Race and Ethnicity in British Sociology

Remi Joseph-Salisbury, Stephen Ashe, Claire Alexander and Karis Campion

BRITISH SOCIOLOGICAL ASSOCIATION

Acknowledgements

<u>Corrigendum</u>

A number of minor edits and changes have been made to the report post-publication. These alterations have been noted in the text on pages 3, 31 and 42. The authors and the BSA have updated this report for clarity and accuracy.

Dated 20 January 2021

Foreword from the BSA President

The report is essential for the future of Sociology. Whilst acknowledging the many examples of excellent research, education and organizational practice that challenge race and racism within our discipline, it highlights the tasks ahead of us if we are to address the structural whiteness of HE institutions and their teaching curricula. As sociologists, the authors have the methodological and critical resources of our discipline to hand in producing this report. The evidence is clearly laid out and the analysis draws on sociological theory and concepts to explain the findings and make subsequent recommendations. Sociology has never been afraid to turn its critical gaze inwards and this is an urgent example of that legacy. It is up to us now to make these changes.

Professor Susan Halford, BSA President

Foreword from the Chair of Heads and Professors of Sociology

In one way or another sociology as a discipline has been at the heart of an unfinished conversation about how we can respond to questions about race, ethnicity and racism. This conversation, as this report makes abundantly clear, can be traced back a number of decades. The impact of this conversation can be seen in various ways, including the growing number of books, edited collections and refereed articles that seek to provide a sociological perspective on these issues. The past few decades have also seen the establishment of a number of specialist journals that provide a space for the publication of both empirical and more conceptual research in this rapidly evolving area of scholarship. It can also be seen in the debates about how we can address the role of race and racism in the provision of both core and optional modules in the undergraduate and postgraduate curriculum. The recent interest in efforts to address the relative neglect of questions about race and racism in the teaching culture of the discipline through efforts to decolonise the curriculum and address the under-representation of BME staff at all levels of the profession is only the latest expression of this on-going and unfinished conversation.

What has become clear, however, is that whatever the progress that has been made over the past few decades, that there remains a worrying number of areas where there has been little evidence of a fundamental and deep-seated change in the culture of the discipline when it comes to addressing questions about race and racism. It is for these reasons that the British Sociological Association has commissioned this report on *Race and Ethnicity in British Sociology*. Although there have been efforts in the past to provide an insight into this issue from within sociology this report can be seen as an important step in generating the kind of process of change that will address the need for structural changes. It is particularly welcome that the report contains important new insights into the positioning of race and ethnicity in sociology curricula, the racial demographics of staff and students in sociology departments, the institutional commitment to change and the experiences of BME staff and the role of the BSA and other professional bodies. The key parts of the report contain a wealth of evidence that will hopefully be useful for the discipline as a whole as well as individual departments. The key recommendations of the report are clear and focused, and they call upon all of us to reflect on and review issues such as the under-representation of BME staff, how to transform the curriculum and the culture of sociology as a discipline. The authors of the report do not shy away from making recommendations that point us towards the urgent need for action both at the local and the national level. In doing so they provide a nuanced account of the key issues that need to be addressed and remind us that what we need now is a serious conversation about how to bring about the kind of change that will ensure that our discipline does **not** just research and talk about race and racism but works to bring about serious reform in our own everyday working and practices.

I hope that readers of this important report will not simply file it away but see it as a starting point for engaging with its key recommendations.

Professor John Solomos, Chair of Heads and Professors of Sociology UK

Executive Summary

This report is concerned with the place of race and ethnicity in the teaching of British Sociology. More specifically, the report examines the place of race and ethnicity in undergraduate Sociology degree courses and considers the issues and barriers to the teaching of race and ethnicity.

The report draws upon data from Higher Education Statistics Agency (HESA), a thematic analysis of Sociology degree programmes and related modules, and an online survey completed by 188 respondents (which equates to 9.5% of all Sociology staff employed on teaching and research contracts in 2017/2018).

A Snapshot of British Sociology: the racial demographics of staff and students

Staff
- 85.7% of Sociology staff are White, and 14.3% are BME. (This is in comparison to the Sociology undergraduate student body where 75.5% of students are White and 24.5% are BME).
- Amongst the UK professoriate, there are only 25 Black, Asian, Mixed and Other Sociology Professors. This constitutes 9.8% of the total number of professors.
- There is significant underrepresentation of Black, Pakistani and Bangladeshi British academics.
- BME women comprise 8.5% of the total number of staff and BME men comprise 5.8%.

Students
- 24.5% of undergraduate Sociology students are BME, and 75.5% are White.
- Sociology is the second most popular subject for BME students taking disciplines that fall within the 'Social Studies' subject area, after Economics.
- BME Sociology students are under-represented at Russell Group universities.
- BME representation in Sociology decreases at postgraduate level, down to 20.2% of postgraduate taught students and just 16.9% of postgraduate researchers.
- There is an awarding gap[1] of 14.9% between White and BME students in Sociology – higher than that across the sector as a whole (13.4%). This awarding gap is particularly high for students from Black African and Pakistani backgrounds.

The place of race and ethnicity in the Sociology Curricula in Britain

- Almost a quarter of the undergraduate Sociology degree programmes sampled made no explicit reference to the terms race, ethnicity or racism.
- Race and Ethnicity often seems to be taught as an add-on, or specialist module, rather than a fundamentally integrated part of the curriculum.

---

[1] We use the term 'awarding gap', rather than 'attainment gap', to denote a shifting focus away from placing the blame on BME students and towards recognising the responsibilities of universities and the Higher Education sector.

- The survey found that where race was taught, the focus was often limited to England, and sometimes the United States, and on Black and Asian populations, with little attention to 'whiteness as a raced category'.
- Core social theory models rarely include BME theorists.

Barriers to the implementation of race and ethnicity studies in UK Sociology

- Many respondents felt that resistance at institutional levels plays a deciding factor in the extent to which race and ethnicity was taught.
- Staff reported a lack of institutional, departmental or course level, mechanism for documenting the presence or absence of race and ethnicity.
- Several staff remarked that the lack of BME staff (and particularly professors) in proportion to the student population was a barrier to the teaching of race and ethnicity, and a problem for UK Sociology more broadly.
- 50% of all respondents felt that the teaching of race and ethnicity was more challenging than the teaching of other topics, and BME staff report facing particular challenges due to their racial identities.
- Only 10% of White staff and 20% of BME staff reported having received formal training related to the teaching of race and ethnicity topics and was inadequate as a means of producing significant change.
- Staff reported that student resistance to the teaching of race and ethnicity served as a significant barrier, and this was in part a consequence of institutional and departmental failures to prepare students for discussions about race, ethnicity and racism.
- Respondents noted that other staff posed a barrier to the teaching of race and ethnicity, often through defensiveness around, and denial of, issues to do with race, ethnicity and racism.

1. Introduction

The face of Britain's universities is changing, and with it comes the transformation of its academic disciplines. British young people from Black and Minority Ethnic (BME) [2] backgrounds are entering Higher Education at greater rates than ever before, in higher proportions than both their percentage of the population and their White British counterparts. Whilst constituting just 17% of their cohort in the UK population, BME young people make up 26% of undergraduates and the numbers are set to grow (Alexander & Shankley 2020). The changing face of the academy is reflected in institutional changes – with widening participation, progression, and attainment central to the remit of the new Office for Students and the Teaching Excellence Framework, and the (slow) growing number of universities signed up to the Race Equality Charter mark. As public bodies, Universities hold a statutory duty under the 2000 Race Relations Amendment Act to promote race equality. Additionally, the 2010 Equalities Act has race – defined by 'colour', 'nationality', and/or 'ethnic or national origins' - as one of its 'protected characteristics' (Equality Act, 2010). At the same time, the rolling out of the Prevent Duty across the sector and the increased surveillance of international students has seen the incursion of the government's 'hostile environment' into the heart of the academy (Alexander & Arday 2015).

As part of these transformations, a range of student-led campaigns have emerged, asking challenging questions of their disciplines, their institutions, and the Higher Education sector more broadly. Through these campaigns, students have drawn attention to the whiteness of university structures, curricula, teaching staff, and to the neglect of issues pertaining to race, ethnicity and racism (Joseph-Salisbury, 2018; 2019). Although these initiatives have not been confined to individual disciplines, the Social Sciences, and specifically Sociology, have not been exempt from critique.

With many of these campaigns now appearing to coalesce into a movement to 'decolonize' Higher Education, the impetus to question and transform classrooms and curricula only seems to be growing. Amidst all the agitation, however, there is increasing concern about the dangers of the movement being 'co-opted by capital', and reduced to little more than a buzzword (Dar, Dy, and Rodriguez, 2018: np). As such, the extent to which these campaigns are changing the landscape of teaching in British Universities remains unclear.

Certainly, there is room for improvement. While we know that there have been significant increases in the number of BME students entering British universities, we also know that there are a range of problems. In comparison to their white counterparts, BME students are less likely to attend prestigious universities, less likely to complete their degree programmes, less likely to be awarded a first class or upper second-class degree (Alexander & Arday 2015, Alexander & Shankley 2020), and less likely to be awarded research council funding for postgraduate study (Williams et al., 2019). Moreover, as the National Union of Students (NUS) (2011) *Race for Equality* report demonstrates, 'African, Arab, Asian and Caribbean communities' face a range of barriers, and report significant levels of dissatisfaction in Higher Education. Almost a decade after the

---

[2] Whilst recognising that this term is not without problems, not least the flattening of difference, we use this term in the report because it is widely understood, and because it is the common term in much of the research on university students (Atkinson et al., 2018). Where quoting existing literature, we have used the terms of reference from those studies.

publication of that report, research published by Universities UK (UUK) and the National of Students (NUS) (2019) has again found that:

> University leadership teams are not representative of the student body and some curriculums do not reflect minority groups' experiences. A greater focus is needed from universities, working with their students, on ensuring that BAME students have a good sense of belonging at their university, and on understanding how a poor sense of belonging might be contributing to low levels of engagement and progression to postgraduate study (UUK and NUS, 2019: 2).

In this assertion, the UUK and NUS (2019) cast the curriculum as central to the experiences and progression of BME Students (also see: Akel, 2019). These findings also echo those presented in a report submitted to the Office for Students just a few months earlier (Stevenson et al, 2019). It is clear that there is both appetite and need for change.

It is in this context that a number of disciplinary associations and learned societies across the Arts and Humanities have begun to interrogate race and ethnicity in their own disciplines. The Royal Historical Society's (2018) trailblazing 'Race, Ethnicity & Equality in UK History' report has been an important catalyst in this regard (Atkinson et al., 2018). As well as highlighting the underrepresentation of BME students and staff in History, and detailing the racisms experienced by BME staff, the report also suggests that the 'narrow scope' of History curricula 'is an obstacle to racial and ethnic diversity in History as a discipline' (Atkinson et al., 2018: 9). A similarly focused report has been produced by the Social Policy Association (Craig et al., 2019), and related working groups have been established in the Political Studies Association,[3] and the Royal Geographical Society.[4] With this British Sociological Association (BSA) report, we hope to bring the discipline of Sociology into dialogue with these important conversations.

This is not the first piece of research to shine a light on these issues. As well as wider research and writings on race and ethnicity in university teaching (for example, Leicester, 1993; Modood and Aclan, 1999; Tate and Bagguley, 2018; Thiara and Goulborne, 1992; Gabriel and Tovim, 1979), Sociologists, and particularly those from BME backgrounds, have long been drawing attention to the absences and erasures within the discipline. As can be clearly identified from the 1960s onwards, British Sociology has an established track record of work on race, ethnicity and inequality. David Mason, for example, highlights the publication of Michael Banton's (1967) *Race Relations* book and the BSA's race-themed 1969 annual conference as signaling 'an upsurge of interest of issues of race in British sociology' (1999: 15). He also notes that, as early as 1970, there are records of a meeting held in London having considered 'what constituted appropriate content of a course on the *sociology* of race relations' (ibid: 16). From the 1970s onwards, British sociology has been home to important work on race, and by BME scholars[5], which has shaped the field of ethnic and racial studies in significant ways, and which provides the intellectual foundation for today's decolonizing movement (Alexander 2018).

---

[3] https://www.psa.ac.uk/specialist-groups/race-migration-and-intersectionality

[4] https://raceingeography.org/

[5] See Claire Alexander's 2016 BSA plenary lecture with Anoop Nayak on 'Researching Race in and out of the Academy': https://vimeo.com/176452879

Nevertheless, in Britain race has often been eclipsed or subsumed by class (Mason, 1999). In 1986, a Council for National Academic Awards survey found that the topic of race appeared far less often – and was less well embedded in curricula – than gender (Mason, 1999). In 1999, the BSA's Race Committee published findings from a survey – not unlike this one – exploring the extent to which race and ethnicity was being taught in British Sociology, the ways in which it was being taught, and the extent to which it was embedded (BSA Race Committee, 1999). The survey found that where race was taught, the focus was often limited to England, and sometimes the United States. The focus was often on Black and Asian populations, with little attention to 'whiteness as a raced category' (Murji, 2003: 505). In his reflections on the survey, Murji (2003) seems to agree with Mason that 'accurate and up-to-date information about trends in teaching and curricula practice, even in one's own country, is difficult to come by' (Mason, 1999: 13; also see Thiara and Goulborne, 1992).

Perhaps the most substantial research into the teaching of race and ethnicity in British Sociology came as part of a 'Pedagogies of Teaching "Race"' research project, carried out between 2001 and 2003. Conducted by Susie Jacobs, John Gabriel, Shirin Housee and Sami Ramadan, the research focused on 'teaching and learning in the field of "race", racism and ethnicity within Sociology' (Jacobs et al., 2006: 9). Through surveying Heads of Departments, and analysing university websites, the research offers a snapshot of 'national provision of sociology courses on "race"/ethnicity in the academic year 2002-03' (Jacobs et al., 2006: 9). The research found that race and ethnicity was taught 'very widely' in Sociology. It was also noted, however, that coverage was highly variable across institutions with some courses embedding race and ethnicity in core modules, and others offering specifically focused stand-alone modules (Jacobs et al., 2006; Jacobs, 2006).

In the light of student campaigns, changing demographics, the robust and growing body of Sociological work on race and ethnicity, and the important work being done in other disciplines, this report was commissioned by the BSA in order to provide an evidence base with regard to the place of race and ethnicity in the teaching of Sociology in British Higher Education. Including this introduction, the report is organised into six substantive sections. The next section gives an overview of the methodology. This is followed by section 3, which gives a snapshot of the racial demographics of the discipline, and section 4, which considers the place of race and ethnicity in the Sociology curricula of British universities. The most substantive section of the report is section 5, which highlights some of the key barriers to the teaching of race and ethnicity in Sociology. In the final section, the report offers a set of key recommendations.

2. Methodology

In early 2019, the British Sociology Association circulated a call for proposals for a study of race and sociology teaching provision in British universities. In response to the tender, a team comprised of Remi Joseph-Salisbury, Stephen Ashe, and Claire Alexander (later joined by Karis Campion) proposed a study. The project had two core aims: first, to examine the place of race and ethnicity in undergraduate Sociology degree courses and curricula; and second, to consider the issues and barriers to the teaching of race and ethnicity. In relation to this second element, the project was also concerned with the broader picture of changing staff and student demographics in UK Sociology departments. The research was undertaken from August 2019 to February 2020, and was conducted in three phases:

a) A review of data on staffing and students nationally;
b) A thematic analysis of Sociology undergraduate degree programmes and modules to examine where and how race and ethnicity appear; and,
c) A survey sent to all BSA members, Heads and members of Sociology departments.

A brief overview of each of these three components is provided below.

2A. A review of data on staffing and students nationally

The first element of the research involved a review of statistical data from the Higher Education Statistics Agency (HESA) using Heidi Plus. This data provides a demographic overview of Sociology as a discipline, specifically in terms of the ethnicity of its staff and students (see section 3). By drawing upon membership demographic data from the BSA, we also extend our analysis to the BSA - the 'national subject association for sociologists in the UK'. We used the following three data sources to conduct this initial analysis; 'HESA Student Full Person Equivalent', 'HESA Student Qualifiers Full Person Equivalent' and 'HESA Staff (excluding atypical) Full Person Equivalent'. It is worth noting how HESA's "Full Person Equivalents" measure counts the number of students in a given discipline[6]. This measure effectively means that one student doing a History and Sociology joint honours degree and another taking Sociology and Psychology, will be counted as **one** Sociology student in the data (2 x 0.5). This should be kept in mind when interpreting the figures and tables. The JACS 3.0 principle subject code L3 has been used to identify students that fall under "Sociology".[7] Counts of staff also represent "Full Person Equivalents" to account for the fact that one member of staff may hold more than one contract in a university which can involve more than one activity. The cost centre measure is used to identify sociology staff.

For the most part percentages are presented but where numbers do appear in tables, HESA rounds these to the nearest five to protect individuals' confidentiality (for a discussion of race and rounding, see: Kernohan, 2020). Numbers less than 2.5 are rounded to 0, again see footnote 7 for further detail. Therefore, the numbers of students and staff may be lesser or greater than what we present in the report. The data is drawn from the most recent full academic year, 2018/19 except

---

[6]Please refer to the HESA website for further detail on the definitions of student and staff data: https://www.hesa.ac.uk/support/definitions/students and https://www.hesa.ac.uk/support/definitions/staff
[7] See: https://www.hesa.ac.uk/support/documentation/jacs/jacs3-principal

for the data on professors[8]. For clarity, those students and staff in the datasets with "unknown" ethnicity are excluded as a way to draw meaningful analysis of ethnic diversity in Sociology. This approach aligns with Advance HE's analyses of ethnicity data in Higher Education (Advance HE, 2018). As it is only compulsory to collect ethnicity data on UK-domiciled students, the student dataset represents the UK-domiciled student population.

2B. Thematic analysis of undergraduate Sociology degree programmes and related modules
For the second component of the research, the BSA harvested overviews for 'Sociology' undergraduate degree programmes. Collecting data from university websites, the sample comprised 56 of the 90 universities listing undergraduate 'Sociology' specific courses on UCAS at the time of data collection, giving a sample of 62%.[9] This data was analysed thematically, with a view to considering the presence of race and ethnicity in the teaching of Sociology in British universities. The level of detail provided in overviews varied quite considerably. Therefore, the findings presented here may not be representative of the information provided on university websites as a whole and, therefore, should be treated with a degree of caution. Nevertheless, the data reveals interesting patterns and insights, which – as we will show – are consistent with the findings of our survey.

2C. 2019 Race, Ethnicity and Sociology Teaching Provision in British Universities Survey
The third, and key, component of the research involved an online self-completion survey that ran between 28 August and 30 November 2019. The aim of the survey was to gather insight into the experiences and opinions of colleagues teaching Sociology at universities across Britain. The survey included closed- and open-ended questions (see Appendix). Respondents were recruited through:
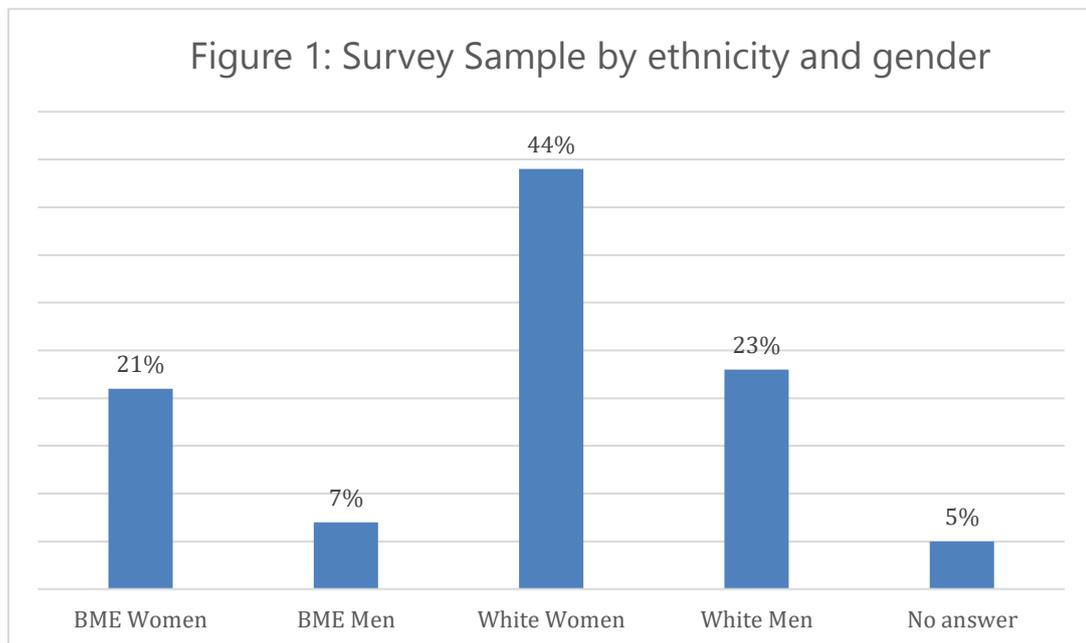
- emails to all BSA members;
- emails to the Heads of Department and Professors Group;
- An email to all BSA study groups;
- A series of tweets sent out by the BSA at regular intervals using the project hashtag, #BSATeachingRace; and
- An advertisement in the summer edition of *Network*, the BSA's quarterly newsletter magazine.

188 people completed the survey, which is the equivalent of 7% of the BSA's total membership at the end of 2018 and 9.5% of all Sociology staff employed on teaching and research contracts in 2017/2018. Whilst the findings of this report are based on a non-representative survey sample, and are therefore not generalizable beyond the sample itself, they do offer insight into the views and experiences of people involved in the teaching provision of Sociology in British Universities.

---

[8] The exceptions to this are the counts of UK professorial staff which were provided to the BSA by HESA upon request for the academic year 2017/18.

[9] This does not include courses that combine Sociology with other subjects, or those with different titles completely (e.g. Social Sciences).

Of the 188 respondents, 68% of participants were categorised as white, and 29.8% as BME.[10] 65% of participants were categorised as female, 30% as male and 2% as Other. As Figure 1 shows, just under half of the survey sample were white women, with BME women *and* men making up just over a quarter of the sample. [11] According to data from HESA, BME university-based Sociologists – and particularly BME women – are over-represented in our survey sample. White men are significantly under-represented.

Figure 1: Survey Sample by ethnicity and gender

Category	Percentage
BME Women	21%
BME Men	7%
White Women	44%
White Men	23%
No answer	5%

72% of participants reported being employed on a permanent contract, 22% stated that they were employed on either a fixed-term or a casual contract, 3% of respondents reported being either unemployed or retired. Sector-wide HESA data available for all Sociology academic staff shows that 63.2% are on permanent contracts compared with 36.8% on fixed-term in the academic year 2018/19. Almost half of the sample (46.5%) were employed as Lecturers and Senior Lecturers.

---

[10] Given the relatively low number of BME respondents, we only provide broad white and BME ethnic identity information following respondent quotes in order to protect anonymity.

[11] When it came to many of the demographic questions presented in Section One of the survey (See Appendix), participants were offered a series of open-ended questions through which they could provide demographic information about themselves in relation to their ethnic/racial background, religion and gender, sexuality. Due to varied nature of the responses given to these questions, responses were recorded in order to allow us to provide statistical comparisons.

3. A snapshot of British Sociology: The racial demographics of staff and students

3A. Staff

According to the Higher Education Statistics Agency (HESA), staff categorised as White made up 85.7% of academic Sociology staff in 2018-2019, while the combined total of staff categorised as Black, Asian, Mixed and Other accounted for 14.3% of all Sociology staff during the same period (see Figure 2). This stands in comparison to the student population where 24.5% are from BME backgrounds, and 75.5% are White. There are differences within the BME staff category too, with Black, Pakistani and Bangladeshi British academics being significantly underrepresented.

Figure 2: Sociology staff by ethnicity 2018/19
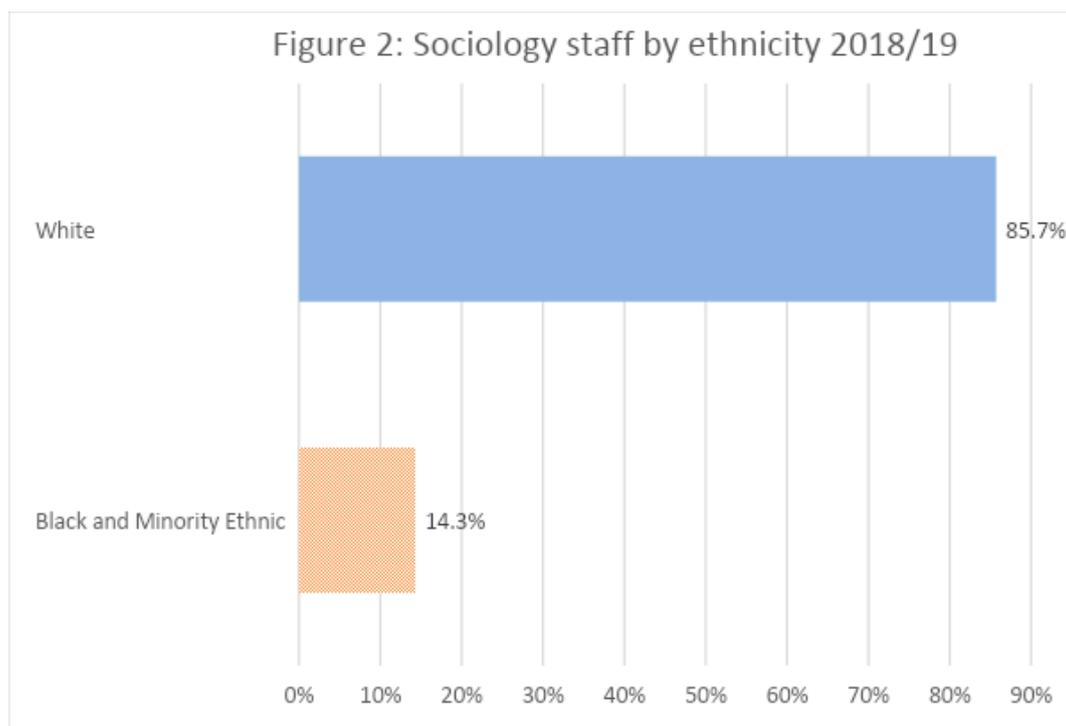
As Figure 3 below shows, when the HESA data is broken down by ethnicity and gender, we can see that Sociology staff are predominantly White and female. 48.1% of total staff are White women and 37.6% of total staff are White men. By contrast, 8.5% are BME women and 5.8% BME men. Within the BME category, there are significant differences by ethnicity, with Indian women comprising 1.5% of staff, while Bangladeshi women accounted for just 0.1% of Sociology staff in 2018/19.

Figure 3: All Sociology staff by gender and ethnicity, 2018/19
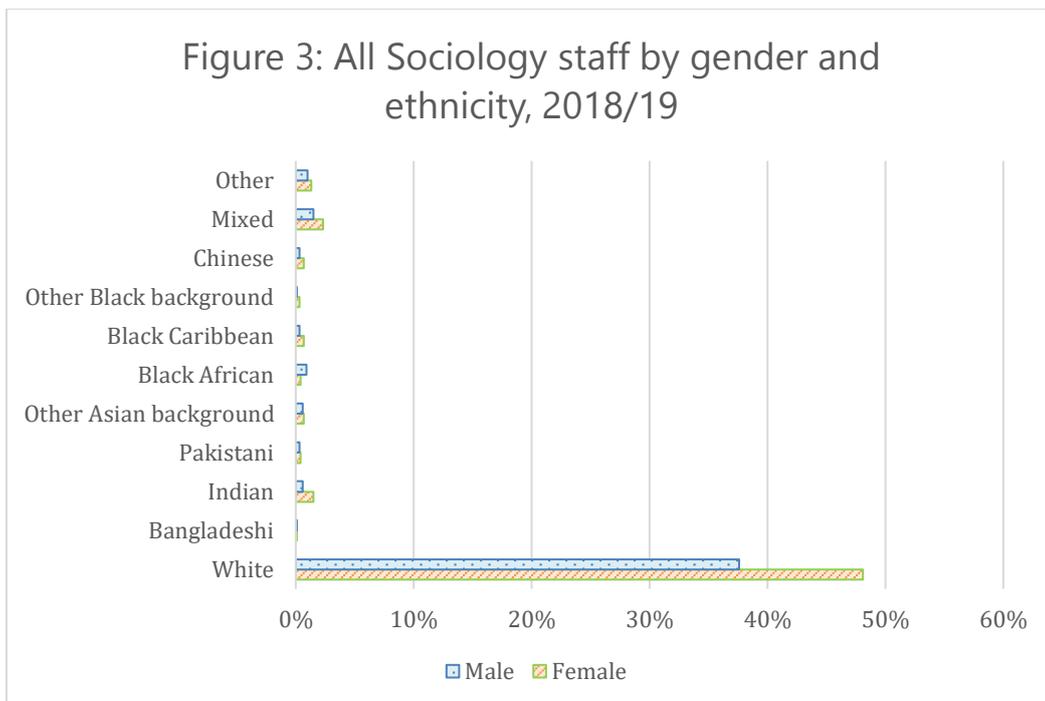
Career level:

Closer inspection of the data collected by HESA reveals that there were 230 White UK professors in Sociology in 2017-2018. This compares to twenty-five Black, Asian, Mixed and Other Sociology professors - comprising 9.8% of the British Sociology professoriate (which again should be understood in relation to the BME Sociology student population of 24.5%). Of those twenty-five Sociology professors, there were four Black professors, ten Asian professors, seven Mixed professors and four Other professors. While the numbers are too small to allow for disaggregation by ethnicity, it is clear that there are significantly low numbers of BME professors, and as is the case across the sector, certain groups feel this disadvantage more strongly.

There also appears to be differential experiences of secure employment in the profession across ethnic groups. Whereas 65.7% of White staff are employed on open-ended and/or permanent contracts, just 59.7% of BME staff are (see Figure 4).

Figure 4: Terms of employment for White and BME staff in Sociology 2018/19
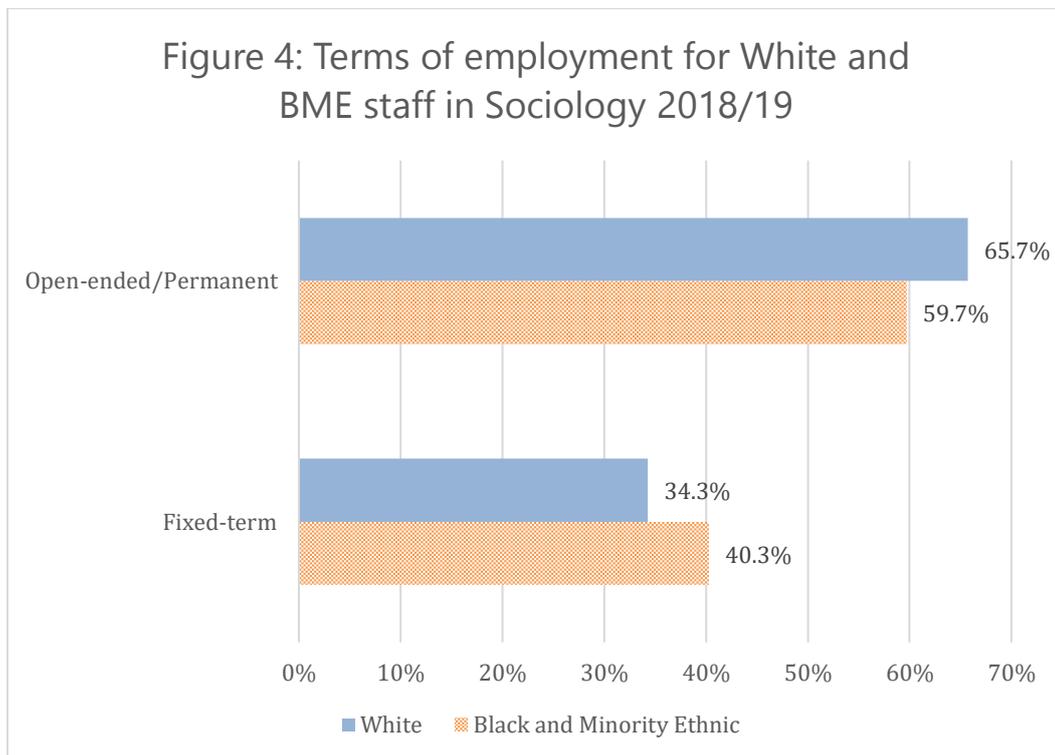
3B. Students

In 2018/19, there were 35,475 undergraduate Sociology students. These numbers have remained relatively constant for both White and BME groups, with a steady increase in numbers since 2015 (Figure 5). Table 1 and Figure 6 (below) show that BME students are keen sociologists. For those BME undergraduate students who fall within the 'Social Studies' subject area in 2018/19, 81.6% study one of the following; Economics, Sociology, Social Work and Politics, with a total of 20.5% in Sociology alone.

Figure 5: Profile of White and BME sociology undergraduate students 2015/16 - 2018/19
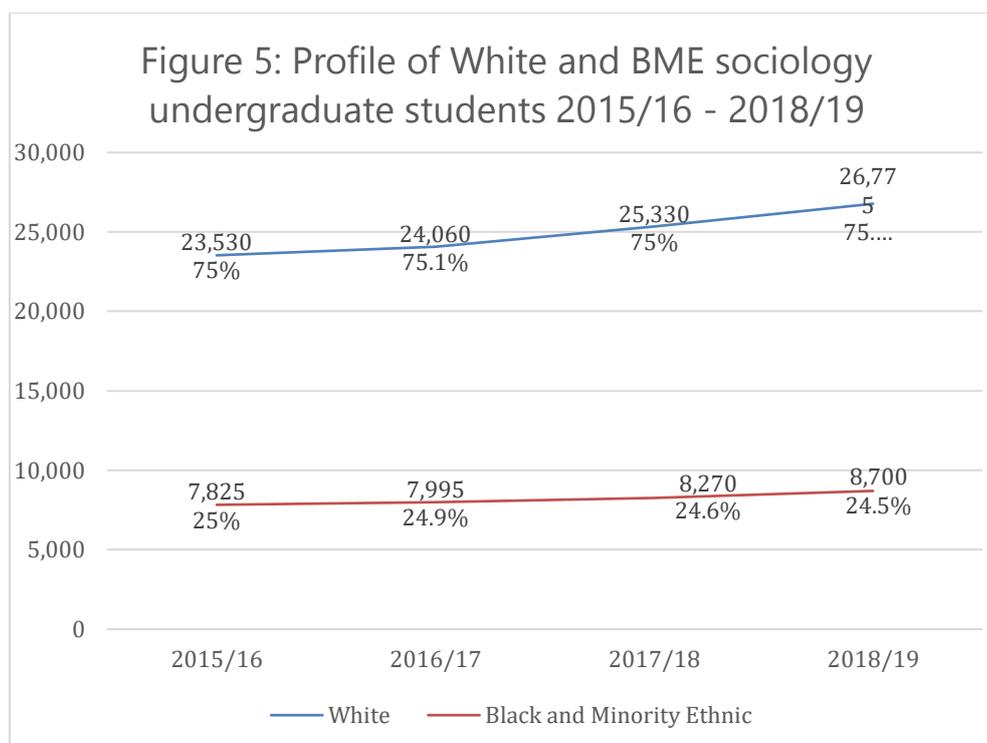
Table 1: BME undergraduate students across the 'Social Studies'[12] subject areas, 2018/19

Social Studies subjects	Numbers	Percentage
Economics	10,745	25.3%
Sociology	8,700	20.5%
Social work	8,455	19.9%
Politics	6,745	15.9%
Social policy	2,855	6.7%
Anthropology	1,980	4.7%
Human & social geography	1,235	2.9%
Others in social studies	1,025	2.4%
Broadly-based programmes within social studies	430	1.0%
Development studies	240	0.6%
Grand Total	**42,400**	**100%**

---

[12] This list is derived from HESA data.

Figure 6: Proportion of BME undergraduate students across the 'Social Studies' subject areas, 2018/19

Subject	Percentage
Economics	25.3%
Sociology	20.5%
Social work	19.9%
Politics	15.9%
Social policy	6.7%
Anthropology	4.7%
Human & social geography	2.9%
Others in social studies	2.4%
Broadly-based programmes within social…	1.0%
Development studies	0.6%
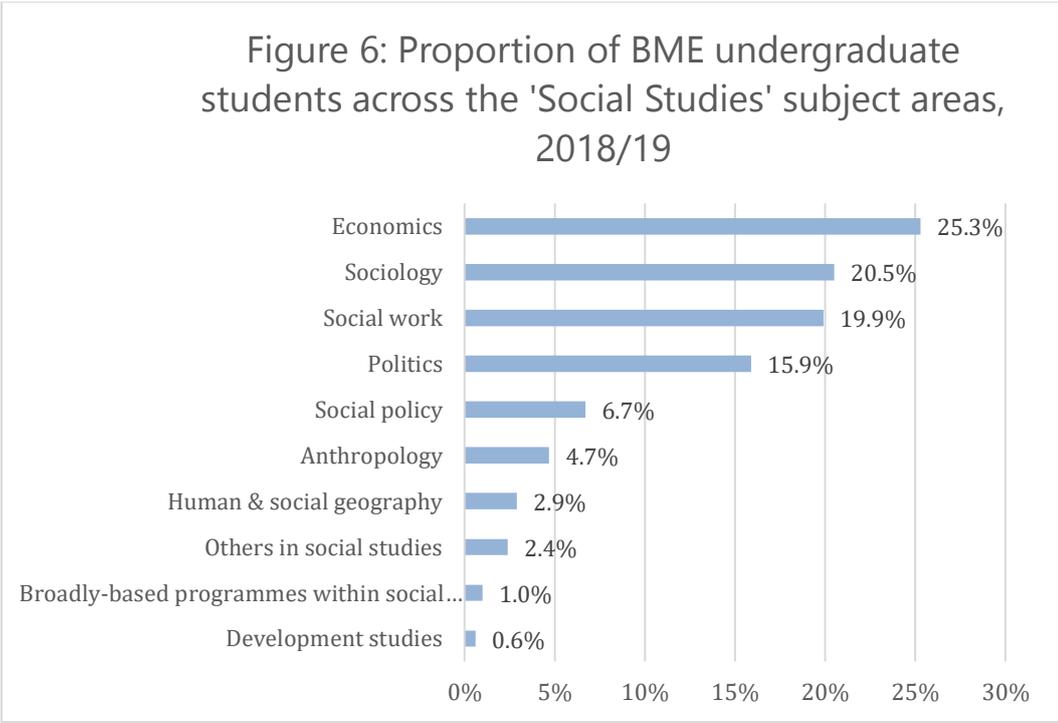
The levels of ethnic diversity for the discipline of Sociology at undergraduate level are representative of the overall patterns in the UK as of 2018/19. Figure 7 shows that some 75.5% of Sociology undergraduates are White and 24.5% are BME. This is very closely aligned to the sector-level diversity at undergraduate level which indicates that 75.2% of undergraduate students are White and 24.8% are from BME backgrounds.

Figure 7: Proportion of White and BME Sociology undergraduate students 2018/19

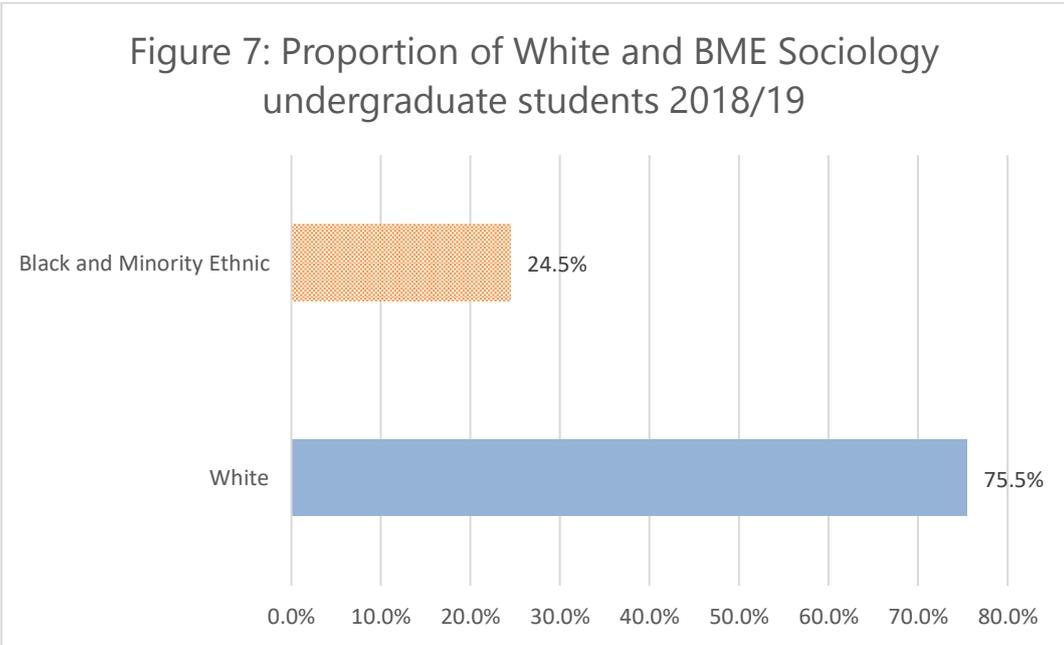| Category	Percentage
Black and Minority Ethnic	24.5%
White	75.5%

Figure 8 shows a more detailed breakdown of the representation of ethnic groups. The figure indicates that the Black African ethnic group is the largest of all the ethnic minority groups studying Sociology at undergraduate level. They account for 5.7% of all students, followed closely by the Mixed ethnic group at 5.1% and Pakistani at 3.6%.

Figure 8: Proportion of undergraduate Sociology students by detailed ethnic group 2018/19
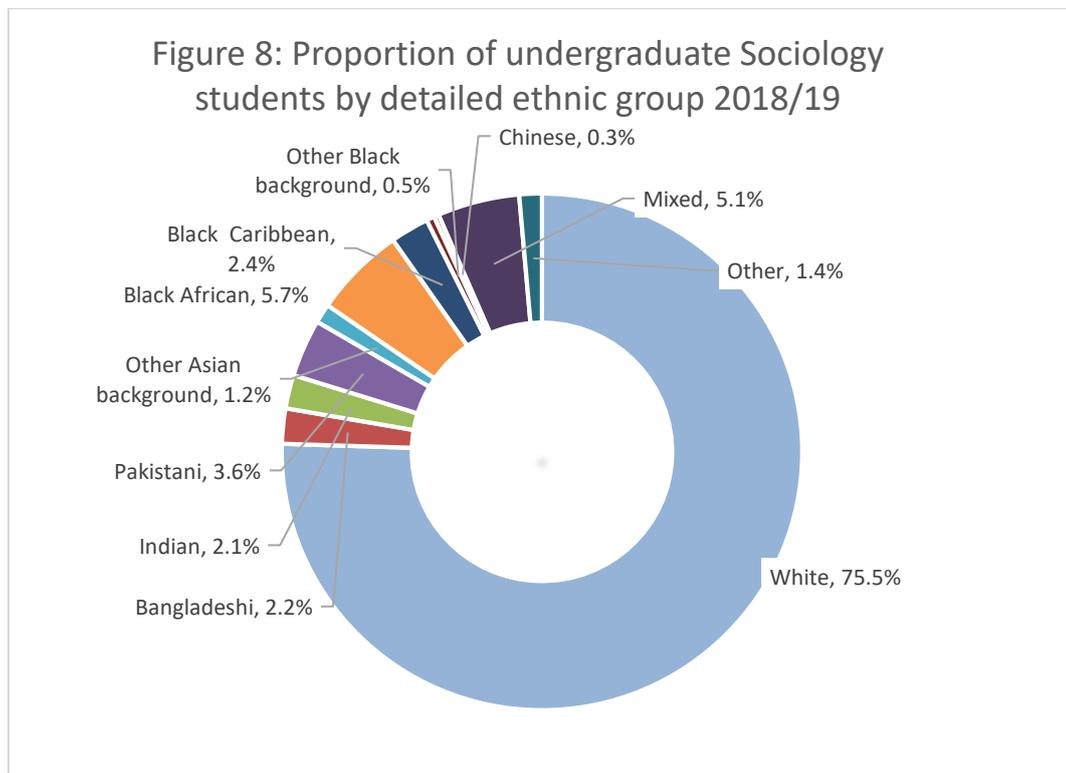
Despite these high levels of representation at undergraduate level, the numbers of BME students appears to decrease as students enter higher levels of study in the discipline. Whereas BME students represent around one-quarter of Sociology undergraduates, they make up under one-fifth of all postgraduate students (20.2% of postgraduate taught students and just 16.9% of postgraduate researchers). Figure 9 shows a more detailed breakdown of how this pipeline takes shape, from undergraduate through to postgraduate taught and research programmes, with declining proportions of BME students at each level. This raises important issues around the 'broken pipeline' for BME students in Sociology, which Black students in particular experience most acutely (Williams et al, 2019).

Figure 9: BME and White Sociology student pipelines, 2018/19
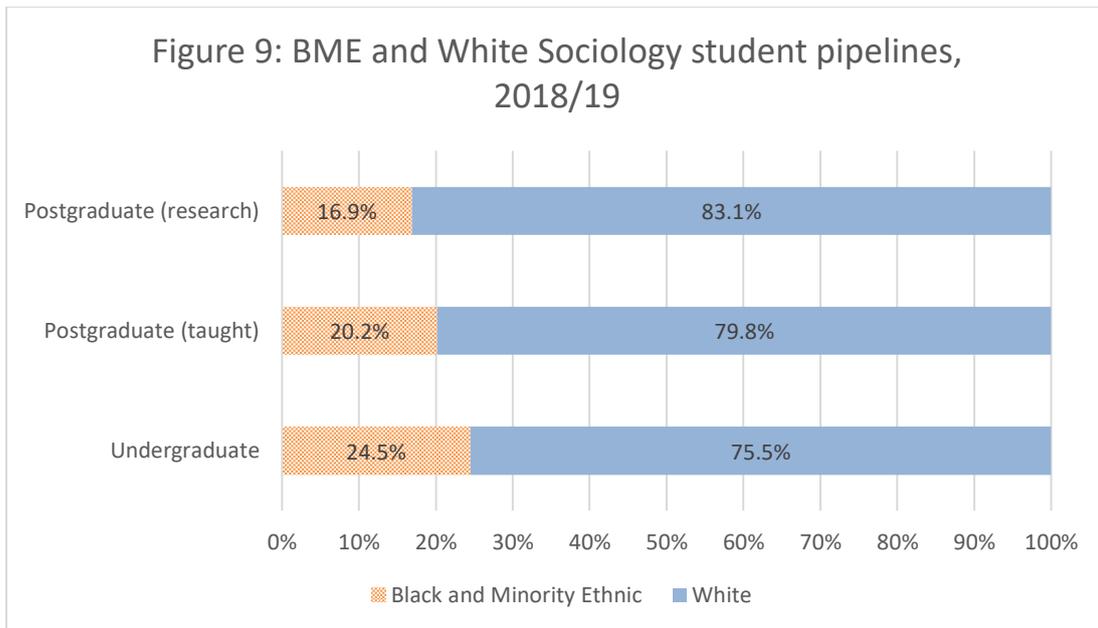
Institutional location:

Although Sociology is a popular subject at all levels amongst both White and BME students, they are not doing their degrees in the same types of institutions. Figure 10 shows that of all the Sociology students studying within the elite Russell Group institutions, 83.3% are White and just 16.7% are BME, compared with 74.4% and 25.6% in non-Russell Group institutions. This is to say that, BME Sociology students are under-represented at Russell Group universities.

Figure 10: Proportions of Sociology students in Russell Group and non-Russell Group universities by ethnic group, 2018/19
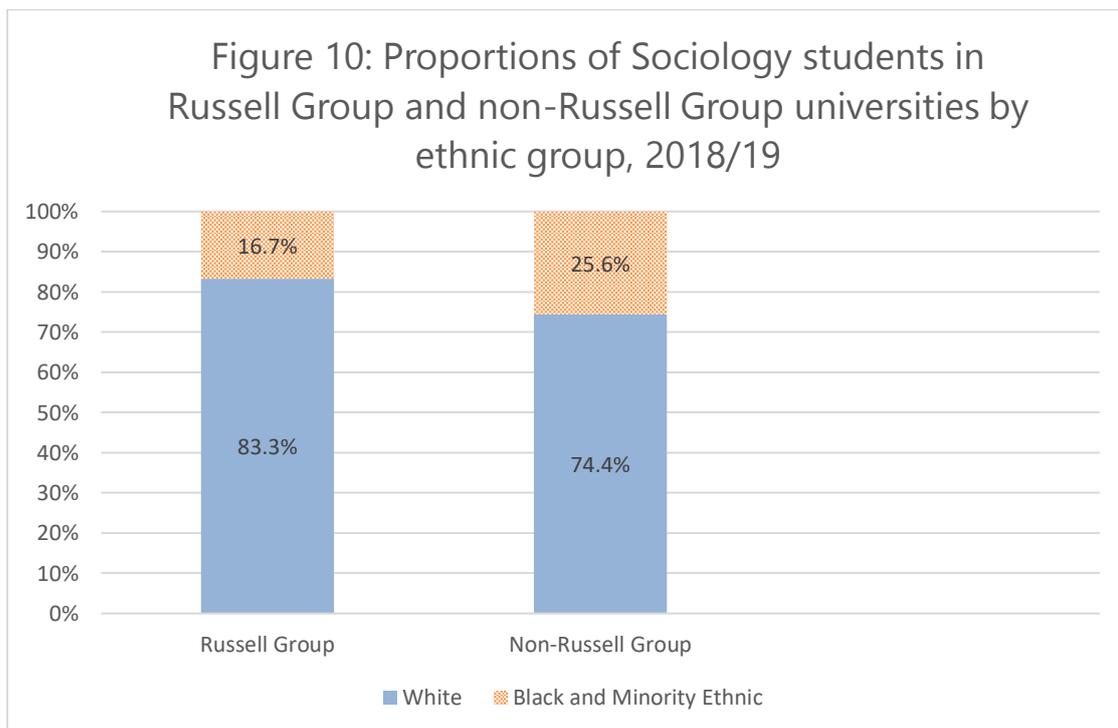
Awarding gaps:

Once at university, students experience differential outcomes. Figure 11 shows that 64.5% of BME Sociology students were awarded a first or 2:1 (commonly regarded as a 'good degree') in 2018/19 compared with 79.4% of White students. This constitutes an award gap of 14.9% percentage points which is larger than the sector-wide gap across all disciplines which currently stands at 13.4% (see Figure 12).

Figure 11: Sociology attainment by ethnic group, 2018/19

Figure 12: Proportion of White and BME sociology students achieving a first/2:1 compared with sector 2018/19
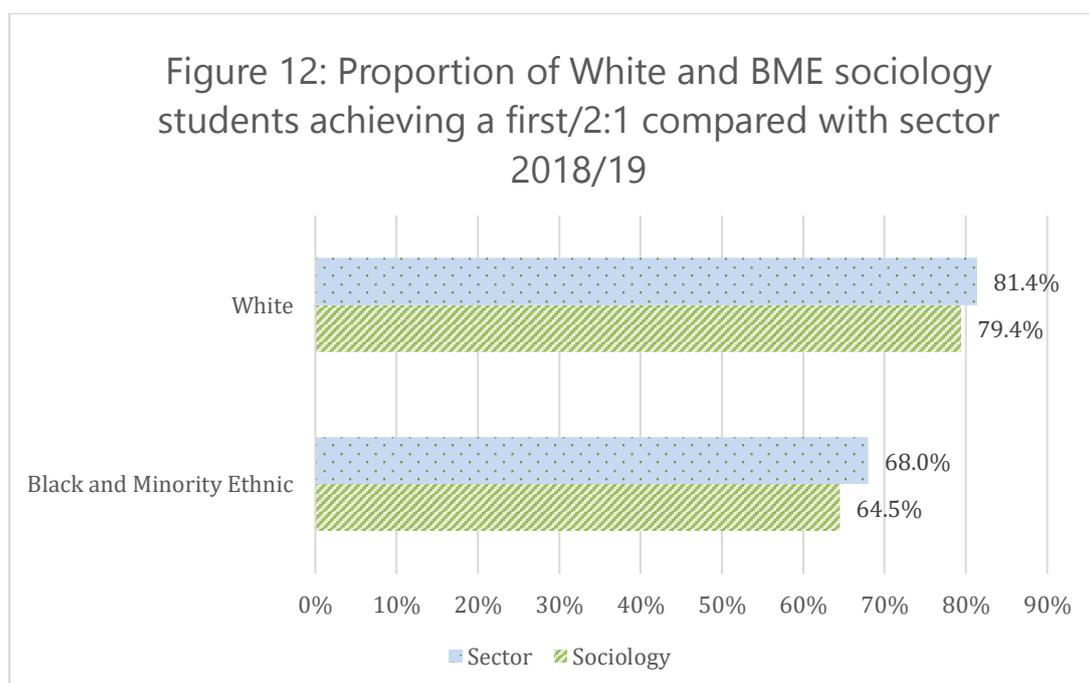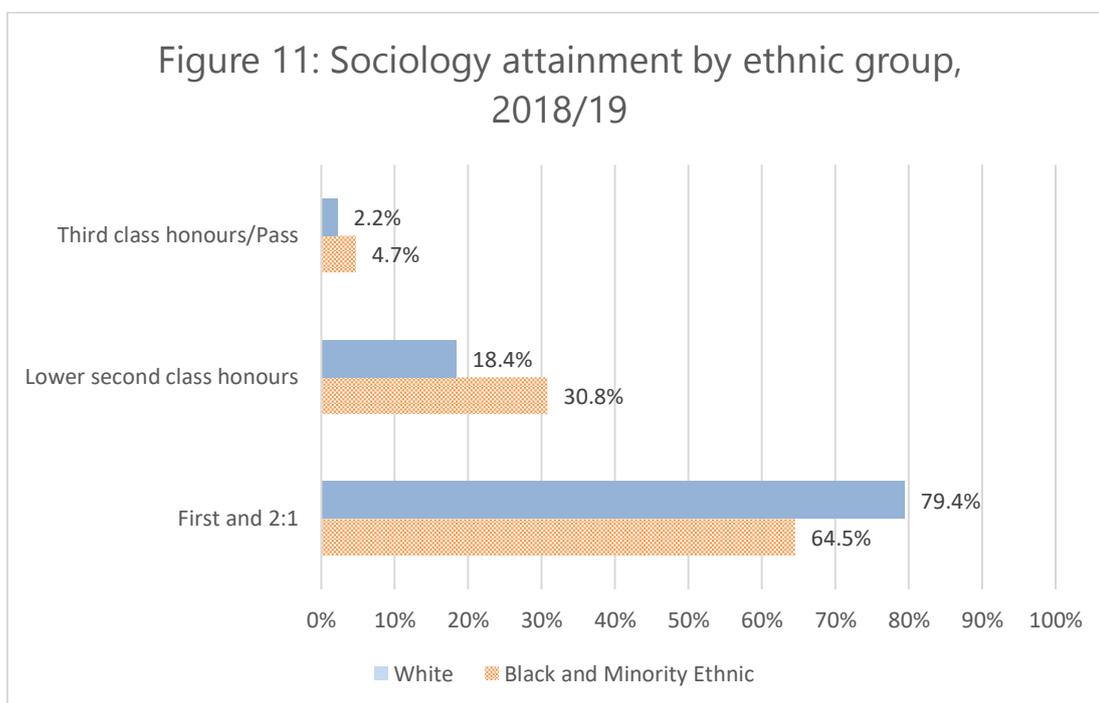
While there is an awarding gap for all BME groups, it is particularly stark for specific ethnic groups, and notably for Black African and Pakistani students. Despite Black African students being the largest proportion of all BME groups taking Sociology in 2018/19 (see Figure 8), they experience the most unequal outcomes in their degrees. Figure 13 shows that just 51.8% achieve a first or 2:1, compared with 79.4% of White students, an award gap of 26.6%.[13]

Figure 13: Sociology attainment by detailed ethnic groups, 2018/19

_____
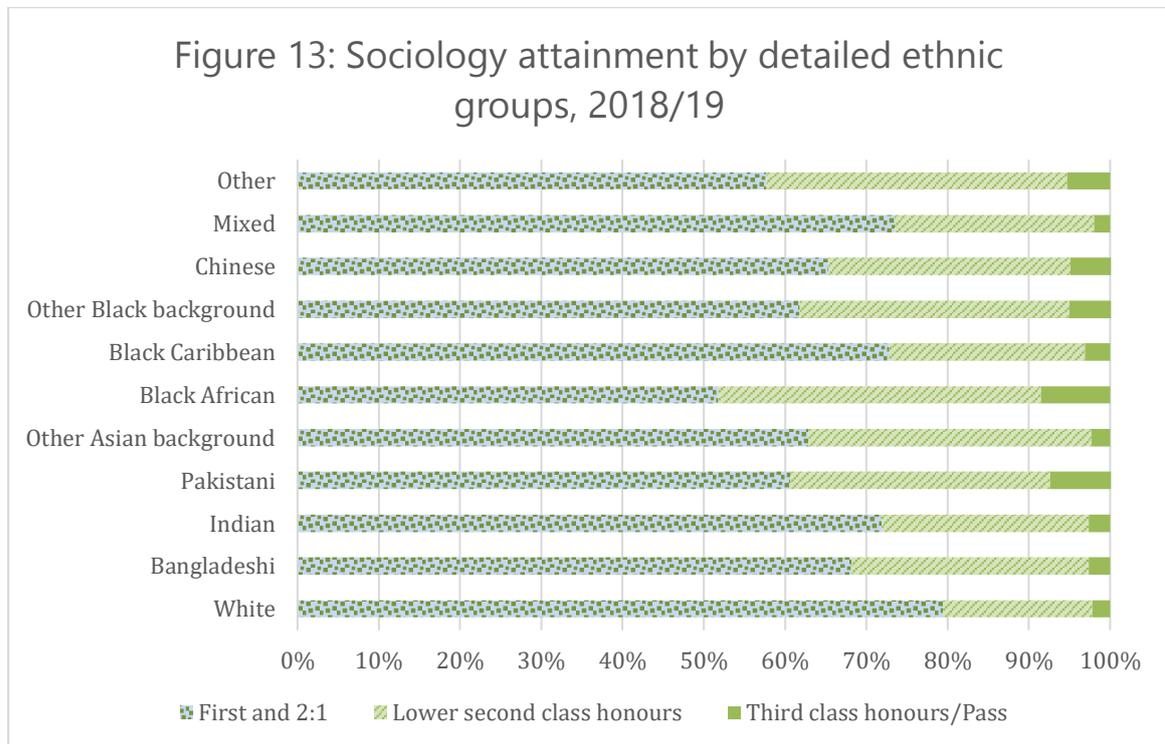
[13] It should be kept in mind that the numbers of students in all of the different ethnic groups do differ somewhat. For example, where proportions for white students are based on more than 6,000 students, the number of Black African qualifiers that same year was less than 500.

4. The place of race and ethnicity in the Sociology curricula in Britain

This section of the report is concerned with the place of race and ethnicity in Sociology curricula. As such, it engages with a number of interrelated questions: where and how do race and ethnicity sit within the teaching of the discipline? Is the teaching of race and ethnicity embedded across the discipline or delivered through standalone modules? What is the ideal, from the point of view of university lecturers, and how far away are we from achieving it? In the next section (4A), we draw upon data from the programme overview harvested by the BSA. In the sections thereafter (4B-4E), we consider the responses to our online survey.

4A. Programme/Module overview

As noted above, on our request, the BSA harvested programme overviews from university websites. Data was collected for fifty-six 'Sociology' undergraduate degree programmes offered in the British Higher Education system, giving a sample of 62%.[14] The dataset collated by the BSA provides titles for 1,506 modules. While not necessarily representative, some key findings are apparent:

- Of the programmes sampled, thirty-four (61%) offered one or more modules with race, ethnicity and/or racism in its title.[15] There were also a small number of examples where race-related categories appeared in the title of the module.[16]
- Almost a quarter of the undergraduate Sociology degree programmes sampled (23%; n = 13) made no explicit reference to the terms race, ethnicity or racism.
- Although one in eight (12.5%) of the programme overviews explicitly suggested that race and ethnicity would be an integrated feature in the curriculum, there was little mention of where and how.
- Where they do appear, specialist race and ethnicity modules tended to be delivered in Year Two, Year Three, and Year Four, and as optional rather than compulsory units. The programme overview analysis found that whilst twenty-four modules with race and ethnicity in the title had optional/elective status, just four modules were compulsory for undergraduate students.[17]
- While a striking number of the undergraduate degree programme overviews described their degree programmes and individual modules as being 'global' in their focus, only twelve of the fifty-six undergraduate degree programme overviews (21%) refer to post-colonial and decolonial theory, and just 11% of the fifty-six degree programme overviews made an explicit reference to whiteness.

---

[14] This does not include courses that combine Sociology with other subjects, or those with different titles completely (e.g. Social Sciences).

[15] In 2006, Jacobs et al reported that there were 132 specialist race/ethnicity units across 72 UK Higher Education Institutions (Jacobs, 2006).

[16] For example, *Black Arts Movement*; *The Black Presence - Migration and Settlement in Britain, 1800-1979*; and, *Whiteness, Power and Privilege*.

[17] There are six race and ethnicity modules within the dataset where the compulsory/optional status of is unknown.

- Within the BSA's dataset, there are ten brief descriptions outlining the content of classical and contemporary theory modules. The synopses referred to only a small number of social theorists, predominantly White and male. Only one referred to a BME scholar - W.E.B Du Bois.

The dataset contained only a small number of modules (n = 9) focusing on non-Western/non-European contexts. This included adopting various African, South Asian and East Asian contexts as the focus for studying various themes of an economic, political and cultural sociological nature. In comparison, twenty-nine modules stated that Europe, the European Enlightenment and/ or 'the West' would be the context of study. Although partial, the findings from this overview are reflected in the quantitative survey data, and the qualitative feedback from participants.

4B. Race and ethnicity in specialist modules

As the programme overview suggests, stand-alone, optional modules are the main way that race and ethnicity are included in the teaching of Sociology. Through the survey, respondents pointed out that standalone, specialist race and ethnicity modules provide an important opportunity for a substantive and detailed engagement with issues that are key to the discipline. However, many survey respondents suggested that this was often too late, and that race and ethnicity studies should constitute a foundational module in the first year. Concerns were also raised about the fact that race and ethnicity modules are often optional rather than compulsory.

> Mostly, race and ethnicity are taught as standalone modules, as electives in the 2nd or 3rd year, which places them at risk in a market-led University that governs teaching by student interest. If no students sign up, the module doesn't take place (White, Non-Russell Group).[18]

The notion of modules being put at risk was prevalent in a number of accounts, including one respondent who explained how a race and ethnicity module 'got squeezed out of the curriculum as part of 'rationalisation' (fewer specialist modules, more large 'general social science' modules) (No ethnicity, Post-1992 University). Without a clear commitment to focusing on race and ethnicity, therefore, as one respondent put it, 'a student could do a full degree without doing more than a week on race/ethnicity' (BME, Russell Group).

Despite the advantages of specialist modules on race and ethnicity, some respondents reported that such modules were often regarded to be less theoretically rigorous:

> When I first started teaching race and ethnicity, comments were also sometimes made by colleagues to imply that race and ethnicity modules didn't offer the students quite as rigorous a teaching/learning experience as other modules (BME,[19] Russell Group)

---

[18] We have chosen to identify whether participants are from Russell Group or non-Russell Group universities because evidence suggests that there are differences in teaching conditions across these universities, and also that BME student enrolment is notably higher at non-Russell Group universities (Jacobs et al., 2006).

[19] In an effort to ensure anonymity of survey participants, we have opted to use the term BME rather than use the identities given. This is particularly important given the small numbers of staff from particular ethnic and racial groups in Russell Group institutions.

There were also concerns raised about the teaching of race and ethnicity as *solely* a specialist module. Such an approach, positions the topic, and scholarship, outside the core of the discipline (Jacobs et al., 2006):

> The topic area is taught outside of the main curriculum - it is seen and approached as an add-on in sociology. There is a clear lack of integration of race and ethnicity into the core reading lists with very little mention and acknowledgment of BAME scholars in sociology (BME, non-Russell Group).

As several participants warned, this silo-ing can lead to the study of race and ethnicity being construed as a niche interest with only tangential implications for the social world, and for the study of Sociology. Whilst specialist modules offer an important opportunity to give the study of race and ethnicity the attention it deserves, many participants argue that these modules should supplement – rather than stand-in-for – a curriculum in which race and ethnicity are widely embedded across modules.

4C. Race and ethnicity embedded across the discipline
The embedding of race and ethnicity *across* the discipline appears to be somewhat variable – not only between modules, but across and between programmes. Positive examples were given of courses that integrated race and ethnicity into first year core Sociology modules, and in so doing, provided a critical lens through which students might begin to critique the whiteness of the discipline. For instance, one respondent (White, Russell Group) explained,

> ...the 1st year social theory course is taught in two parts - 'the canon' and 'undoing the canon' (or effectively that - probably not called that). So the dead white men are counterposed to the work of Du Bois and marginalised women sociologists (White, Russell Group).

Despite some signs of good work, a number of survey respondents suggested that race and ethnicity remains 'underrepresented', is only 'occasionally included', and, for some, is confined

(and in some cases has been reduced)[20] to guest lectures and specialist sessions. Whilst White respondents were more likely to say that race and ethnicity had been fully integrated, BME respondents were often more critical. Significantly, several respondents felt that race and ethnicity was less integrated than issues of class and gender – though, interestingly, where race does appear, this often appears to be in specialist gender modules. As demonstrated by the above quote, the concerns raised by respondents were often based upon intersectional analyses that pointed to the specific erasures of the experiences and contributions of BME women.

Showing the extent of the work that needs to be done, one respondent suggested that – even in those cases where race is well integrated – it is often UK- and Euro-centric.[21] The question therefore, is not only whether race and ethnicity studies is included, but also *what* is included, and *how*?

> What are [the] main factors that shape, how it is taught? - It is often taught mainly in terms of ethnic inequalities (why have black youth a higher rate of stops and searches and arrests, why are incomes on minority ethnic employees lower on average). Whilst this is important to teach and discuss, we also need to make the voices of sociologists of colour heard. Audre Lorde, Orlando Patterson, Anna Julia Cooper, W.E.B. Du Bois, Homi Bhabha … They are still not featured as prominently as Weber, Durkheim, Marx ('dead white men'-canon) (White, non-Russell Group).

As this respondent suggests, inclusion itself can be a barrier to the effective implementation of race and ethnicity in the teaching of Sociology in British universities (Ahmed, 2006). Tokenistic and superficial inclusion can create the impression that the work of including race and ethnicity has already been done. As the respondent argues, the inclusion of race and ethnicity in Sociology should be a more holistic and fundamental endeavour than just the inclusion of sessions on ethnic inequalities, and there should be a clear understanding of *what, where and how* race and ethnicity appear in teaching.

Just as it was suggested that specialist race and ethnicity modules need to be supported by the wider embedding of race and ethnicity in more general modules, a more integrated curriculum needs to be supported by the presence of specialist race and ethnicity modules.

> Overall, then, it is present but there is no place in which the idea of race and ethnicity is given significant focus and attention (and I consider this a weakness) (White, Russell Group).

4D. Constructing the canon
The 'Why is my curriculum White?' campaign (UCL, 2014a) has often drawn attention to the canon as an illustration of the whiteness of the curriculum and the discipline at large. Responses relating to the canon also featured prominently in our survey. The criticisms of respondents were often levelled at core social theory modules that are seen to be dominated by 'dead white men'. With

---

[20] In contrast to the predominant sense that things were improving, a few respondents suggested that streamlining had seen race and ethnicity further marginalised and erased from the discipline.

[21] This point was confirmed by the programme overview dataset, which suggested that race and ethnicity were most often considered in UK and European focused modules, and often specifically focused on the UK and the US.

such modules purporting to provide the disciplinary foundations, it seems likely that it is in these modules that race and ethnicity most urgently need to be considered.

As the following responses suggest, respondents felt that transforming the canon would require active and deliberate efforts:

> Teaching race and ethnicity and including important minority ethnic and black sociologists is more challenging because their voices have been neglected and silenced in the majority of Departments and fields. This is a historical fact (White, non-Russell Group).

> Anything I have taught so far has been racially blind. That said, it is interesting how just about all of the long-term thinkers I have taught thus far are male, pale, and stale. I don't think you can stamp out racism, but you can learn to recognise it and take steps to ameliorate its impact (White, Russell Group).

Given the institutional whiteness that underpins the discipline, to teach in ways that are 'colourblind' (Bonilla-Silva, 2017) is to reproduce whiteness. Rather, the challenge is to place the 'founding fathers' of Sociology (and other social sciences) within their historical and social context, recognizing the absences, silences, and erasures inherent in their position and the implications for Sociology's 'Others' (Reed, 2006; Bhambra, 2014; Bhambra, Gebrial, and Nişancıoğlu, 2018).[22]

As well as the focus on core theorists themselves, there are important questions about how theories of race, ethnicity and racism are positioned (or not) within core social theory. That is, to what extent are race and ethnicity seen to affect the social world? Moreover, to what extent are theories of race and ethnicity seen to be important to our ability to understand the social world? As respondents explained,

> There is a historical erasure of the category of race - and the work of Black sociologists and other sociologists of colour - in the discipline in Britain. This is partly due to the emphasis on class as the primary structuring principle of society (so gender tends to get

---

[22] In addition to the relative absence of BME theorists, there are also questions to be asked over the extent to which the Jewish heritage of a number of foundational thinkers – who are referenced in the overviews – is recognised. That is to ask, when Jewish thinkers are part of the canon, to what extent is this acknowledged? Indeed, as Wynn (2016: np) argues, '[w]hen talking about Durkheim, Marx, and Simmel it should be noted that these men, at the time of their writing, would not have been considered White. Although they ranged in their level of religiosity, they were Jews nonetheless.'

left out as well) and also due to the whiteness of the discipline in general (White, non-Russell Group)

> [A] key factor is the naturalisation of coloniality and racism which has structured sociological theory itself, such that foundational modernist and postmodernist [Sociology] by white authors is taught uncritically and students are not made aware of the constitutive role of coloniality in racism in the shaping of Sociology as a discipline (BME, Russell Group).

In relation to the way that colonialism has shaped the canon (and the discipline), respondents also raised concerns about the Western and Eurocentric focus of the discipline. While many of the surveyed programmes talked about 'global' Sociology, in practice the focus has been primarily on Western/Northern contexts, which are seen as the proper 'place' of Sociology (see Murji, 2003). A particularly striking example came from the degree programme overviews collected by the BSA, where a synopsis for a module titled *Modernity and Globalisation* asserts that:

> Modern life has its roots in Western Europe and encompasses economic, social, cultural and political processes of transformation that are now global in scope. You'll learn about these complex processes of transformation and the challenges they continue to bring to everyday life.

This Eurocentric focus, evident in the canon and the discipline more widely, is tied to global racisms. That is to say, racism – as a global system – shapes which forms of knowledge are seen to be important and worthy of study. As such, efforts to bring race and ethnicity more centrally into the discipline should come alongside efforts to embrace a more global focus. As Raewyn Connell (2018) argues in a paper on *Decolonizing Sociology*, this global focus must take decolonial and postcolonial theories seriously.

4E. The decolonize movement/A decolonial turn?
Whilst the developing picture suggests that there is more work to be done, respondents were particularly positive about the impact of recent student movements, particularly calls to decolonize the curriculum, and to decolonize education more broadly.

> The current moves towards decolonizing the curriculum seems to be making some small difference in how relevant the Sociology of race is for UK Universities but there is still a long way to go (White, non-Russell Group)

> The influence of the equality, diversity and inclusion committee and their push to 'decolonise the curriculum'. This is also becoming a talking point in Sociology in the UK

more generally, so I think people are more aware now that their whole syllabus is not filled by 'old white men' (White, non-Russell Group)

Several respondents argued that such movements have led to greater attentiveness to race and ethnicity within their departments and it appears that the language of decolonization – notwithstanding the potential superficiality of its usage (Dar, Dy and Rodriguez, 2018) – has gained some degree of traction at institutional levels. As one respondent said of their university,

> Race is integrated into all Social Science degree programmes and we are working on decolonising the curriculum on a broader university level (BME, non-Russell Group).

This quote represents a considerable number in which respondents spoke of their departments currently being engaged in doing the work of implementing race and ethnicity in their curricula, or as part of future curricula review. This sense of moving forward and improving was relatively common. However, for many colleagues advocating for race and ethnicity in curricula, progress did not come without resistance in the forms of 'eye-rolling', 'hostility', and accusations of 'dumbing down the curriculum'.

Whilst the decolonize movement might signal change, and whilst there is plenty of good work ongoing, there remain a number of barriers to a fuller implementation of race and ethnicity in UK sociology curricula identified by colleagues. The next section outlines some of these barriers.

5. Barriers to the implementation of race and ethnicity studies in UK HE Sociology

As part of the survey, participants were asked what they thought were the key factors shaping the effective teaching of race and ethnicity in UK Higher Education. Whilst this question prompted a wide-range of answers (and some non-responses), the following subsections cover the key barriers that were highlighted by participants, which range from institutional/structural constraints to more cultural and individual forms of resistance.

5A. A lack of institutional commitment

Many respondents felt that resistance at institutional levels plays a deciding factor in the extent to which race and ethnicity was taught. One key issue raised by respondents was that there is no institutional, departmental or course level, mechanism for documenting the presence or absence of race and ethnicity. For this reason, one participant argued that 'it's quite difficult to have a comprehensive view of what's been offered at the moment' (White, Russell Group). Indeed, many respondents – including some with over twenty years teaching experience – said that they simply did not know the extent to which race and ethnicity was (or was not) taught. Even where courses claim that race is embedded (as per 12.5% of the sample overviews), without very deliberate attention, it is possible that race and ethnicity simply get lost.

Several staff reported that they were not given institutional time and support to develop race and ethnicity teaching, and that this constitutes a tacit institutional barrier. Staff also noted a lack of resources for this work, and a lack of commitment to the hiring of staff with expertise in the teaching of race and ethnicity, including BME staff. As discussed in a previous section, making race and ethnicity modules optional (rather than compulsory), was also seen to be an institutional barrier, particularly because optional modules were always at risk of not running.

Many of the examples of good practice highlighted by respondents often appear to be due to the goodwill, interest and capacity of individual teachers (Jacobs et al., 2006). In practice, this means that two teachers could teach the same module in very different ways: one relegating race and ethnicity to the margins, and one bringing race to the centre.

> Some academic staff explicitly incorporate ethnicity into their modules, but it's an individual choice, not an integrated policy that I observe (White, Russell Group).

> This is very much lecturer specific. For those lecturers who see race as an important social issue, they will embed it within the modules anyway. For those who do not see it as an important, or who do not have the confidence or expertise to discuss it, they may ignore it. In some cases they will call the experts in to teach a specific lecture or part of the module but this depends on individuals again (e.g. module leaders) (White, non-Russell Group).

> Overall, I can't say that I've seen that much meaningful investment in teaching R&E [Race and Ethnicity] in a departmental capacity, though there is always a lot of talking, and encouragement for me to do more of it (BME, non-Russell Group).

Integration of race and ethnicity, therefore, is largely dependent on the presence of those who have a commitment to, and interest in, the subject. As some participants noted, this often comes because of the additional and unrecognised labour of Graduate Teaching Assistants, and early career BME academics. Given the relative precarity of, and turn over in, academic positions, this reliance on individuals poses a problem for institutional and embedded change (Ahmed, 2012). Survey responses highlighted a need to move beyond short-term fixes, towards embedded, long-lasting and sustainable change.

5B. Teacher demographics: Why isn't my sociology professor black?
When considering the barriers to effective teaching of race and ethnicity, the racial makeup of the teaching body was one of the key factors identified by respondents,

> Probably the backgrounds and interests of those teaching does bear influence on how and to what extent race and ethnicity is interwoven into the curriculum (White, non-Russell Group).

> Most frequently race and ethnicity is taught by White teaching staff as they do not have enough BAME lecturers or professors present in British Universities (BME, non-Russell Group).

Such responses are in keeping with concerns articulated through campaigns such as 'Why isn't my professor Black?' (UCL, 2014b), and through the burgeoning decolonize movement. Whilst these campaigns show that underrepresentation of BME staff is a problem across the Higher Education sector, particularly amongst the professoriate, HESA data suggests that these problems also prevail within Sociology as a discipline. As discussed in section 3, HESA data shows that in 2017/18 there were only 25 BME UK professors working within UK Sociology departments, in contrast to 230 White professors. This constitutes only 9.8 percent of the Sociology professoriate, and stands in contrast to the student body, where 24.5% of Sociology students are BME.[23] As the

---

[23] According to the data collected by HESA, there were only 4 Black, 10 Asian, and 7 mixed-race Sociology Professors in 2017/18.

following responses suggest, the overwhelming whiteness of Sociology teaching staff was seen to be a key factor in the inadequate teaching of race and ethnicity,

> The structural racism of the world is reflected in the hiring practices of sociology in the UK and therefore there is a lack of the requisite human capital (i.e. black and brown hires) required to effectively teach the sociology of race and ethnicity in British universities (BME, no institutional affiliation given).

...staff in the Department are also predominantly white and, therefore, the lack of relevant role models within the Department does influence the way in which students respond to their teaching (White, non-Russell Group).

In order to improve the teaching of race and ethnicity, therefore, respondents suggested that efforts should be made to increase the racial diversity of the Sociology teaching force. The potential impact of a more ethnically and racially diverse teaching body was captured in this response from a participant who reflected on positive change in their own department,

...diversity of the staff body has changed hugely so that I am part of a department which includes scholars whose origins lie in UK and European BAME communities. This has contributed hugely to the face and content of the curriculum with race and ethnicity being increasingly mainstreamed through both generalist and specialist Sociology modules.

> The growing diversity of the student body in my department also means that there is a greater demand from students for modules which focus on race and ethnicity and it means that the challenges of teaching race and ethnicity to white students are not so great as they were 10+ years ago (BME, Russell Group).

For this respondent, the introduction of teachers from BME backgrounds has 'contributed hugely' to the centring of race and ethnicity within the departmental curriculum. Notwithstanding the positives here, other respondents stressed that interventions have to be about more than merely introducing more BME staff into the workforce. This logic placed the burden of responsibility on BME staff (who already face a particular set of racialized challenges).

In keeping with similar findings from the Royal Historical Society (Atkinson et al., 2018), survey responses indicated that placing the responsibility on BME staff can act to absolve White staff, and the institution, of their responsibilities. Moreover, placing the responsibility on BME staff is also predicated on an essentialist assumption that BME staff are inherently able and willing to teach these topics. This position can be deeply isolating for BME scholars, as reflected in the following quote:

> Racism takes many forms and particularly in academia it can be subtle. Looking around the social sciences and sociology in a university with diverse student populations I don't see the staff reflect the population, so as a minority staff member you are a lone voice, raising issues that are not felt/experienced by others and so undermined. You are left with a sense that you are trouble and rocking the boat. The cultural norms and practices are not inclusive, simple example meetings and social events revolve around the pub where networking is done, critical to breaking down barriers yet that is not possible for some people and you remain this outsider and other (BME, no institutional affiliation given).

Whilst the survey responses seem to suggest that it is often BME staff doing the race and ethnicity related work, as research on compulsory education has shown, this is not always the case (Maylor, 2009). Therefore, although diversifying the teaching force is important in its own right, it must come alongside the aforementioned institutional commitment. Increasing the number of BME staff, therefore, is best seen as just one part of a much broader set of interventions: 'we will need a multi-level set of interventions and the resources to do so' (BME, Russell Group).

5C. Experiences of BME teaching staff
Almost half of BME participants (46%) said that they had experienced and/or witnessed racism and/ or any other form of discrimination, harassment and hostility when teaching race and ethnicity. A further 12% said that they might have. In addition to this, nine of the survey's seventeen participants self-identifying as Muslim (51**53**%), and two of the five respondents self-identifying as Jewish (40%), also reported experiencing and/or witnessing racism and/or other forms of discrimination, harassment and hostility when teaching race and ethnicity.

As found by Jacobs et al. (2006), several BME respondents reported experiencing racial microaggressions, and felt that racism was often subtle but nonetheless, impactful. This is consistent with wider research on BME staff experiences of Higher Education (Arday, 2019; Johnson and Joseph-Salisbury, 2018; Rollock, 2012; 2019). The impact of microaggressions often left respondents feeling like the 'lone voice', who is 'undermined', and remains the 'outsider' and the 'other' (BME, no institutional affiliation given) (see: Klesse, 2010). As mentioned briefly in section 4E, these microaggressions (eye rolling, for example) often came in the face of their efforts to centre race and ethnicity in their departments. Research on the experiences of Black women professors suggests that this is particularly acute at the intersection of race and gender (Rollock, 2019).

Whilst survey responses suggest that microaggressions are particularly commonplace, more explicit forms of racism were also reported. In some cases these were experienced directly by staff, in other cases, they were experienced indirectly, often through the experiences of BME students.

> There have been blatant comments made such as saying Pakistanis are physiologically Indian, without even recognising why statements like that are problematic, or claiming that someone's race/ethnicity is a predisposition or a cause for poorer health and lower socio-economic attainment (BME, Russell Group).

> Throughout the years, I have listened to complaints from BAME students who experienced being silenced, called 'n' word and feeling uncomfortable with discussing their own experiences of racism (they are sometimes explicitly asked to share those) (BME, Non-Russell Group).

As well as experiences of racism, it also seems that BME staff face an additional burden with regard to teaching. In comparison to 48% of White women, and 37% of White men, 78% of BME men, and 67% of BME women reported that teaching race and ethnicity was more difficult than other Sociological topics.

Figure 14: 'Is teaching race and ethnicity in sociology' by ethnicity and gender
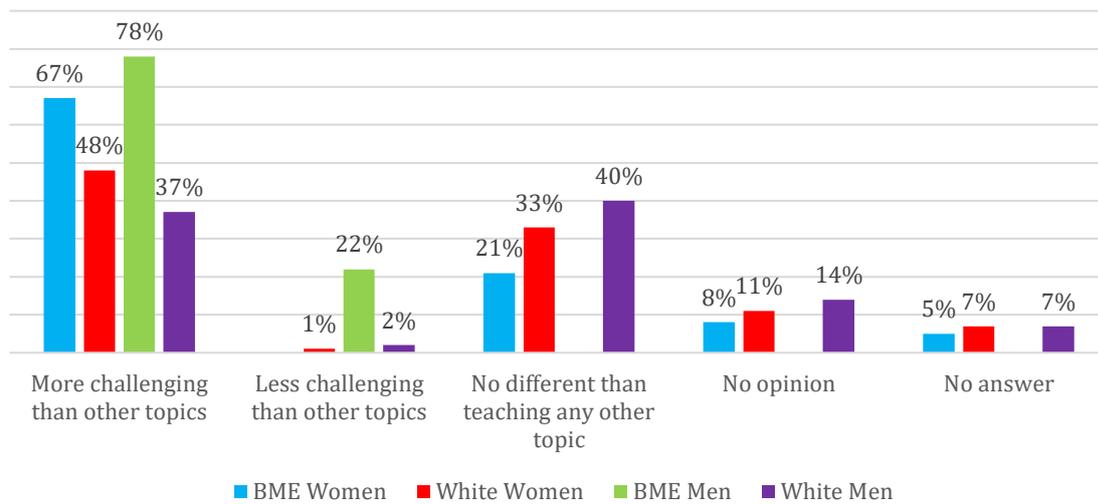
It seems that, by virtue of their racial identities, BME staff can be particularly vulnerable when teaching race and ethnicity.[24] We explore this a little further in sections 5E and 5F, when, respectively, we consider student and staff resistance to the teaching of race and ethnicity from students. The potential difficulties facing BME staff in the classroom were observed in the following response from a White participant,

> [T]here is no support for the racialised lecturer and the potentially ignorant student; how to manage a heated discussion around faith practices and how they may be embodied through dress; regular prayer, or whatever... I suppose it goes back to the fact that race has challenges, and should be considered in the terms in which it marginalises and divides the people in the lecture theatre / seminar room. I don't think that this is addressed pedagogically, or for the protection of staff and students (White, no institutional affiliation given).

---

[24] This is perhaps unsurprising given that existing research suggests that race impacts upon the construction of academic expertise (Klesse, 2010; Joseph-Salisbury, 2018).

Given that studies have found 'the ethnicity of lecturers' to be one of 'the most significant influencers on the overall student satisfaction of UK undergraduates' (Havergal, 2016: np), and that students are less satisfied when taught by BME teachers, it is clear that BME staff enter into the classroom on unequal terms. Further, given that many institutions use student evaluations of teaching for promotion and performance monitoring, these unequal terms have profound consequences.

A plethora of international research has shown these evaluations to be biased along race and gender lines, particularly disadvantaging BME women (Chávez and Mitchell, 2019; Chisadza, Nicholls, and Yitbarek, 2019). Drawing attention to the role of the institution, the response above suggests that departments need to recognise these challenges and put necessary institutional support mechanisms in place.

5D. Training

Given the significant proportion of respondents that reported that teaching of race and ethnicity is more challenging than the teaching of other topics (50% of all respondents),[25] it is perhaps unsurprising that respondents highlighted the lack of specific training – on the teaching of race and ethnicity - as a potential barrier. Only 10% of White staff and 20% of BME staff reported having received formal training related to the teaching of race and ethnicity topics. Whilst many of the teaching-related issues raised seem to exceed the response that training could offer, there was still a sense amongst participants that more and better training could be beneficial. Unfortunately, respondents reported that the training that was on offer was often tokenistic and inadequate.

> Race and ethnicity has been tokenised, manipulated and in the spirit of neoliberalistion of the HE - quantified and 'operationalized' the tick-box exercises, rendering it meaningless and ineffective, if rather harmful, element of the wider university 'pedagogy'. Very much like the whole 'EDI' (equality, diversity, inclusion) agendas, which serve as HR (human resources) exercises of applications for an yet another 'institutional award', while the structural racialised and exclusionary politics, attitudes, behaviours persist (White, non-Russell Group).

---

[25] Drawing upon research into the teaching of race and ethnicity, with a specific focus on Sociology, Susie Jacobs (2006) has similarly suggested that staff find the teaching of race and ethnicity to be particularly challenging.

> I have done some training which seems to me to be more of a process whereby the University can say yes, we have done racial diversity training rather than actually address the issues that may or may not arise... race and ethnicity training seem to me to be for the purpose of covering the University administrations back, rather than to help those doing the teaching, or make things seem fairer to those being taught. In other words it is paying lip service to the issue rather than addressing it (White, Russell Group).

The inference in these quotes is that institutional training is often little more than a superficial performance. As Sara Ahmed (2007: 590) has argued of equality and diversity work, 'measures of institutional performance' too often see institutions 'doing the document' rather than 'doing the doing'.

Tied to the tokenism of training, it seems that the quality of, and engagement with, training seems to vary greatly, as the following account makes clear:

> Online training was in fact thought-provoking and questioned your understanding on a wide range of issues. The unconscious bias [training] was disappointing and I did not learn anything new and no one hardly had a word to say during the session. It was also poorly attended. I felt it was a waste of the university's money and staff time (BME, non-Russell Group).

Unconscious bias training itself has been problematised by Tate and Page (2018: 141) who argue that 'asserting that racism stems from "unconscious bias" diminishes white supremacy and maintains white innocence as a 'will to forget' institutional racism' (Tate and Page, 2018: 141).

As the above response conveys, whilst training can be made compulsory, without the commitment of staff, it is unlikely they will engage meaningfully. Moreover, if compulsory training can be superficial, and lead many to disengage, according to respondents, informal training can also have its drawbacks,

> The University has an initiative to 'decolonise the curriculum' and I have attended a number of the sessions related to this. Although this was helpful in some ways, there was a sense that all present were both interested in, and prepared to make change, and I wonder how well this is mirrored across the institution (White, Russell Group).

> Informal training has come through a series of workshops and meetings set up by the E&D team with key racially marked staff within the University. This wasn't structured training, but workshops around decolonising the curriculum and being a race ally. These informal

workshops are a very good way of working with individuals across the institution who see race as a key social issue and, more importantly, see tackling institutional racism within the university as important. However,

> this is reliant on those who already see this as an important issue and devote their time to learning more. It does not get to the staff who are colourblind, and don't see race as an issue. It should also be noted that this approach has only really come about through the hard work of one member of the E&D team, and a small number of dedicated academic staff (all racially marked academics), who organised and put these sessions on. The institution has either been unaware these have been taking place, or actively attempted to impede them. High ranking staff do not wish to devote resources to actively tackling these issues, but prefer to simply publish soundbites reiterating their commitment to tackling racism (White, non-Russell Group).

In both of these responses, and others, informal training clearly plays a positive role in relation to engaging with race and ethnicity. However, in both accounts there is a sense that such training has a number of drawbacks. Firstly, it often becomes the burden of just a few, usually BME, staff. Secondly, it only engages those with a prior interest or commitment: it 'does not get to the staff who… don't see race as an issue'. With regard to training, one respondent also pointed to university training that constitutes 'Prevent indoctrination' (BME, non-Russell Group).[26] The question arises, therefore, whether issues of race and ethnicity, and racial equality, can be effectively incorporated in an institutional environment that surveils Muslim and BME students (Allen 2017, Saeed 2018, Johnson and Joseph-Salisbury 2018).

5E. Resistance from students
The survey responses showed that student racisms represent a significant barrier to the teaching of race and ethnicity in British Sociology. As well as evidence of explicit interpersonal racisms from

---

[26] The prevent duty is a strand of the government's counter terror strategy, it has been heavily opposed by students, and has been criticised for the production of 'highly racialised surveillance of Muslim and South Asian pupils' (Alexander and Shankley, 2020; NUS Black Students, 2017; Sian, 2017).

students (see Jacobs et al., 2006),[27] were issues of student resistance to the teaching of race, ethnicity and racism. This resistance is perhaps tied to the normalisation and reproduction of whiteness in the discipline, and a widespread inability/unwillingness to grapple with the realities of race and racism outside of it. For these reasons, race continues to be a difficult and sensitive topic (Jacobs, 2006).

> This [race and ethnicity] is a sensitive topic to discuss, which means some people avoid these topics so as to avoid causing offence or facilitating difficult discussions between students. Colleagues who have taught these topics in the past have been accused of being racist (towards white people). Finding a balance in the classroom can be difficult - when students from ethnic minority backgrounds have felt included and empowered, white students have sometimes commented that they have been made to feel guilty or as though their opinions are not valid or valued (White, Russell Group).

> It's still taught from a neutral/centred white sensibility. Sometimes trying to overcome this with white students is difficult; in the past, white students have been more likely to take criticisms, and even descriptions of race discourse somewhat personally. Race scholarship is just as robust as any other aspect of sociology, but the teaching of it is loaded with all sorts of potential blowbacks...

> One year, I had a student say something like 'what's the point of studying slavery? Aren't we over that yet?' On another occasion, 'why are we always going on about Muslims?'; this latter point [was] raised after one - ONE - lecture on social cohesion / islamophobia / antimuslimism... (BME, non-Russell Group)

The suggestion in each of these responses is that many – particularly White – students are ill prepared for discussions of race and racism in the classroom. This is unsurprising given the widespread denial of racism in society. However, it is perhaps for this reason that so many respondents spoke of the importance of embedding race and ethnicity in the first year of degree programmes. In this way, students are encouraged to develop the foundational understandings needed to have meaningful – sociologically informed – discussions about race and ethnicity. Ideally, of course, these foundations should be in place before university, in compulsory education,

---

[27] The quantitative survey data showed that 46% of non-White staff, and 35% of White staff have experienced or witnessed racism. These numbers rise by 7% and 8.5%, respectively, when we include those who responded 'I think so'. Qualitative responses to the survey seem to suggest that much of this racism comes from students.

and certainly studied at A level. Without this grounding, the teaching of race and ethnicity can cause 'racial stress' (Di Angelo, 2018) and, as the above quotes show, students can respond negatively through displays of guilt, resistance and denial.

Several participants also felt that the resistance of White students – as well as a general lack of racial literacy – often placed BME students in vulnerable and potentially hostile positions,

> This a little difficult to gauge based upon your experience of teaching other topics, but there is something about teaching race to predominantly white audiences that is met with the additional burden of requiring students to be cognisant and reflexive of their own privilege (BME, Russell group).

> A white male student kicked back at the idea of Black History Month, complaining that there was no such thing as white history month. Some white students have a tendency to refer to minority ethnic groups as 'them' in a way which is really Othering and draws on stereotypes, but hard to pin down and therefore also really hard to challenge in the classroom without alienating the student (who is often speaking with good will but a lack of reflexivity) (White, non-Russell Group).

> This year when I covered the case of ISIS bride Shamima Begum, majority of the White students failed to get racist state structures, dehumanisation and demonization of ethnic minority people, authoritarianism of counterterrorism policing, criminalisation of Muslims. It became impossible for me to run a debate on the topic in my class (as I had originally planned) due to widespread support against Shamima's return to UK. The whole discussion made the ethnic minority students highly uncomfortable and I had to stop the discussion and move on to other topics (BME, non-Russell Group).

> Students are frequently determined to find alternative (racist!) explanations for institutional racism within the police, including one student who proudly claimed 'maybe Black people just *do* commit more crime!' (White, Non-Russell Group)

> Misunderstanding the hijab; throwaway comments in a class about crime; Mostly, I think there is a sense that the students feel they are beyond racism, and aren't reflective enough to realise the racist nature of their comments and behaviours (White, multiple institutional affiliations)

The accounts of respondents – as well as Jacobs' (2006) findings on conflict in teaching race and ethnicity – highlight that racism from students presents a real barrier to the effective teaching of race and ethnicity.

5F. Resistance amongst staff

Many respondents reported that their colleagues were supportive and collegiate in relation to attempts to bring race and ethnicity into the curriculum. Disappointingly, however, survey responses mentioned resistance amongst staff repeatedly as one of the key barriers to successfully introducing race and ethnicity into the curriculum: 'ignorance among colleagues can also be staggering' (White, non-Russell Group). In the first instance, there is widespread denial that race, ethnicity and racism are significant:

> I witness white staff members denying institutional racism and not being able to engage into discussing strategies that would tackle the problem (White, non-Russell Group).

The blindness and sensitivity to our own role in the perpetuation of a racist system makes us overly sensitive when talking about 'race' and also unaware of the impact across multiple areas of society. [It] also means...

> ...defensiveness is the norm (White Other, non-Russell Group).

The denial of racism is perhaps a consequence of the normalisation of whiteness in Sociology, and in society. As the second quote suggests, as with students, this denial produces defensiveness and resistance amongst staff. Each of the following responses simultaneously demonstrate that efforts are being made to bring race and ethnicity more centrally into Sociology curricula, and that these efforts are being met with forms of White resistance:

> ...some colleagues became defensive about the idea that they should include POC on the curriculum - including one incident of a senior member of staff being very rude to a junior colleague of colour, and being dismissive of the importance of the sociology of POC particularly dismissing Du Bois and claiming that they don't know how to teach it (White, Russell Group).

> Hostility from colleagues, in the form of defensiveness, or dismissal. Saying things like you can teach all the brown and black scholarship, we will just do white theorists on our module because we feel most comfortable with that. Literally feeling forced into doing my own modules because co- teaching felt completely like a waste, and me doing all the race labour (BME, non-Russell Group).

> I don't think it's really taught. Factors influencing this include deeply entrenched imperial, racial and white exceptionalism, racism and privilege, at every level. I think fear and guilt are often expressed by white colleagues which is, at an individual level, understandable, of course. But there needs to be a systematic response to this rather than just refusing to teach it (BME, non-Russell Group).

As an external examiner at 2 other institutions, I have suggested (in my EE comments at boards and in EE reports) that module reading lists (especially those which focus on theory) should include non-White UK and European scholars and scholars from the global South and have met with resistance and, on occasion, incredulity (BME, Russell Group).

As these accounts show, many staff do not recognise the need, and have also opposed attempts, to diversify reading lists, or to bring race and ethnicity more centrally into the discipline of Sociology. As the quotes above demonstrate, survey responses suggest that this resistance and defensiveness is most prominent when 'core' sociological theory is perceived to be under threat – or when efforts are made to embed race and ethnicity across the curriculum. Whilst colleagues might permit (and even support) the introduction of specialist race and ethnicity modules (or individual lectures), attempts to embed scholars of colour and/or topics of race and ethnicity into 'core' sociological theory produce defensiveness, and can be met with resistance. As one respondent put it an inability or unwillingness to recognise the extent of the problem, means that '[t]he outcome can be piecemeal initiatives of a lecture here or a unit there when what is needed is a fundamental restructuring of a teaching program' (BME, Russell Group).

When I remark on the 'not-until-week-10' sidelining of race in most courses to senior staff, they sometimes note that they've incorporated one or two key thinkers of colour into their reading lists (their thinking tends to be that they've done all they can by doing so, and do not have time to rethink their pedagogical lenses more substantially than this), or uncomfortable smiles and nods about my suggestions for improvement without any indication that they might action those (BME, Russell Group).

As the accounts in this section show, despite the great work being done by many colleagues, resistance from staff is a significant barrier to the teaching of race and ethnicity in British Sociology.

6. Recommendations

The data presented above is necessarily incomplete, and focuses more on the challenges facing the discipline than highlighting the range of very good work being done by colleagues in Sociology departments across the sector. Nevertheless, the picture that emerges does point to some important issues confronting us as sociologists - around staffing, a changing student profile, and the place and practice of teaching race and ethnicity in this changing climate.

Drawing on the evidence collected – and the barriers we faced in doing so – we make the following recommendations, in the hope of generating discussion and good practice about the place of race and ethnicity in the discipline of Sociology, in our departments, our classrooms and our curricula. While, as we note above, departments and institutions vary considerably when it comes to recognising and addressing the various issues highlighted in this report, we hope that the recommendations offered below provide colleagues with practical suggestions as to how they can play a role in addressing these issues, whatever stage their department or institution is at in the process.

6A. Data collection and monitoring mechanisms
In response to the data presented in Section Three, we recommend that:

1. The BSA commits to collecting, collating and communicating the following sector-level data provided by the HESA on an annual basis as part of its equality and diversity work:

   a) student application and entry rates to undergraduate study;

   b) 'pipeline' data on student progression to postgraduate study and doctoral research;

   c) degree outcomes at both undergraduate and postgraduate levels; and,

   d) staff demographics and career progression.

   This data should be communicated annually to departments through the Heads and Professors   of Sociology (HAPS) network and reported to BSA Committee and Conference.

2. We strongly encourage departments offering Sociology degrees, and universities more broadly, to develop data collection mechanisms which monitor the following:

   a) Student application and entry rates to undergraduate study;

   b) data on student progression to postgraduate study and doctoral research;

   c) degree outcomes at both undergraduate and postgraduate levels; and,

   d) Staff demographics and career progression.

   This data should be communicated annually to Heads of Departments, Programme Directors, and Equality and Diversity Committees, where possible, for consideration and action.

6B. Addressing the under-representation of BME staff/'pipeline'
Based on the sectoral data presented in Section 3, and the findings of Leading Routes' Broken Pipeline report (Williams et al., 2019), in order to address the under-representation of BME staff in the discipline, we recommend that:

a. Heads of Department monitor staff profile and actively seek to address under-representation through target setting, appointments, and advertising networks to ensure a diverse candidate pool;

b. BME staff are represented on staff selection, shortlisting and recruitment panels;

c. Data is collected and monitored around recruitment and promotion; action plans to be developed to address ongoing under-representation;

d. Departments offering Sociology degrees explore avenues for encouraging and supporting BME students (including financially) into both postgraduate study and doctoral research programmes;

e. The BSA establish and support a network and mentoring scheme for early career BME academics (possibly in partnership with organisations such as Runnymede Trust, Stuart Hall Foundation);

f. Universities and funding bodies offer ring-fenced funding for under-represented BME groups.

6C. Governance and membership
We encourage the BSA to:

a. Examine and monitor BME representation in terms of both its membership and its governance structures in order to ensure that the association is representative of the discipline at all levels;

b. In partnership with other professional organisations and learned societies, to engage with relevant academic funding bodies to ensure that funders encourage, and give due support to, applications from BME staff and applications on topics focusing on race and ethnicity;

c. Ensure that BME colleagues are represented on the editorial boards of BSA journals, including senior editorial positions; and monitor the numbers of articles published focussing on race and ethnicity and/or by BME academics.

d. Following the American Sociological Association, to consider naming BSA prizes ~~are~~**after** BME academics.

6D. Teaching and the curriculum
In light of the evidence presented in Sections Four and Five, we recommend that,

1. The BSA takes the lead by:

a. Committing to the development of informative resources for teaching staff with a focus on encouraging and facilitating the embedding of race and ethnicity in teaching, particularly around 'core' social theory, but also across the discipline more generally;

b. Setting up and supporting a Critical Anti-Racist Pedagogy Forum, in collaboration with the Race and Ethnicity Study Group. This forum should develop, explore and share best practice when it comes to teaching race and ethnicity;

c. Running an annual Higher Education teacher training workshop on the teaching and the place of race and ethnicity in Sociology;

d. Develop an annual postdoctoral fellowship (perhaps named in honour of Stuart Hall), part of the remit of which is to develop a resource to support the mentoring and training network for BME staff, and provide resources for colleagues wishing to diversify their curriculum.

2. Universities, departments and staff take initiative by seeing that:

a) Heads of Department and Programme Directors undertake an immediate review of where race and ethnicity appears in their current provision and making change to:

- Ensure that race and ethnicity is taught at first year and across each of the following years;
- Race and ethnicity is embedded in both compulsory and optional modules;
- Core social theory and methods modules include an inclusive range of key theorists and works, to diversify the classic 'sociological canon'; that classic sociological figures (and the development of the discipline) are taught with due consideration to their historical context and in relation to their accounts of race and ethnicity;
- More modules are developed that examine the global South and integrate a 'decolonial' approach to Sociology

b) Race and ethnicity is embedded in curricular review processes at programme and module level as a matter of course;

c) Colleagues acting as external examiners to other institutions consider whether and where attention is given to race and ethnicity across the programme and provide feedback/monitor progress as part of their annual reports to the institution;

6E. Teaching support, training and culture
In response to the concerns raised by colleagues in sections 4 and 5, around training and support, and the need for cultural shifts amongst both staff and students we recommend that:

a) Institutions offering accredited qualifications, such as Higher Education Academy fellowships and the Higher Level Teaching Assistant National Assessment Partnership, ensure that adequate and mandatory attention is given to race and ethnicity on their teacher training courses;

b) Heads of Department ensure that there is a focus on teaching race and ethnicity in the training provided to *all* Graduate Teaching Assistants;

c) Account be taken of academic evidence of bias against BME staff in student evaluations (Chávez and Mitchell, 2019; Chisadza, Nicholls, and Yitbarek, 2019; Havergal, 2016), when evaluating teaching quality and applications for promotion;

d) Heads of Department ensure that effective mechanisms are in place for tackling racism by or amongst staff and students, that teaching staff and students are aware of these mechanisms in the event that they encounter racism and/or any other form of discrimination, harassment or prejudice in the classroom;

e) All colleagues to encourage, and consider barriers to, diverse representation at departmental seminars and conferences;

f) Training is given to all staff involved in academic advising, that is cognisant of the dissatisfaction and concerns often experienced by BME students.

g) That BME students are fully involved in the culture of the department, and as student reps; that there are 'safe spaces' for BME students if required, and that departments create mechanisms through which the needs of BME students can be heard.

References

Advance HE. 2018. Equality in higher education: statistical report 2018, available from: https://www.advance-he.ac.uk/news-and-views/Equality-in-higher-education-statistical-report-2018

Ahmed, S. 2006. The Nonperformativity of Antiracism, *Meridians*, 7(1), pp. 104-126

Ahmed, S. 2007. 'You end up doing the document rather than doing the doing': Diversity, race equality and the politics of documentation, *Ethnic and Racial Studies*, 30(4), pp. 590-609.

Ahmed, S. 2012. *On Being Included: Racism and Diversity in Institutional Life*, London: Duke University Press

Akel, S. 2019. Insider-Outsider: The Role of Race in Shaping the Experiences of Black and Minority Ethnic Students, *Goldsmiths University London*, available from: https://www.gold.ac.uk/media/docs/reports/Insider-Outsider-Report-191008.pdf

Alexander, C. 2018. 'Breaking Black: the death of ethnic and racial studies in Britain', *Ethnic and Racial Studies,* 41(2): 134-154

Alexander, C. and Shankley, W. 2020. 'Ethnic inequalities in the state education system in England', in Byrne, B. et al, *Ethnicity, Race and Inequality in the UK: State of the Nation*, Bristol: Policy Press

Alexander C. & Arday J. (eds) *Aiming Higher: Race, Inequality and Diversity in the Academy,* London: Runnymede Trust. https://www.runnymedetrust.org/uploads/Aiming%20Higher.pdfhttps://www.runnymedetrust.org/uploads/Aiming%20Higher.pdf

Allen, C. 2017. 'Controversy: Is Prevent Harming Universities', *Political Insight,* 8(1), pp38-39

Atkinson, H., Bardgett, S., Budd, A., Finn, M., Kissane, C., Qureshi, S., Saha, J., Siblon, J, and Sivasundaram, S. 2018. Race, Ethnicity & Equality in UK History: A Report and Resource for Change, Available from: https://5hm1h4aktue2uejbs1hsqt31-wpengine.netdna-ssl.com/wp-content/uploads/2018/10/RHS_race_report_EMBARGO_0001_18Oct.pdfhttps://5hm1h4aktue2uejbs1hsqt31-wpengine.netdna-ssl.com/wp-content/uploads/2018/10/RHS_race_report_EMBARGO_0001_18Oct.pdf

Arday, J. 2019. Dismantling power and privilege through reflexivity: negotiating normative Whiteness, the Eurocentric curriculum and racial micro-aggressions within the Academy, Whiteness and Education 3(2), pp. 141-161

Banton, M. 1967. Race Relations, New York: Basic Books

Bhambra, G. 2014. Connected Sociologies, London: Bloomsbury

Bhambra, G. Gebrial, D. and Nişancıoğlu, K. 2018. Introduction: Decolonising the University? In Bhambra, G. Gebrial, D. and Nişancıoğlu, K. 2018. Decolonising the University, London: Pluto, pp.1-18

Bonilla-Silva, E. 2017. Racism without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America, Fifth Edition, Rowman and Littlefield

BSA Race Committee. 1999. Teaching race in sociology, *Network,* 76, pp.11

Chávez, K. and Mitchell, M. W. 2019. Exploring Bias in Student Evaluations: Gender, Race, and Ethnicity, Political Science and Politics, DOI: https://doi.org/10.1017/S1049096519001744

Chisadza, C. Nicholls, N. and Yitbarek, E. 2019. Race and gender biases in student evaluations of teachers, 179, pp.66-71

Connell, R. 2018. Decolonizing Sociology, Contemporary Sociology: A Journal of Reviews, 47(4), pp.399 – 407

Craig, G., Cole, B. Ali, N. and Qureshi, I. 2019. The Missing Dimension: Where is 'race' in social policy teaching and learning? Social Policy Association, Available from: http://www.social-policy.org.uk/uncategorized/the-missing-dimension-where-is-race-in-social-policy-teaching-and-learning/

Dar, S. Dy Martinez, A., and Rodriguez, J. 2018. Is decolonising the new black? https://www.leftofbrown.com/single-post/2018/07/12/Is-decolonising-the-new-black*Left of Brown*, Available from: https://www.leftofbrown.com/single-post/2018/07/12/Is-decolonising-the-new-black

Di Angelo, R. 2018. White Fragility, Beacon Press

Equality Act. 2010. c. 9. London: The Stationery Office

Havergal, C. 2016. 'Biased' students give BME academics lower NSS scores, says study, Times Higher Education, 21-01-2016 available from: https://www.timeshighereducation.com/news/biased-students-give-bme-academics-lower-nss-scores-says-study

Jacobs, S. 2006. Interactional issues in the teaching of 'race' and ethnicity in UK higher education, *Race, Ethnicity and Education*, 9(4), pp.341-360

Jacobs, S., Gabriel, J., Housee, S. & Ramadani, S. 2006. The teaching of 'race' in UK higher education: main findings of the Pedagogies Project, in: S. Jacobs (Ed.), Pedagogies of teaching 'race' in higher education: British and European experiences, Birmingham: C-SAP

Johnson, A. and Joseph-Salisbury, R. 2018. ''Are You Supposed to Be in Here?' Racial Microaggressions and Knowledge Production in Higher Education', IN J. Arday, J. and H.S. Mirza, (eds) *Dismantling Race in Higher Education: Racism, Whiteness and Decolonising the Academy*. Palgrave Macmillan

Joseph-Salisbury, R. 2018. Whiteness characterises higher education institutions – so why are we surprised by racism? *The Conversation,* 9th March 2018 https://theconversation.com/whiteness-characterises-higher-education-institutions-so-why-are-we-surprised-by-racism-93147

Joseph-Salisbury, R. 2019. 'Institutionalised whiteness, racial microaggressions and black bodies out of place in Higher Education', *Whiteness and Education*, 4(1), pp. 1-17

Kernohan, D. 2020. HESA spring 2020: What does the HESA data about Black senior academics really mean? WONKHE, available from: https://wonkhe.com/blogs/hesa-spring-2020-what-does-the-hesa-data-about-black-senior-academics-really-mean-2/

Klesse, C. 2010. Teaching on 'race' and ethnicity: problems and potentialities related to 'positionality' in reflexive and experiential approaches to teaching and learning, *Enhancing Learning in the Social Sciences,* 2(3), pp. 1-27

Leicester, M. 1993. *Race for a Change: Race in Continuing and Higher Education*, Bucks: Open University Press

Maylor, U. 2009. 'They do not relate to Black people like us': Black teachers as role models for Black pupils, *Journal of Education Policy*, 24(1), pp.1-21

Mason, D. 1999. 'The continuing significance of race? Teaching ethnic and racial studies in sociology', IN Bulmer, M. and Solomos, J. 1999. (Eds.) *Ethnic and Racial Studies Today*, London: Routledge

Modood, Tariq, and Acland, T. 1998. R*ace and Higher Education*, London: Policy Studies Unit

Murji, K. 2003. Sociology and the teaching of ethnic and racial studies, *Ethnic and Racial Studies*, 26:3, pp. 503-510

NUS. 2011. Race for Equality, Available from: https://www.nus.org.uk/en/news/race-for-equality/

NUS Black Students. 2017. Preventing Prevent, https://www.nusconnect.org.uk/resources/preventing-prevent-handbook

Reed, K. 2006. *New directions in social theory: race, gender and the canon*, London: Sage

Rollock, N. 2012. "Unspoken Rules of Engagement: Navigating Racial Micro-Aggressions in the Academic Terrain." *International Journal of Qualitative Studies in Education* 25 (5): 517–532.

Rollock, N. 2019. Staying Power: The career experiences and strategies of UK Black female professors, Universities and College Union, available from: https://www.ucu.org.uk/media/10075/Staying-Power/pdf/UCU_Rollock_February_2019.pdf

Saeed, T. (2018) 'Islamophobia in Higher Education: Muslim Students and the "Duty of Care"', in J. Arday and H.S. Mirza, H.S. eds. *Dismantling Race in Higher Education: Racism, Whiteness and Decolonising the Academy*. London: Palgrave MacMillan

Sian, K. 2017. (Ed). Racism in counter-terrorism and surveillance discourse, Palgrave Communications, https://www.nature.com/collections/vcmvfpplyb

Stevenson, J. O'Mahony, J. Khan, O. Farhana, G. and Stiell, B. 2019. Understanding and overcoming the challenges of targeting students from under-represented and disadvantaged ethnic backgrounds, available from: https://www.officeforstudents.org.uk/media/d21cb263-526d-401c-bc74-299c748e9ecd/ethnicity-targeting-research-report.pdfhttps://www.officeforstudents.org.uk/media/d21cb263-526d-401c-bc74-299c748e9ecd/ethnicity-targeting-research-report.pdf

Tate, S. A. and Bagguley, P. 2018. (Eds.) *Building the Anti-Racist University*, London: Routledge

Tate, S. A. and Page, D. 2018.Whiteliness and institutional racism: hiding behind (un)conscious bias, *Ethics and Education*, 13(1), pp. 141-155

Thiara, R. and Goulbourne, H. 1991. Courses in race and ethnic relations in higher education in Britain, *Occasional Papers in Ethnic Relations No. 8*, Leamington Spa: Warwick University Centre for Research in Ethnic Relations

Gabriel, J. and Ben-Tovim, G. 1979. The conceptualization of race relations in sociological theory, Ethnic and Racial Studies (2), pp. 190-212

UCL. 2014a. Why is My Curriculum White? Available from: https://www.youtube.com/watch?v=Dscx4h2l-Pk

UCL. 2014b. Why isn't My Professor Black? Available from: https://www.youtube.com/watch?v=mBqgLK9dTk4

UUK and NUS. 2019. Black, Asian, and Minority Ethnic Student Attainment at UK Universities #Closingthegap, available from: https://www.universitiesuk.ac.uk/policy-and-analysis/reports/Documents/2019/bame-student-attainment-uk-universities-closing-the-gap.pdfhttps://www.universitiesuk.ac.uk/policy-and-analysis/reports/Documents/2019/bame-student-attainment-uk-universities-closing-the-gap.pdf

Williams, P. Bath, S. Arday, J., and Lewis, C. 2019. The Broken Pipeline: Barriers to Black PhD Students Accessing Research Council Funding, *Leading Routes*, available from: https://leadingroutes.org/mdocs-posts/the-broken-pipeline-barriers-to-black-students-accessing-research-council-fundinghttps://leadingroutes.org/mdocs-posts/the-broken-pipeline-barriers-to-black-students-accessing-research-council-funding

https://www.everydaysociologyblog.com/2016/02/the-dead-white-guys-of-theory.html

Wynn, J. 2016. The Dead White Guys of Theory? *Everyday Sociology*, Available from: https://www.everydaysociologyblog.com/2016/02/the-dead-white-guys-of-theory.html

Endorsements

'In 2016 the Trustees of the British Sociological Association (BSA) identified race disparities in our discipline a strategic priority. Much has been done since then but a greater deal more is left to do. Theoretically guided and empirically precise, Race and Ethnicity in British Sociology provides us with a means of taking this agenda forward and should mark a turning point for sociology in Britain. No longer should race be treated as peripheral either in our curricula and teaching programs, or as a minor feature of the identity of our discipline more broadly.'

Professor Nasar Meer (University of Edinburgh)

'Illuminating and devastating in equal measure. The report lays bare the paucity of black voices both among Sociology faculty and in the curriculum while making clear that addressing that underrepresentation isn't about appearing more diverse but being more relevant both to students and the academy.'

Professor Gary Younge (University of Manchester)

'A brave, bold uncompromising report that tells the uncut story of race and ethnicity in British Sociology. While it's an all too familiar tale of inequalities and discrimination it also demonstrates the willingness of a discipline steeped in 'truth-telling' to shine a light on its own institutional racisms. Hope indeed!'

Professor Emerita Heidi Safia Mirza (University College London)

'This timely and much-needed report makes a major contribution to the burgeoning literature on race, ethnicity and inequality in UK Humanities and Social Science disciplines. Evidence-based and hard hitting, it provides invaluable data on factors that feed into structural inequalities in university disciplines, including skewed student and staff profiles and the BME awarding gap. The authors have tackled (rather than avoided) difficult issues such as student resistance--a vital step toward acknowledging the range of interventions that are needed to build equality, diversity and inclusion into departments and degree programmes. The report's concluding recommendations offer readers pragmatic, constructive suggestions for organisational change. This BSA report deserves to be widely read both within and beyond the British Sociology community.'

Professor Margot Finn (President of the Royal Historical Society)

'This report shines a light on the extent of racial inequalities in British academic sociology. The study usefully connects its findings to other academic disciplines, highlighting how far British higher education has to go on race equality. The findings therefore confirm previous evidence, but it brings new, more extensive evidence to bear that suggests an inescapable conclusion: despite being the discipline with the most direct focus on studying race and racism, scholars and students of colour are still under-represented and report negative experiences in the field. As the researchers argue, this under-representation is plausibly connected to the way that race and racism are more marginal to how the academic or intellectual 'core' of sociology is understood in Britain. The report is required reading for anyone interested in understanding or responding to racial inequalities in academic sociology and in higher education generally.'

Dr Omar Khan (Director of The Runnymede Trust)

Appendix: Survey information and questions

RACE, ETHNICITY AND SOCIOLOGY TEACHING PROVISION IN BRITISH UNIVERSITIES SURVEY

INFORMATION ABOUT THE PROJECT

You are being invited to take part in a research study commissioned by the British Sociological Association (BSA). Before you decide to participate, it is important for you to understand why the research is being done and what it will involve.

Please take time to read the following information carefully and discuss it with others if you wish. Please email stephen.ashe@manchester.ac.uk if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part. Thank you for reading this.

About the research

Who will conduct the research?

This project is being carried out Dr Remi Joseph Salisbury, Dr Stephen Ashe and Professor Claire Alexander, Sociology, School of Social Sciences, The University of Manchester.

What is the purpose of the research?

This study seeks to examine the presence of race and ethnicity within curricula of Sociology at undergraduate level during the academic year 2018/2019. In doing so, this study will examine:

• The content of modules that explicitly focus on race and ethnicity, as well as modules that have specific content examining race and ethnicity;
• The extent to which race and ethnicity are woven into general modules (e.g. modules on social theory and research methods);
• Any distinctions in availability between compulsory and optional modules;
• The way in which modules from other disciplines are used to examine race and ethnicity;
• The demographic profiles of staff within departments, including representation in senior roles; and
• The professional experiences of staff teaching race and ethnicity in British Universities.

Why have I been chosen?

In order to explore the issues outlined above, we seek access to course guides for modules taught during the academic year 2018/2019, as well as demographic information about the people teaching these modules, as well as their experiences of doing so.

Will the outcomes of the research be published?

The research will be published in the form of a report for the British Sociology Association (BSA). With the permission of the BSA, the research may also be used for academic publications such as blogs, book chapters and journal articles. We may also give presentations on the key findings of the report to relevant stakeholders. If, and when, we do use any of the information that you provide, we will do so in a completely anonymous manner. Only short extracts will be used in any one place.

Who has reviewed the research project?

This study has been approved by The University of Manchester Research Ethics Committee.

Who is funding the research project?

This project is funded by the British Sociological Association.

What would my involvement be?

What would I be asked to do if I took part?

All you have to do is complete an online survey at a time and place that is convenient for you. It should take around 15 minutes to complete. The survey questions will cover the broad topics outlined above. You will also be invited to share your experiences and opinions. Once you have completed the survey, we will remove references to any individuals, including yourself, who could be identified (such as students, academic and non-academic staff at your institution).

Will I be compensated for taking part?

Participation is entirely voluntary. You will not receive payment, reward or any other form of compensation for the time taken to participate in this project.

What happens if I do not want to take part or if I change my mind?

It is up to you to decide whether or not to take part. If you decide to take part you are still free to withdraw your contribution/ data without giving a reason and without detriment to yourself. If you decide to withdraw your contribution after you have completed the survey, please inform Dr Ashe using any of the following BEFORE SATURDAY 31ST OCTOBER, 2019:

Dr Stephen Ashe (Co-Principal Investigator)
Equality, Diversity and Inclusion Office
Room G.035, John Owens Building
University of Manchester
Manchester
M13 9PL

Email: stephen.ashe@manchester.ac.uk.

If you do decide to withdraw, all of your data will be deleted from our files at the first available opportunity. However, it will not be possible to remove your data from the project once it has been anonymised as we will not be able to identify your specific data. This does not affect your data protection rights. If you decide not to take part you do not need to do anything further.

Data Protection and Confidentiality

What information will you collect about me?

In order to participate in this research project we will need to collect information that could identify you, called "personal identifiable information". Specifically we will collect the following "personal identifiable information": age, ethnicity and race, gender, sexuality and disability, as well as you career/ professional status and your institutional affiliation.

Under what legal basis are you collecting this information?

We are collecting and storing this personal information in accordance with the General Data Protection Regulation (GDPR) and Data Protection Act 2018 which legislate to protect your personal information. These state that we must have a legal basis (specific reason) for collecting your data. For this study, the specific reason is that it is "a public interest task" and "a process necessary for research purposes".

What are my rights in relation to the information you will collect about me?

You have a number of rights under data protection law regarding your personal information. For example you can request a copy of the information we hold about you.

If you would like to know more about your different rights or the way we use your personal information to ensure we follow the law, please consult our Privacy Notice for Research.

Will my participation in the study be confidential and my personal identifiable information be protected?

In accordance with data protection law, The University of Manchester is the Data Controller for this project. This means that we are responsible for making sure your personal information is kept secure, confidential

and used only in the way you have been told it will be used. All researchers are trained with this in mind, and your data will be looked after in the following way:

• Only Professor Alexander, Dr Joseph-Salisbury and Dr Ashe will have access to any personal identifiable information;
• Once you have completed the survey all data will be anonymised as soon as is practically possible;
• At some point in the future we may share fully anonymised data gathered via the survey with the British Sociological Association who have commissioned this research;
• We may use anonymous quotes in our report for the BSA. Should we quote you in the report we will not make reference to either your institution or your professional title;
• All data - including online survey questionnaires - will be stored on University of Manchester servers in accordance with data protection regulations;
• All data will be retained for a period of no longer than 5 years as is standard for this type of research; and, finally
• Please also note that individuals from The University of Manchester or regulatory authorities may need to look at the data collected for this study to make sure the project is being carried out as planned. This may involve looking at identifiable data. All individuals involved in auditing and monitoring the study will have a strict duty of confidentiality to you as a research participant.

Potential disclosures

Please also note that should you disclose information indicating that you have/ intend to cause harm to yourself or others, or you make a disclosure relating to criminal activity, this will be reported to both the relevant authorities at your university (including your Head of Department) and, where appropriate, the police.

What if I have a complaint?

Contact details for complaints

If you have a complaint that you wish to direct to members of the research team, please contact Dr Stephen Ashe (Co-Principal Investigator), Equality, Diversity and Inclusion Office, Room G.035, John Owens Building, University of Manchester, Manchester, M13 9PL. Email: stephen.ashe@manchester.ac.uk.

If you wish to make a formal complaint to someone independent of the research team or if you are not satisfied with the response you have gained from the researchers in the first instance then please contact the Research Governance and Integrity Team by either writing to The Research Governance and Integrity Manager, Research Office, Christie Building, The University of Manchester, Oxford Road, Manchester M13 9PL, by emailing: Research.Complaints@manchester.ac.uk, or by telephoning 0161 275 2674.

If you wish to contact us about your data protection rights, please email dataprotection@manchester.ac.uk or write to The Information Governance Office, Christie Building, The University of Manchester, Oxford Road, M13 9PL at the University and we will guide you through the process of exercising your rights.

You also have a right to complain to the Information Commissioner's Office about complaints relating to your personal identifiable information,Tel: 0303 123 1113.

Contact Details
If you have any queries about the study or if you are interested in taking part then please contact Dr Stephen Ashe (Co-Principal Investigator), Equality, Diversity and Inclusion Office, Room G.035, John Owens Building, University of Manchester, Manchester, M13 9PL. Email: stephen.ashe@manchester.ac.uk.

Thank you for taking the time to read this information.

Consent

If you are happy with the information on the previous page and are happy to take this survey, please tick each of the boxes below.

1. I confirm that I have read the above information for this study and have had the opportunity to consider the information and ask questions and had these answered satisfactorily.*

    ○ Yes

    ○ No

2. I understand that my participation in this study is voluntary and that I am free to withdraw at any time without giving a reason and without detriment to myself. I understand that it will not be possible to remove my data from the project once it has been anonymised and forms part of the data set. I agree to take part on this basis.

    I agree to take part on this basis.*

    ○ Yes

    ○ No

3. I agree that any data that I provided may be published in anonymous form in academic books, reports or journals.*

    ○ Yes

    ○ No

4. I agree that the researchers may retain my contact details in order to provide me with a summary of the findings for this study.

    ○ Yes

    ○ No

5. I understand that there may be instances when filling out this survey where information is revealed which means that the researchers will be obliged to break confidentiality and this has been explained above

    ○ Yes

    ○ No

6. I agree to take part in this study.*

    ○ Yes

    ○ No

ABOUT YOU

In this section we would like to know a little bit more about you so that we can map who is teaching race and ethnicity to sociology students in British universities.

7. How long have you been teaching?

    ○ 0-4 years

    ○ 5-9 years

○ 10-14 years

○ 15-19 years

○ More than 20 years

○ Not sure

8. What is your current employment status?

○ Permanent Contract

○ Fixed-term Contract

○ Casual Contract

○ Unemployed

○ Not Sure

9. What is your current role(s) (e.g. Doctoral Student, Graduate Teaching Assistant, University Teacher, Lecturer, Assistant Professor, Senior Lecturer, Associate Professor, Reader, Professor, Head of Department)? Please type in your answer in the textbox below:

10. How would you describe your gender? Please type in your answer in the textbox below:

11. How would you describe your sexual orientation? Please type in your answer in the textbox below:

12. How would you describe your ethnic/ racial background/ identity? Please type in your answer in the textbox below:

13. Religion - Please type in your answer in the textbox below:

14. Do you consider yourself to have a disability?

○ Yes

○ No

○ Not sure

15. At which university do you work? Please type in your answer in the textbox below.

Please note, this information will only be used to create GIS maps illustrating where race and ethnicity is/ is not being taught in Britain. These maps will take the form of heat maps which will not pinpoint the exact location of your institution. Moreover, as noted above, we will not use this information should we quote you in our report for the BSA.

Teaching race and ethnicity
In this section we would like you to share your opinions and experiences in relation to the teaching of race and ethnicity.

16. Do you think it is important that race and ethnicity is considered in Sociology curricula?

○ Yes

○ No

○ Not sure

17. If you answered 'yes' or 'no' to previous question, please use the textbox below to explain why. Please also outline where and how you see race and ethnicity fitting in to the Sociology curricula?

18. Please use the text box below to outline where the teaching of race and ethnicity fits into the sociology curriculum at your university? For example, is the teaching of race and ethnicity something that is integrated into all modules or is it something that is taught as a standalone module?

19. Is teaching race and ethnicity in sociology:

☐ No different than teaching any other topic in the discipline

☐ More challenging than teaching other topics

☐ Less challenging than teaching other topics

☐ No opinion

20. Please use the textbox below to comment on what you think are the main factors that shape the way that the sociology of race and ethnicity is taught in British universities.

21. Have you ever received any formal or informal training in relation to the teaching of race and ethnicity?

☐ Yes, I have received formal training

☐ Yes, I have received informal training

☐ No, I have not received formal training

☐ No, I have not received informal training

☐ Not sure

22. If you ticked either of the 'yes' options when answering the previous question, please use the textbox below to describe any training that you have received, including any thoughts and opinions that you may have in relation to the training.

23. Have you ever experienced and/or witnessed racism and/or any other form discrimination, harassment and hostility when teaching race and ethnicity?

24. If you answered 'yes', 'I think so' or 'Not sure' to the previous question, please use the textbox below to describe any racism and/or any other form discrimination, harassment and hostility that you may have experienced/ witnessed when teaching race and ethnicity?

25. Please use the textbox below to share your experiences when interacting with fellow members of staff in relation to teaching race and ethnicity (for example, when designing courses, when co-teaching, grading coursework, being part of various committees both within and outside your department):

26. Please use the textbox below to share your experiences of engaging with students both inside and outside the classroom when teaching race and ethnicity?

7. Using the score bar below, please rate your overall experience of teaching race and ethnicity? (0 = negative, 10 = positive)

What courses do you teach?

In this section we would like you to tell us about the modules that you taught to undergraduate students undertaking a degree with Sociology in the title during the academic year 2018/2019.

28. Using the textbox below, please provide the title(s) of the undergraduate modules that you taught during the academic year 2018/2019.

29. Would you be willing to share copies of course guides with the research team? We are specifically seeking course guides for undergraduate modules delivered during the academic year 2018/19 with Sociology in the degree title.

  ○ Yes

  ○ No

30. Would you be able to share your course guides in either Word or PDF format?

  ○ Yes

  ○ No

31. If you answered 'No' to the previous question, please tell us in which format you would be able to share your course guides?

32. Using the textbox below, please insert your contact details so that one of the research team can get in touch with you to discuss accessing your course guides.

THANK YOU FOR COMPLETING THE SURVEY!

We really appreciate the time that you have taken to fill out this survey and for sharing your opinions and experiences with us. The research will be published in the form of a report for the British Sociology Association (BSA). With the permission of the BSA, the research may also be used for academic publications such as blogs, book chapters and journal articles. We may also give presentations on the key findings of the report to relevant stakeholders. If we do use any of the information that you have provided, we will do so in a completely anonymous form. Only short extracts will be used in any one place.
Again, many thanks for your time. We hope to submit our report to the BSA at the end of the year with a view to the report being launched in early 2020.

If you have found sharing your personal experiences to be upsetting or feel that you need help and support in relation to the experiences and issues you have shared when completing the survey, please contact Dr Ashe (email: Stephen.ashe@manchester.ac.uk).

You may also wish to get in touch with the one or more of the following:

* The Counselling Service at your institution

* University College Union
To help you find the contact person for your region please click on the following link-
https://www.ucu.org.uk/regionalofficials. You may also want to contact your local UCU Black Members
Group or the UCU Black Members' Standing Committee: https://www.ucu.org.uk/article/2971/Equality-
standing-committees#bm.

* NHS Non-emergency line
Telephone: 111

* Samaritans:
www.samaritans.org
Tel: 116 123 (24 hour support)
Local number: 01706 86 86 86

* Citizens Advice
www.citizensadvice.org.uk
Tel: 03454 04 05 06

It is important for you to note that the research team have an ethical obligation to contact social services
and/or police if information disclosed in the interview indicates a risk of harm to self and/or others. If this
occurs this will be discussed with the participant before any such action is taken.