission made up of 18 state entities, 18 civil society organisations and 12 research bodies. The Commission is coordinated by the Ministry of Culture, the UN Association of Cuba (UNAC), the Ministry of

Foreign Affairs and the Ministry of Science, Technology and Environment (CITMA). The programme is directed and systemically checked by the President of the Republic.

The programme includes government-led television broadcasts to raise awareness on issues including the historical and structural roots of racism in Cuba. The broadcast urges regions and municipalities to move the programme beyond rhetoric, emphasising that they must look inward to identify problems and solutions.

Key goals of the programme, include:

- to create ways to report all acts of discrimination.
- to address these issues within the media, education and public debate.

- to analyse how racism is debated in the international arena and how civil society and leadership structures are projected around the issue.
- to create public policies and other activities that promote anti-racism.

SOURCES:

[1] Cuba 50. 2020. "Cuban Government Presents National Program against Racism and Racial Discrimination on TV." <https://cuba50.org/2020/03/13/government-presents-national-program-against-racism-and-racial-discrimination-on-tv/>.

[2] EFE. 2019. "Cuban Government Promotes Program against Racism and Discrimination." OnCubaNews English (blog). <https://oncubanews.com/en/cuba/cuban-government-promotes-program-against-racism-and-discrimination/>.

[3] Marsh, Sarah and Acosta, Nelson. 2019. "Cuba Acknowledges 'vestiges' of Racism, Launches Program to Fight It." Reuters. <https://www.reuters.com/article/us-cuba-racism-idUSKBN1XX00C>.

Comprehensive disaggregated data

Comprehensive data are an indisputable precondition for effective decision-making and action. Accurate and comparable data and indicators that capture the experience of being affected by racism and the impact of inequities are essential for decision-makers to assess the scale and nature of discrimination suffered by different groups. This data also helps policy actors design, monitor and evaluate policies. However, there are challenges to collecting disaggregated data in many countries due to limited tools and resources and the lack of collaboration between different regional and local actors.²³

While the 2020 murder of George Floyd in the U.S. re-ignited the international debate on systemic discrimination and the need for race-based data. As of 2021, twenty of thirty-eight OECD countries, including Germany, France, Japan and Italy, did not collect race-based data.²⁴ Although states have their reasons for this reticence (e.g., concerns related to the German term for race – "rasse" – which still carries connotations of biological essence²⁵), without such data it is impossible to fully understand the nature of discrimination within any society, including institutional outcomes, patterns and potential biases. This absence also hinders the ability to devise and monitor effective policy responses. Consequently, a lack of disaggregated data permits the denial of the presence of institutional racism within countries.²⁶

As such, to address racial inequities, complete race and ethnicity-based disaggregated data are needed. This data should allow for the breakdown of information to capture those segments of the population experiencing adverse impacts of systemic racism. When collecting such data, individuals should be allowed to designate multiple races and/or ethnicities. Furthermore, it is also crucial to collect intersectional data on racism and ethnicity, disaggregated by factors such as gender, socioeconomic status, sexual orientation, disability, age and geographic location. This comprehensive approach is necessary to fully identify and expose structural disadvantages.

Data collection should employ mixed-methods approaches and actively engage affected communities and population groups. Mixed-methods research intertwines quantitative and qualitative methods to understand the subject of interest, with research questions that aim to provide context and multi-dimensional perspectives. While quantitative research is suited for capturing patterns and trends through numerical data, thus aiming to identify correlations rather than causation, qualitative methods complement this approach by helping to understand processes, mechanisms and the reasons behind observed phenomena.

²³ See <https://www.data4sdgs.org/blog/leave-no-one-behind-challenges-collecting-disaggregated-data-sdgs>.

²⁴ Amanda Shendruk, 2021, "Are you even trying to stop racism if you don't collect data on race?" *Quartz*, <https://qz.com/2029525/the-20-countries-that-dont-collect-racial-and-ethnic-census-data>.

²⁵ Philip Oltermann and Jon Henley, 2020, "France and Germany Urged to Rethink Reluctance to Gather Ethnicity Data," *The Guardian*, <https://www.theguardian.com/world/2020/jun/16/france-and-germany-urged-to-rethink-reluctance-to-gather-ethnicity-data>.

²⁶ ISHR, 2022, "As UN Grapples with Systemic Racism and Law Enforcement, Reliable Disaggregated Data Is Key to Reforms," <https://ishr.ch/latest-updates/as-the-un-grapples-with-systemic-racism-and-law-enforcement-thorough-reliable-disaggregated-data-is-key-to-reforms/>.

Combining these two methods harnesses the strengths of each: scientific inquiry is framed by theory.²⁷ Moreover, mixed-methods research has often been used to identify barriers to access for marginalised populations; for example, examining issues of access to healthcare faced by such groups.²⁸ In general, this is a useful approach for gaining a systemic and institutional understanding of the obstacles faced by marginalised populations.

The effective presentation of data can also include data mapping — a powerful tool for visualising the spatial (and thus racial) distribution of inequity. Maps allow us to understand and communicate volumes of data at a glance. Where possible, longitudinal data collection should be initiated to track changes over time. Partnerships with research entities to regularly analyse collected data and information is also essential to raising awareness about racism and discrimination. An effective action that can be taken is to commit to the Inclusive Data Charter (IDC), an initiative of the Global Partnership for Sustainable Development Data (GPSDD), based on the five principles working toward the vision of “Leave No One Behind”.²⁹

Five Principles of the Inclusive Data Charter

Principle One - All populations must be included in the data. We can only achieve the “leave no one behind” goal by empowering the most marginalised. This means ensuring their voices are heard and their experiences are represented through data and analytics. We need to acknowledge all people, make them visible in the data to understand their lives and include them in the development process.

Principle Two - All data should, wherever possible, be disaggregated in order to accurately describe all populations. We recognise that data should be disaggregated by sex, age, geographic location and disability status and, where possible, by income, race, ethnicity, migratory status and other characteristics relevant in national contexts.

Principle Three - Data should be drawn from all available sources. We recognise the need to make high-quality, timely data from official and non-official sources accessible and that these should include new data sources, where consistent with internationally accepted statistical standards.

Principle Four - Those responsible for the collection of data and production of statistics must be accountable. We will balance the principles of transparency – maximising the availability of disaggregated data – confidentiality and privacy to ensure personal data are not abused, misused, or putting anyone at risk of identification or discrimination, in accordance with national laws and the Fundamental Principles of Official Statistics.

Principle Five - Human and technical capacity to collect, analyse and use disaggregated data must be improved, including through adequate and sustainable financing. We recognise that collecting and analysing disaggregated data needs specific skills and these must be built. We recognise the need to finance data collection, analysis and use appropriately and sustainably so that high-quality data can be collected and used by governments as well as by businesses, civil society and citizens.

While the principles outlined in the list above should be pursued, it is also important to note that there will likely be context-specific challenges that must be surmounted when creating a repository of disaggregated data. For instance, consider the issue of the fluidity of race. Two people may self-identify differently (i.e., due to being of a mixed background), but an organisation may group them together in the same manner.

²⁷ Anh Bao Nguyen, Anne-Michelle Noone, and Shobha Srinivasan, 2014, Disaggregated data and beyond: future queries in cancer control research, *Cancer Epidemiol Biomarkers Vol. 23, No. 11*, p. 6, doi: 10.1158/1055-9965.EPI-14-0387.

²⁸ Natalia Houghton, Ernesto Bascolo, Andrés Coitiño, Theadora S. Koller and James Fitzgerald, 2023, Using mixed methods to understand and tackle barriers to accessing health services, *Rev Panam Salud Publica Vol. 47*, p. 1-8, <https://doi.org/10.26633/RPSP.2023.117>.

²⁹ Global Partnership for Sustainable Development Data, 2018, Inclusive Data Charter, https://www.data4sdgs.org/sites/default/files/2018-08/IDC_onepager_Final.pdf.

Case example: Mexico – Official recognition of Afro-descendant peoples and National Census (2019)

In 2019, Mexico recognised Afro-descent communities in its Constitution, after an invisibility of almost 500 years, largely influenced by the advocacy of grassroots Afro-Mexican activists and organisations. The Afro-Mexican population was estimated in 2015 to comprise 1.4 million people, though this number doubled to 2.9 million in a 2017 National Survey on Discrimination. The constitutional amendment (Article 2) emphasises the multicultural composition of the nation and officially recognises the identity of Afro-Mexican peoples.

Leading to this, in 2018, the National Institute of Indigenous Peoples was created to address structural discrimination-relevant issues faced by Indigenous peoples and Afro-Mexicans. The Institute is a decentralised body, operating under the authority of the federal executive authorities. It is responsible for defining, setting standards, designing, implementing, monitoring and evaluating policies and programmes for Indigenous and Afro-Mexican peoples, ensuring respect for their rights. In order to ensure the participation of indigenous and Afro-Mexican peoples and engage in dialogue with the social and private sectors as well as with international organisations, the Institute is required to collaborate and coordinate with the departments and institutions of the federal public administration, as well as with the governments of federated entities and municipal authorities.

Within the Institute structure, the National Indigenous Peoples Council is a body for participation, consultation and building relations with indigenous and Afro-Mexican peoples. The Council is composed of representatives of Indigenous and Afro-Mexican peoples, academic institutions specialising in indigenous subjects, indigenous organisations, the migrant indigenous population resident abroad, the officers of the indigenous affairs commissions of the Congress of the Union, the governments of federated entities and international organisations (sections 11 and 18 of the Act).

In regard to data on Afro-Mexican communities, the first national census permitting Mexicans to officially claim Afro-descendancy occurred in 2015. After that, a national campaign, AfroCenso.MX, was launched by the Collective to Eliminate Racism in Mexico (COPERA) to raise awareness around participation in the census. Additionally, the recent 2020 Population Census included, for the first time, an Afro-descendant self-identification question to allow for improved data on Afro-Mexican and Afro-descendant populations residing in Mexico. The results showed that 2.5 million people identify as Afro-American or of African descent. New legislation is currently pending for the protection of the cultural heritage of Indigenous people and people of African descent.

SOURCES:

- [1] Race & Equality. 2019. Mexico: Institute on Race, Equality and Human Rights. <https://raceandequality.org/mexico/>;
- [2] OHCHR. 2019. Committee on the Elimination of Racial Discrimination reviews Mexico's report. <https://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=24886&LangID=E>;
- [3] ILO. 2021. Observation (CEACR) - adopted 2019, published 109th ILC session (2021). https://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:13100:0::NO::P13100_COMMENT_ID:4021956;
- [4] Schmidt, L.C. 2021. "New General Law for The Protection of Cultural Heritage of Indigenous and Afro-Mexican Peoples and Communities in Mexico." The National Law Review. <https://www.natlawreview.com/article/new-general-law-protection-cultural-heritage-indigenous-and-afro-mexican-peoples-and>;
- [5] Rauls, L. 2020. Behind Afro-Mexicans' Historic Effort to Be Counted. Americas Quarterly, April 28, 2020. <https://www.americasquarterly.org/article/afro-mexicans-make-their-mark/>;
- [6] Puertas Caverro, N. 2021. "Mexico's 2020 Census is a victory of the Afro-Mexican community." Al Dia. <https://aldianews.com/articles/culture/social/mexicos-2020-census-victory-afro-mexican-community/62647> .

Conceptual Clarity

Even when guides, tools, and checklists are available, translating them into practice is challenging, especially if there is not clarity in the use of language and terms such as race, racism and racial equity. Furthermore, these concepts are context specific; they change over time and from society to society. It is important that policy-makers have clear concepts defined before implementing anti-racist programmes or policies, to prevent confusion or disarray during implementation, which may hinder successful outcomes.

While this Toolkit contains a chapter on key concepts and a glossary, specific country contexts should be considered in the usage of concepts within policies, strategies and actions.

Advancing equality is always met with resistance. Changing attitudes involves understanding people's current positions regarding racism and racial discrimination, their starting points and determining what kind of strategies, actions and messages will be positively received.

To better understand how to encourage necessary shifts in policy analysis and decision-making requires knowledge of how change happens, particularly theories of change.

Steps and actions

This chapter contains a step-by-step guide to map an easy process for developing, implementing, monitoring and evaluating policies which integrate anti-racism.

It is important to note that the seven steps below do not have to be followed in a linear fashion. Rather, they can be tailored to the progress that has already been made or is underway. Each step contains accompanying questions and prompts designed in a way that they can be adapted to different regions and for different sectors such as policy developers, policy analysts, NGOs and civil society. Ideally, these steps should never be tackled by one person, but instead, by a group with a variety of experiences, backgrounds and skills.

STEP 1. DESCRIBE THE CONTEXT

1. What is the historical and current context of racial discrimination and racism in your jurisdiction?

To address the structural drivers of racial inequality, it is essential to document the historical roots of racism, the legacy of colonialism and the role of government in creating past and contemporary harms (as both are integrally linked). In-depth understanding of the origins of racism and how it shapes current inequities is an important first step to permanently ending its relevance in behaviours, thoughts and actions.³⁰ Important questions for undertaking this (through methods such as audits) include:

- How can a historical frame of reference be developed to account for racial discrimination and racism in your jurisdiction, particularly the role of government and policies in creating and perpetuating structural racism? Further, how can such a framework be developed with the capacity to identify racialised groups that have been negatively impacted, discriminated against, and stigmatised?
- How can you create a data profile or map of the most marginalised groups? This process should consider the functionality of governance in particular local contexts where critical decisions are made, as well as the key gatekeepers on particular policy issues.
- When mapping data for such groups, what conditions contribute to fostering an inclusive society? This includes factors like legislation, policies, decrees or other orders, institutional mechanisms, personnel and the availability of data.
- What significant contributions have racialised groups made to the growth and development of your country or region throughout its history?

STEP 2. ENGAGE IN SELF-REFLECTION

Self-reflection is essential for policy-makers aiming to integrate anti-racism into new or reformed policies. In recognising one's position in relation to dismantling racist structures and policies, as well as the track record of policies against racism and discrimination in one's country, key questions for engaging in self-reflexivity include the following:

- What knowledge, values and experiences do you bring to this area of policy analysis?
- What is your experience with policy and policy analysis? What type of policy areas have you worked on?
- What are your personal values, experiences, interests, beliefs and political commitments?

³⁰ Kathryn Nwajiaku-Dahou, and Carmen Leon-Himmelstine, n.d., How to confront race and racism in international development, ODI, <https://odi.org/en/insights/how-to-confront-race-and-racism-in-international-development/>.

- How do your personal experiences relate to social and structural factors like race and ethnicity, gender, socio-economic status, sexuality, gender expression and age in this policy area?
- How can you use your position to engage in anti-racist action?

STEP 3. UNDERSTAND THE CURRENT RESPONSE TO THE POLICY PROBLEM

Progress in achieving anti-racism within institutional, systemic and policy reform cannot occur without understanding the current policy context of one's region. That includes significant issues or obstacles to addressing racism and discrimination within or through policies, the history and framework of policy "problems", as well as how current policies function in tackling racism and discrimination. One should aim to attain this understanding by answering the following questions:

- What is the policy "problem" under consideration?
- What are the current government responses to the problem and what are they trying to achieve?
- What assumptions (e.g., beliefs about what causes the problem and which population(s) is/are most affected) underlie this representation of the "problem"?
- Who has been involved in framing the problem (e.g., which stakeholder and affected populations) and what types of evidence were used?
- How has the framing of the "problem" changed over time and geographically?
- Do current policies focus on target groups? If so, are they seen as homogenous or heterogeneous? Are they stigmatised by existing policy responses?
- How and why do existing policies address, maintain or create inequities between different groups?
- Do existing responses create competition for resources and political attention among differently situated groups?

STEP 4. UNDERSTAND WHAT INEQUITIES ACTUALLY EXIST IN RELATION TO THE PROBLEM

Data on racial inequities allows policy-makers to understand societal advantages and disadvantages for racialised groups, the trends in how such groups are treated within their country, and so forth; in other words, the extent of the stigma and discrimination that racial/ethnic minorities face. Hence, data creates a pathway for decisionmakers to identify what critical issues policy must tackle. The following questions should be considered for collecting data on inequities within your geographic context:

- Where will you look to find necessary information for researching inequities (e.g., evidence from academic sources, grey literature and policy reports)?
- What does population-level data, including quantitative and qualitative data, tell you about existing racial inequities, including which racial/ethnic groups are most advantaged or disadvantaged by the problem?
- What quantitative and qualitative evidence of inequality exists?
- What does that data tell you about root causes or factors influencing racial inequities in relation to this problem across diverse groups?
- What evidence is missing or needed?
- How can racialised communities collaborate in data collection, and has the purpose and applications of the use of such data been made explicitly clear?

Following the attainment of data on inequities, with whom will you engage? One should identify the key stakeholders in policies integrating anti-racism. Such identification paves the way for the inclusion of affected groups in policy-making, creating a more informed approach to the problem and locating experienced and knowledgeable actors who may be the most effective in tackling anti-racism and anti-discrimination within policy. The questions below create a framework for tackling this process of identification and inclusion:

- How will you identify the stakeholders most affected by, concerned with, or who have experience relating to the policy, programme or initiative?
- How will you identify the racial/ethnic groups potentially affected by this policy?
- How will you meaningfully consult a wide spectrum of people concerned by a policy (e.g., what racial/ethnic groups are currently most disadvantaged by the problem), with specific attention to people at the intersections of different grounds of discrimination?
- What process will you undertake to collaborate and engage in a dialogue with communities who have traditionally not been involved in the development, implementation and evaluation of this policy?
- How will you set common ground for group expectations for such engagement?
- How will you set up processes that enhance solidarity across groups?

And finally, what does data and your engagement with stakeholders tell you about existing racial inequities that influence people's lives and should be taken into consideration (e.g., how might you integrate Indigenous ways of being and knowledge as a valuable source of data and evidence)?

STEP 5. IDENTIFY HOW THE IMPROVED POLICY RESPONSE WILL REDUCE INEQUITIES

To create effective policies that incorporate anti-racism and anti-discrimination, policy-makers should align the predicted results of policy responses with their commitments to anti-racism and anti-discrimination, and the envisioned products of these commitments. This process will highlight any gaps or flaws within the planned, improved policy response that must be acted upon to improve the societal treatment of marginalised communities. As a result, a successful policy response that reduces racial inequities will be facilitated. To conduct this process, consider the questions below:

- Who will benefit from or be burdened/harmed by the proposed alternative? What factors contribute to producing a specific outcome for a specific ethnic or racial group?
- How will the policy contribute to addressing and challenging structural racism in its intersecting forms?
- How will affected communities be meaningfully engaged in assessing the reduction in inequities?
- How will you ensure that the proposed options do not reinforce existing stereotypes and biases or produce further inequities for some populations? What strategies will you use to mitigate unintended consequences?
- How will you monitor and evaluate the policy in terms of process, implementation and outcomes? (e.g., What measures will you use to determine if you have reached your goal? What are the success indicators and progress benchmarks? How will you assess the level, diversity and quality of ongoing stakeholder engagement? How will impacts be documented and evaluated, especially in relation to intersectional factors which include but are not limited to race?)
- How do policies support the building of strength, resilience and resistance?
- How do the policies encourage solidarity and coalition building across divergent interests and groups?

STEP 6. HOW WILL IMPLEMENTATION AND UPTAKE BE ASSURED?

A plan for the process of implementation (including a timeline), the involved actors, resources, the matching of solutions and priorities and other such factors should be considered. A detailed plan will help in ensuring successful uptake of policy by covering potential gaps and constructing steps to be taken in implementation.

- What is your plan for implementation? What are realistic short-term, medium-term and long-term implementation goals?
- Who will be both responsible and best positioned to ensure the implementation of the policy recommendations?
- What role can diverse communities play in these interventions? How will they be meaningfully engaged and supported?

- How can solutions be pragmatically positioned and promoted in relation to government policy priorities (e.g., international commitments, national/regional/local plans and priorities)? What are the available policy levers such as research/data, political champions, laws/regulations/conventions and budgets to make change?
- At what level or combination of levels, from the micro to the macro, can interventions be best achieved?
- What time frames and accountability/enforcement mechanisms, including anti-discrimination legislation, are identified for implementation?
- What mechanisms will be used to communicate recommendations (e.g., technical reports, briefs, blog posts, podcasts, other digital communication, and social media) that are clear, inclusive and target diverse and broad audiences?
- What budget resources are available? If there is none, how can they be mobilised?

STEP 7. HOW WILL THE WORK BE SUSTAINED?

To preserve effective policy governance that accounts for anti-racism and anti-discrimination, policy-makers must also consider the future of their work. How can you ensure the legacy of your contributions to effective policies once your time as a policy-maker concludes? This will not only help in preserving policy within the long-term but assist policy-makers after their term in further improving implemented policy and continue building it for the benefit of marginalised populations as well as society at large.

- What is the plan for sustainability? For example, is there a multi-year strategic plan in place with adequate resources?
- Are there provisions to ensure ongoing data collection, public reporting, stakeholder participation and public accountability?
- How will you continue to partner and deepen relationships with diverse communities to make sure your work to advance racial equity is working and sustainable for the long haul?
- How will you partner with stakeholders for long-term positive change?
- What would you do differently to make the process better, more inclusive and more impactful?
- Are there resources allotted to ongoing monitoring and assessment?
- How will goals be adjusted to keep pace with new information and changing community needs?
- How has the work to date caused shifts in thinking, at both the individual and institutional levels?

Finally, how has engaging in this Toolkit transformed the following:

- Your thinking about relations and structures of power and inequity?
- The ways in which you and your institution/organisation engage in the work of policy development, implementation and evaluation?
- Reflections on these questions will help assess the impact of this Toolkit's lessons and recommendations on new policy frameworks.

Glossary of terms

Ableism: Describes the systemic, structural, historical and interpersonal discrimination towards people perceived to have disabilities, whether visible, invisible, physical, cognitive, sensory and/or mental disabilities, including people with chronic health conditions. Ableism upholds systemic inequities and lack of access to economic, cultural and political resources, resulting in social exclusion and systemic oppression.³¹

Anti-racist policies: Describes policies that actively seek to dismantle the racism embedded in our social, economic, and political systems and structures, resulting in persistent racial inequities.³²

Antisemitism: Describes a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed towards Jewish or non-Jewish individuals and/or their property, as well as Jewish community institutions such as graveyards and religious facilities.³³

Bias: Describes the prejudice or preference for one person or group over another, resulting in unfair advantages. This includes conscious and unconscious beliefs, usually grounded in social norms and stereotypes, which result in upholding and replicating structural inequities.³⁴

Black Lives Matter: Describes a political movement addressing systemic and state violence against African Americans. According to the Black Lives Matter organisers: "In 2013, three radical Black organisers - Alicia Garza, Patrisse Cullors, and Opal Tometi - created a Black-centred political will and movement building project called #BlackLivesMatter. It was in response to the acquittal of Trayvon Martin's murderer, George Zimmerman. The project is now a member-led global network of more than 40 chapters. Black Lives Matter members organise and build local power to intervene in violence inflicted on Black communities by the state and vigilantes. Black Lives Matter is an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise. It is an affirmation of Black folks' humanity, our contributions to this society, and our resilience in the face of deadly oppression."³⁵

Colonialism: Describes a policy or practice of domination whereby one nation seeks to fully or partially assert control and authority over another so-called "inferior" or "uncivilised" nation and their territory. This usually results in the economic, political and social dominance, subjugation and exploitation of a people, their land, resources, cultural and social institutions, political and governmental structures, ways of life, etc.³⁶

Decolonisation: Describes the active resistance against colonial powers and a shift of power towards political, economic, educational, cultural and psychic independence originating from a colonised nation's own indigenous culture. This process occurs politically and also applies to personal and societal deconstruction of colonial oppression in psychic, cultural, political, agricultural and educational aspects.³⁷

Discrimination: Describes the unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories.³⁸

Diversity: Describes all the ways in which people differ and encompasses all the different characteristics that distinguish one individual or group from another. It is all-inclusive and recognises everyone and every group as part of the diversity that should be valued. A broad definition includes not only race, ethnicity and gender - the groups that most often come to mind when the term "diversity" is used - but also age, national origin, religion, disability, sexual orientation, socioeconomic status, education, marital status, language and physical appearance. It also involves different ideas, perspectives and values. It is important to note that many activists and thinkers critique diversity alone as a strategy. For instance, Baltimore Racial Justice Action states: "Diversity is silent on the subject of equity. In an anti-oppression context, therefore, the issue is not diversity, but rather equity. Often when people talk about diversity, they are thinking only of the "non-dominant" groups."³⁹

Ethnicity: A social construct that divides people into smaller social groups based on characteristics such as a shared sense of group membership, values, behavioural patterns, language, political and economic interests,

history and ancestral geographical base. Examples of different ethnic groups include Cape Verdean, Haitian, African American (Black); Chinese, Korean, Vietnamese (Asian); Cherokee, Mohawk, Navaho (Native American); Cuban, Mexican, Puerto Rican (Latino); Polish, Irish and Swedish (White).⁴⁰

Equality: Describes the condition of equal treatment of all people. It is a systemic process that advocates for the fair allocation of support and opportunities to everyone. Equality is often associated with the principles of justice and sameness. However, when its practice and implementation lack an equity lens through which physical, structural and historical differences are acknowledged, it can lead to and sustain inequitable outcomes. For a more comprehensive approach that considers these differences, refer to "Equity". Equality, in its pure form, does not take into account historical precedents and outcomes.⁴¹

Equity: Describes achieving equality in outcomes by recognising structural differences that result in some individuals experiencing more disadvantage than others. It takes into consideration how the past has shaped the present and assesses social advantages/disadvantages to promote justice and fairness. Equity ensures that everyone receives equitable outcomes and takes into account what has succeeded and failed in the past.⁴²

Indigenous: Refers to populations whose ancestors originally inhabited a present territory or region of a country before the arrival of persons from other cultures or ethnic backgrounds who subsequently overcame them and, by conquest, settlement, or other means, reduced them to a non-dominant or colonial condition. Indigenous communities tend to adhere more closely to their own social, economic and cultural customs and traditions than to the dominant institutions of the country they now live in, which often is a state structure that reflects national, social, and cultural characteristics of other, more predominant segments of the population.⁴³

Islamophobia: Describes racism, stereotypes, prejudice, fear or acts of hostility directed towards individual Muslims or followers of Islam in general. In addition to individual acts of intolerance and racial profiling, Islamophobia can lead to viewing and treating Muslims as a greater security threat on an institutional, systemic and societal level.⁴⁴

Marginalisation: Describes a long-term, structural process of systemic discrimination that creates a class of disadvantaged minorities. These groups become permanently confined to the margins of society; their disadvantaged status is continually reproduced due to various dimensions of exclusion, particularly in the labour market, but also in their ability to fully and meaningfully participate in society.⁴⁵

Microaggressions: Describe brief and common, sometimes daily, verbal, behavioural and environmental communications, whether intentional or unintentional, that transmit hostile, derogatory, or negative messages to a target person because they belong to a stigmatised group. Although these communications typically appear harmless to observers, they are considered a form of covert racism or everyday discrimination. Microaggressions differ from "macroaggressions", which are more extreme forms of racism (such as lynching or beatings) due to their ambiguity, scale and commonality. Microaggressions can include statements that repeat or affirm stereotypes about a minority group or subtly demean its members. Such comments also position the dominant culture as "normal" and the minority one as aberrant or pathological, expressing disapproval of or discomfort with the minority group.⁴⁶

Nationalism: Describes a political ideology that puts the interests of one's nation or national group above the interests of others and above all other relationships. It is often linked to a territorial claim and tends to emphasise difference among people based on borders, which may have little to do with the people living in a particular region, but rather result from authorities drawing lines on a map. This political ideology often asserts the superiority of citizens of one nation over those of others and can lead to suspicion of other nations. Originally, the concept of nationalism was not entirely negative, as it also encompassed the development of citizens' rights and the emancipation of oppressed minorities. However, when nationalism becomes associated with notions of heritage, identity and "blood", it can become a dangerous idea.⁴⁷

Oppression: Describes the systematic subjugation of one social group by a more powerful social group for the social, economic and political benefit of the more powerful social group. According to Rita Hardiman and Bailey Jackson, oppression exists when the following four conditions are present:

- The oppressor group has the power to define reality for themselves and others.
- The target groups take in and internalise negative messages about themselves and end up cooperating with the oppressors, often thinking and acting like them.
- Genocide, harassment and discrimination are systematic and institutionalised, rendering individuals unnecessary to perpetuate the oppression.
- Members of both the oppressor and target groups are socialised to play their roles as normal and correct.⁴⁸

Privilege: Describes the unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g., white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we are taught not to see it, but nevertheless, it puts them at an advantage over those who do not have it.⁴⁹

Reflexivity: Describes the process of self-analysis and self-revelation that helps a person interpret their social position/location, thereby revealing some of their biases and assumptions. It is also the process by which a person (e.g., a policy actor, a researcher, etc.) analyses his/her own biases.⁵⁰

Reparations: Describes how States have a legal duty to acknowledge and address widespread or systematic human rights violations, in cases where the State caused the violations or did not seriously try to prevent them. Reparations initiatives seek to address the harms caused by these violations. They can take the form of compensating for the losses suffered, which helps overcome some of the consequences of abuse. They can also be future oriented - providing rehabilitation and a better life to victims - and help to change the underlying causes of abuse. Reparations publicly affirm that victims are rights-holders entitled to redress.⁵¹

Sexism: Describes the systemic privileging of the masculine over the feminine gender, upheld by negative

bias, attitudes and discrimination. Grounded in patriarchy and stereotypes, the contemporary notions of sexism deem men superior to women resulting in gender inequity. Sexism is a byproduct of patriarchy, just as homophobia, cis-sexism, transphobia, binarism and heteronormativity.⁵²

Social Exclusion: Describes the opposite of social integration. It is usually seen as a result of discrimination on the basis of cultural background, ethnic background, disability, sexual orientation, etc. It can result in poverty and animosity between groups and in exclusion from essential social provisions such as education, healthcare and community activities. This exclusion is not always based in law (although it frequently or usually is); however, it is often based on attitude, such as setting standards too high for certain groups to reach or reinforcing dress codes that some groups cannot comply with. One example of a socially excluded group is homeless people.⁵³

White Supremacy: The idea or ideology that white people, along with their ideas, thoughts, beliefs and actions are superior to People of Colour and their ideas, thoughts, beliefs and actions. White supremacy is ever present in our institutional and cultural assumptions, assigning value, morality, goodness and humanity to the white group, while casting people and communities of colour as worthless (worth less), immoral, bad, inhuman and “undeserving.” Drawing from critical race theory, the term “white supremacy” also encompasses a political or socio-economic system in which white people, both at a collective and an individual level, enjoy structural advantages and rights that are not equally accessible to other racial and ethnic groups.⁵⁴

Xenophobia: Literally describes a fear of strangers. It is a specific form of racism that primarily targets people with a migrant background. The term is used to describe hostility towards people who come from other countries or different ethnic groups, and as a lack of respect for their traditions and culture.⁵⁵

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Fighting Racism and Discrimination A UNESCO Toolkit



Globally, 1 in 5 people have experienced discrimination on at least one of the grounds prohibited under international human rights law. Despite action around the world to end hate and combat discrimination, our societies continue to struggle. Institutionalised and structural racism remains a significant challenge with societies only beginning to come to terms with the harsh realities of historical legacies of inequality.

Regardless of the rise of the Black Lives Matter movement following the death of George Floyd and increased discussion, policies tackling the legacies of historical racism as well as contemporary racism remain limited. Arguments on the ethics of collecting racial and ethnicity data persist, making measurement of racism and discrimination all the more challenging and leading to difficulties in fully comprehending this issue. However, with impact ranging from education to housing to income to criminal justice, these issues cannot wait.

Recognising the magnitude of this challenge and responding to the urgent call for action – the Global Call against Racism – by our Member States, UNESCO has developed the UNESCO Anti-Racism Toolkit. Within the pages of this guide, you will find core concepts, good practices from around the world, practical exercises, and more. A tool designed to support policy-makers in developing anti-racist legislation, it is a first step to tackling the historical and structural racism within our societies.



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