



DECOLONISATION —ISH

A Book-lite resource
for Arts & Heritage Organisations

**WE
DON'T
SETTLE**

A Book-lite resource for Arts & Heritage Organisations

Created by
Hannah Adereti,
Aida Fofana,
Laura Hesketh
2021

Edited by Dr. Kadian Pow

Designed by [BlowUp.one](#)

This book-lite was produced as part of the Unlocked research strand of the Don't Settle programme. Aida Fofana, Hannah Adereti, and Tara Bogatsu conducted the research between July 2020-April 2021, and wrote the academic reports that inform the book-lite, adding the work of Laura Hesketh, under the supervision of Dr. Kadian Pow and Prof. Kehinde Andrews.

Don't Settle empowers young People of Colour, 16 to 25, from Birmingham and the Black Country to change the voice of heritage through the arts, research and governance.

The National Lottery Heritage Fund has funded 12 projects across the UK as part of the Kick the Dust Scheme. The aim of the scheme was to support organisations to make heritage relevant to the lives of young people aged 11-25.

We Don't Settle (former Beatfrees Arts and an independent organisation now) was awarded money as a part of this scheme to run Don't Settle, in partnership with Birmingham Museums Trust, Birmingham City University, Chance Heritage Trust, Roundhouse Birmingham, and from 2021, Multistory and Wednesbury Museum & Art Gallery.

The Don't Settle project consists of 4 key strands:

The Curator Programme –partnering young people with heritage organisations to change the stories that are told in heritage spaces.

Lunar Campfires – Lunar Campfires is a space for young People of Colour to shape how we discuss personal identity, culture and representation.

Unlocked (research) – That's us! We unlock the histories of minoritised communities, and bring them to the centre of heritage.

Youth Governance – Piloting youth governance structures within heritage organisations centred around young People of Colour.

THIS BOOK -LITE

You are probably wondering what's a book-lite, exactly? Is it a diet book? Well, sort of. This is a practical guide that sits somewhere between the length of a book and the efficient organisation of a booklet. So, we called it a book-lite! (Clever, right? We thought so). It is shaped by the research and interviews conducted with those working on the Don't Settle project (DS). The majority of this book-lite is based on the research of DS participants from the Unlocked Strand: Tara Bogatsu, Hannah Adereti and Aida Fofana.

You have another question, don't you? I bet it's *what's this book-lite all about?* We want to make heritage organisations more equitable by representing the perspectives of more People of Colour. Moving away from a singular view of history and culture begins with adopting better practices. We recognise that a term like 'decolonisation' can seem like an enormous task, even if you know where to begin. Consider this book-lite your starting point.

CONTENTS

| | | | |
|------------------------------------|----|---------------------------------|----|
| INTRODUCTION | 5 | AUTHENTICITY | 22 |
| DECOLONISATION - ISH | 6 | WHO GETS TO DEFINE HERITAGE? | 23 |
| STEP BY STEP | 7 | TO AUTHENTICITY AND BEYOND | 24 |
| OUR AIMS | 8 | CONFRONTING THE GAZE | 27 |
| PREPARATION | 9 | WHERE THE MONEY RESIDES | 28 |
| WHAT IS PREPARATION? | 10 | RESOURCES | 29 |
| DOING THE (INTER)PERSONAL WORK | 11 | ENGAGING YOUNG PEOPLE OF COLOUR | 30 |
| RESOURCES | 12 | BRIDGING THE GAP | 31 |
| THE LOOK OF LEADERSHIP | 13 | WHY USE YOUTH GOVERNANCE | 32 |
| RE-EVALUATING TRAINING: UPSKILLING | 14 | RESOURCES: ICE BREAKERS | 33 |
| SAFEGUARDING WELL-BEING | 15 | GLOSSARY | 40 |
| LANGUAGE | 17 | AND BEYOND... | 43 |
| WORDS WORDS WORDS | 18 | INDEX | 45 |
| DID I OFFEND YOU? | 19 | | |
| CALL ME BY MY NAME | 20 | | |
| RESOURCES | 21 | | |

DECOLONISATION
-ISH

INTRO

We are three young People of Colour (YPOC)* from the Don't Settle project (DS). DS works with partners such as the Birmingham Museums Trust, Roundhouse Birmingham, and Chance Heritage Trust.

Earlier, we mentioned the 4 Strands of the Project. We were young researchers for the Unlocked strand. We spent months interviewing participants, partners, and staff. We also observed interactions among YPOC from the other strands of the project. Our goal was to get an understanding, from the perspective of YPOC, of the project's impact and how it empowers participants and partners in the heritage sector.

Based on our research, we have written this guide to provide you with action and advice that we think will help dismantle barriers that prevent young People of Colour from becoming real stakeholders in heritage.

This book-lite will guide you through the early steps toward making a truly inclusive organisation that prioritises the perspectives of YPOC. We encourage you to arrive with an open mind, a notebook and willing to make a positive impact on your organisation and within yourself. Are you ready? Let's go!

*We use this phrase throughout the book-lite

DECOLONISATION-ISH

Britain has been formed through colonialism, therefore to be fully 'decolonised' you would have to break it all up and start again. Dismantling the effects of hundreds of years is a tall order for our petite guide. We want to recognise the complex history that Britain has with colonialism because the heritage sector's present is entangled with the past.

We use the term Decolonisation-ish because we find the term 'decolonisation' too limiting. It assumes that there is an end point where we can eliminate the effects of colonialism from our heritage sector. In fact, it is an ongoing process. As part of this process, here's what we want Decolonisation-ish to help you with:

- 1** Increasing representation
- 2** Flipping the narratives (broaden the perspectives)
- 3** Authentic engagement with minoritised* communities.

Why heritage institutions need to change:

"Whiteness has become the norm and white privilege is incredibly pervasive. It influences the [language], narratives and stories told within the heritage sector; such that white voices are prioritised, whilst the voices of People of Colour are both purposely and inadvertently erased."

Unlocked: Research Report. What Guides Us: Core Principles and Values written by Tara Bogatsu

STEP BY STEP

This book-lite is organised into 4 sections.

- 1** We begin with Preparation. This is the training and information-gathering bit that sets you up for success.
- 2** Next is Language because effective communication depends on it. Using language that is inclusive rather than alienating seems like a good place to start. You need to have the correct language in order to start the conversation.
- 3** The third part is about Authenticity. You have gathered the information, are ready to communicate, but 'how' is just as important as the 'what'. We'll discuss what it means to be authentic, and provide examples of authentic outcomes from partnerships.
- 4** Finally, after those foundations are laid, we look at Engaging Young People of Colour. What does it mean to be radically inclusive of our perspectives? We include activities for you to try out. Only after that work is started is it possible to have authentic engagement with minoritised communities.

Following the completion of these steps, you will have laid the foundations for Young People of Colour to radically change the heritage sector.

OUR AIMS

A fuller explanation of this book-lite's aims:

INCREASE REPRESENTATION

We want to see more People of Colour at every level of heritage organisations.

FLIPPING THE NARRATIVES

The history we see and learn has largely been through a singular white, and mostly male lens. We want to change who decides which stories are told and the perspectives from which they are told.

AUTHENTIC ENGAGEMENT WITH MINORITISED COMMUNITIES

When bringing People of Colour into your space, this needs to be done in a way that allows them to feel safe, valued and included. We want to see change from it being a typically 'white space' to a fully inclusive space.

Changes made based on our aims should take a long-term view toward decolonial practices. Creating equitable spaces in heritage organisations is a process.

01

PREPARATION

U L

WHAT IS PREPARATION

Preparation is important because you need to ensure that the environment and structure of the organisation is one in which POC feel seen for who they are and what they bring to the table, not for the boxes they tick.

In the context of the Decolonisation-ish book-lite,

Preparation involves:

1

(Inter)personal work asking yourself if you are ready to face uncomfortable realities is an essential part of this journey. What good is information gathering or attempts at authenticity, if you cannot meaningfully engage?

2

Evaluating the 'look' of leadership- who is at the helm? How many People of Colour are in positions of leadership? If not, what are the values of the organisation toward this goal?

3

Re-thinking approaches to training and safeguarding for YPOC. This is the work you should be doing before engaging People of Colour with your organisation. If there are racist structures in place, introducing POC into these structures could be damaging to them and have long lasting negative effects.

DOING THE (INTER) PERSONAL WORK

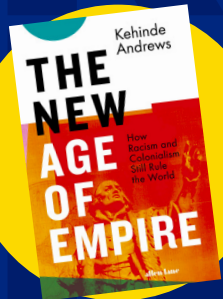
Organisations should promote a culture at work where employees on the project are encouraged to seek knowledge about diverse communities prior to integrating People of Colour with the organisation. Provide the same amount of preparation prior to integrating young People of Colour with the partners involved to ensure they are working in a safe space.

11

ACTION

One lasting effect of colonialism is the majority white population know less about the cultures of People of Colour than the reverse. It is the responsibility of heritage organisations to understand the cultural contexts of their partners, community consultants, etc. This will provide an understanding of the complex experiences People of Colour have had throughout history and why their intersectional identity being present on the Don't Settle project is the beginning of the decolonial work needed in the sector.

If you recognise any of the examples in yourself/others, please use these resources as a starting point to better your understanding or signpost to change pre-existing behaviours for the better.



BOOK

The New Age of Empire

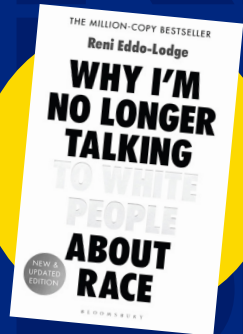
by Kehinde Andrew



PODCAST

The Chinese Girl Chippy

(perspectives of a Chinese immigrant living in the UK)



BOOK

Why I'm No Longer Talking to White People about Race

by Reni Eddo-Lodge



BOOK

Empireland by Sathnam Sanghera

THE LOOK OF LEADERSHIP

At the time of our data-gathering (July - December 2021), there were not many staff in heritage organisations that looked like us, or other YPOC on the Don't Settle project. Certainly not in upper leadership positions. As mentioned earlier, leadership whose values do not support inclusivity at all levels of the organisation can be a barrier in the Preparation stage and beyond. Confronting this fact and having open discussion about the organisation's values is an important start. Here are some suggestions:

Whilst pursuing more intellectual knowledge about cultural and anti-racist perspectives, create discussion opportunities among staff. Reconfigure ice-breakers that encourage people to share cultural traditions, customs, and points of view. Sometimes an old topic can become new again by changing the vantage point.

Staff at one of DS's partner sites reflects on what this process did for them:

"So since [the Black Lives Matter protests of 2020], [senior management] have set up an anti-racism working group that meet monthly to start making those changes in the wider sense and I think if it wasn't for them questioning that, I think we wouldn't have had that working group."

RE-EVALUATING TRAINING: UPSKILLING

Implementing long-term change in the heritage industry means creating a ladder of success for future generations of heritage professionals. People of Colour that you engage are not just resources to be drawn upon. To properly disrupt the heritage industry as a whole you need to pave the way for the next generation of diverse industry professionals to take their next step up the ladder. Don't just take from what YPOC have to offer, INVEST in them.

As an example, the young people across DS all received training sessions including:

COLLECTING
ORAL HISTORIES

CURATING
STRUCTURES

LEARNING ABOUT
ETHICAL PRACTICES

THE ROLE OF YOUTH
GOVERNANCE

LEADERSHIP SKILLS

They got the opportunity to step up into positions of leadership and were supported to lead their own sessions. It is important to make People of Colour feel capable of leading and expanding their skillset.

Here's what one Don't Settle participant has to say about upskilling:

"I really did hone my leadership skills there. When we were actually delivering the training sessions [for the Young Advisory Board members], I really did develop the strength of my communication and leadership skills – because we were leading these sessions by ourselves and we were designing them ourselves. The Don't Settle Producer was a great support, she was really helpful, and very vocal about the sessions being designed around us." - Young Person on the Director programme (2020)

SAFEGUARDING: WELL- BEING

Part of creating a safe and welcoming environment for YPOC includes safeguarding their well-being. Here we share examples of what We Don't Settle have implemented on the programme. We also share testimony from one participant about the impact of wellbeing checks.

DS provided a community engagement officer, who regularly checks-in and offers pastoral care to young people on the project. All of the young people in Hannah's research stated We Don't Settle made it accessible to be engaged in the project.

Alongside emails, some participants received updates about the projects via Whatsapp messages and voice notes:

"Sometimes you don't want to look at a screen and read, they will leave voice notes so you can listen to the updates. I think that's been really helpful. I remember the last time I had a quick session with him just to catch up about the missed sessions and just to talk about how I can plan my time. They are really good with like having someone to speak to you in a moment or if I've missed anything, they normally catch me up with what's going on".

(Young person on the Director programme)

DECOLONISATION
-ISH

OUR LANGUAGE IS

WE
DON'T
SETTLE

WORDS WORDS WORDS

Language is about communication. We all want to find the best means to understand and be understood. We also know that when used irresponsibly, words can have harmful consequences. Not just obvious slurs but every day words, phrases and microaggressions.

It is essential to create an environment that provides education and perspective on the language and terms we use every day. The reality is language is loaded and coded and isn't as inclusive as it could and should be.

Everybody has a role to play in dismantling the systems that hold people back. Both reducing harm and expanding our inclusion relies on the language we choose. Especially those that think they don't!

An example of a microaggression is asking a person of colour 'Where are you really from?' The underlying message is you are not British, you are a foreigner.

ACTION

Allow people to introduce themselves and take their first answer, e.g. I'm from Birmingham.

DID I OFFEND YOU?

Awkwardness and initial obstacles are bound to happen when we become more conscious of the language we use. That's ok; it means we care. In discomfort lies opportunities for learning, which is the focus of this section. We all know most experiences are not without obstacles. But these can provide learning opportunities. This section focuses on how language can be used to inform during moments of conflict.

If somebody is correcting your language and states that it is racist/offensive, try not to feel attacked or annoyed. By doing so you are policing people's tone instead of hearing the weight of their words. There is a difference between your intent and the impact it has.

19

ACTION

Listen and ensure that person feels heard. Each individual, even if from the same cultural background, may react differently. Individuals have the right to react the way they see fit. Your goal is to understand the impact you had.
Do not add clauses to your apologies e.g. *IF*

CALL ME BY MY NAME

Language changes and evolves over time. Do not focus on how you might get it wrong and instead actively listen and take the lead from those who do have the knowledge.

People of Colour are not a homogenous mass and don't all have the same views or lived experience. Individuals will have their own preferences on how they describe their ethnicity and it's important to be respectful and take the lead from them e.g., dual heritage, biracial, mixed race.

20

ACTION

Be specific when describing someone's heritage. Avoid using general terms such as BAME* or BME* or Minority Ethnicity*.

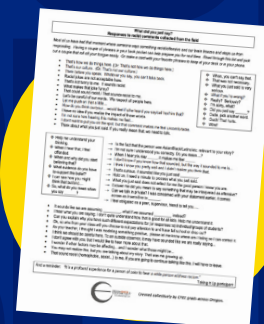
If you recognise any of the examples in yourself/others, please use these resources as a starting point to better your understanding or signpost to change pre-existing behaviours for the better.

21



BLOG

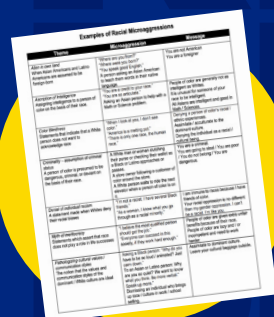
An easy and concise guide to navigating anti-racist problematic language



GUIDE

How to address discriminatory language
You know what you heard was derogatory/discriminatory, but you don't know how to address it? Here are some more interruption examples to help guide you.

21



GUIDE

Examples of microaggressions and the harm they cause. Still unsure of what else could be classed as a microaggression? Here are more examples.

no

AUTHENTICITY

uu

WHO GETS TO DEFINE HERITAGE?

Let us take the opportunity to define how 'whiteness' is being used in this book-lite. The construct of whiteness has contributed to how white people view themselves in ways that are superior to other cultures. British imperialism is a by-product of the inventions of whiteness. The harm committed by whiteness, in heritage organisations, is to create an 'I' and an 'other'. The invention of whiteness, British imperialism being a by-product of this invention, creates a benchmark ["where white cultural norms and practices go unnamed and unquestioned"](#) (Frankenberg, 1993).

It is fair to say that sometimes heritage organisations can be uncritical about the largely white, male 'victor' standpoint which informs many narratives and exhibitions. But those who cannot see themselves reflected in these spaces, or see themselves only in subjugated positions, yearn to unearth a more complicated picture. If history is told by the victors, then we can make more people feel victorious by investing in their stories. This starts with authentic engagement. A lack of meaningful engagement can have alienating consequences.

One DS participant reflects:

"I think there's a disconnect. When you don't come from a community, it can be difficult to accurately and respectfully represent them. We need people on the inside who know us intimately, understand the culture or why our history played out the way it did"

TO AUTHENTICITY AND BEYOND

We have designed our own 'methods of engagement' to lay out how we feel different levels of engagement with minoritised communities can be demonstrated in the heritage sector. We're all here to learn and step by step we'll grow in knowledge, so let's get into it.

A partner staff member shares how meaningful engagement with DS participants changed how they work:

"[Don't Settle allowed us] to work in a much more deep and not consultative kind of way-because [the latter] feels quite transactional-but in a way that's more embedded in what the future of the organisation might be."

Unlocked: Research Report. Making Meaningful Change: Transforming the Heritage Sector by Aida Fofana

AUTHENTICITY

RESPECTING
CULTURAL
PERSPECTIVES

BUILDING
GENUINE
RELATIONSHIPS

TRUST

MEANINGFUL/
GENEROUS
WORKING
AGREEMENTS

Some of the DS partnership work of authentic programming co-designed with YPOC: Lunar Campfires, 'Black is Beautiful, Black without Apology' at Aston Hall, Re-imagining Soho House, 'Herstory of Birmingham' zine with Roundhouse Birmingham.

TRANSACTIONAL

TOKENISM

'BOX-
TICKING'

ONE-OFF
ENGAGEMENT/
SINGLE EVENT

FREE
CONSULTATION
WITHOUT ACTION
OR FOLLOW-UP

Step out from the gaze
Relinquish this mindset that history is to be navigated like some maze
It is for me,
For we
For all that live to learn
Fear is the enemy of progress and yes this is a process
Say it with your chest, when you want to showcase history
Not the history that spews his story
But the history of we
The ones who weren't invited to the table
Despite being the banquet
Interrogate the lens that spectates
Push the boundary
Safety is not an option
For change, it's necessary.

A Poetic Meditation on Authenticity
by Hannah Adereti

CONFRONTING THE GAZE

When we talk about 'authenticity' we mean approaches to inclusivity that are genuine. Organisations could rethink how they define the 'success' of a project. When YPOC co-design and co-produce projects with heritage organisations, they tend to be very invested in having a lasting impact.

Here are a few such voices reflecting on this idea:

"It makes me feel really anxious because I don't want it to be an impermanent change. I want it to stay there, I want those voices to be amplified long term. But I also feel like some of it comes down to the accountability of the organisation as well!"
(Young Curator A, 2020)

"If they look at themselves as a heritage site and as an organisation and realise that, you know what, actually we're not representing diverse communities within this site, they should tell themselves that that's not okay."
(Young Curator B, 2020)

WHERE **THE MONEY** RESIDES

Part of valuing the contributions of young people is respecting their labour. Specifically by paying them, or upskilling them. Consider the larger social context of YPOC's lives. Can they afford to volunteer for your organisation? What paid work are you competing with for their time and talents? Projects need to be budgeted with these concerns in mind. Their time and knowledge should be valued as any consultant's would be.

Money is a form of power. By not paying those who work to create more accessible content, the heritage sector could be complicit in the same system they seek to dismantle.

If you recognise any of the examples in yourself/others, please use these resources as a starting point to better your understanding or signpost to change pre-existing behaviours for the better.

ONLINE GALLERY

Vanishing Point'

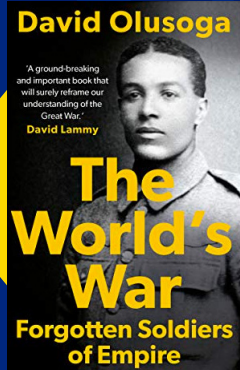
by Barbara Walker



SPOKEN WORD AND MUSIC

Telling Britain's History

Truthfully by Aida Fofana (AyyJourno)



BOOK

The World's War: Forgotten Soldiers of Empire

by David Olusoga

DECOLONISATION
-ISH

ENGAGING YOUNG PEOPLE OF COLOUR

WE
DON'T
SETTLE

BRIDGING THE GAP

One of DS's Young Curators wants you to embrace the new narratives that will emerge from working with YPOC:

"This is the main aim of the exhibition, it should stand out. It should look different' because it's a different voice."

According to Hannah (Hi! One of the writers here):

"Through the young curators exhibition at Aston Hall a recognition of a historical Black experience is solidified in by the bricolage of historical and contemporary Black narratives. This makes me excited to see what Art and Heritage will look like in the future."

When the structure of an organisation changes to include the voices of young people, through collaboration and compromise, it produces meaningful experiences. Not only for the young people involved, but the organisation and the wider community.

The benefit can be seen in Don't Settle's 2020 Curator programme which facilitates young People of Colour's representation in the heritage sector. Their presence challenges the structure of any organisation which is vital for achieving factors that create a representative sector. A workplace that encourages educated and compassionate young people will implore them to curate alternative ways of experiencing the art and heritage sector. The young people curated 'Black is beautiful, Black without apology exhibition' at Aston Hall. The staff created a brief that allowed the young people in the cohort to have a framework that permits creative freedom.

2020's cohort have curated 'Orange is in Season' with the aid of Black Studies staff for academic support, the cohort produced an 18th Century dressing room in Aston Hall celebrating Black womanhood in contemporary society. The cohort had the support from facilitators who articulated their desires and relieved them of the emotional labour of justifying their personal experiences and reason.

WHY USE YOUTH GOVERNANCE

More than just achieving your goals of increased representation, young People of Colour will present alternative ways of thinking. The Curator programmes we have previously spoken about is one form of successful engagement with young People of Colour. Another often passed over and tricky to implement form is Youth Governance.

Having an advisory youth focused board that is integrated with/ runs alongside a traditional Board, brings in authentic and diverse perspectives. It also helps create long-term investment in the organisation and community. The young people gain skills from working with seasoned professionals and feel valued for what they bring to the table.

"I think just that the Advisory Board is a contribution in itself, but also the personal development of each individual. I'm proud of that, and it makes me feel really good that young people feel more confident about themselves and know that their voices are of value." (Young person on the Director Programme, 2020)

We promised there would be activities! Here are some 'icebreakers' you can use to help with engaging new audiences, especially YPOC.

We need to be mindful that not all the participants may have the answers to the questions and that they only need to share information they are comfortable with.

01 **WHAT I WANT
YOU TO KNOW**

02 **JUST BY
LOOKING
AT ME**

03 **WHAT'S IN A
NAME?**

WHAT I WANT YOU TO KNOW

PURPOSE

This activity will allow participants to introduce themselves by giving them the opportunity to declare who they are and what they need from the group.

ESTIMATED TIME

4 minutes each participant + 15 minutes debrief

INTRODUCTION

This activity will give you the chance to introduce yourself to the group in your own words, and will help you relate to one another more easily as we begin our time together.

HOW TO PLAY

1 Hang a sheet of paper up with the following questions:

What I think about me ...
What others think about me ...
What might be misunderstood about me ...
What I need from you ...

2 Explain that participants will be completing the four prompts to whatever degree they are comfortable. This is a written activity.

3 Introduce the four prompts to be said of each participant by modelling them yourself.

4 Allow each person time to state their names and complete all four prompts.

5 Move on to debrief questions to get conversations about each person started.

SUGGESTED DEBRIEFING QUESTIONS

- 1** What are 1-2 words that describe what this activity was like for you?
- 2** What was it like to introduce yourself in this manner?

JUST BY LOOKING AT ME

PURPOSE

This activity will allow participants to disclose some personal information that they may not have had the opportunity to share yet. The goal is to demonstrate that there is much more to a person than what comes out in face-to-face encounters.

GOALS

To begin to understand the importance of looking beyond appearances, encouraging self-reflection, and allowing for meaningful group dialogue. This also encourages participants to ask meaningful questions and find out more information about their peers.

ESTIMATED TIME

2-3 minutes each participant + 15 minute debrief

INTRODUCTION

When we allow ourselves to judge someone based on their appearances, we miss out on getting to know the real person and important information about them. "Just By Looking At Me" allows us to disclose a piece of our identity that is not "obvious" to others. You will also be asked to share why certain parts of your identity are important for you to disclose.

HOW TO PLAY

- 1** Form a circle with chairs or sitting on the floor if participants are able.
- 2** Participants will be asked to say the following prompt: "My name is ___ and I am from ___. One thing you cannot tell just by looking at me is ___. This is important for me to tell you because ___."
- 3** For students with different learning and remembering capabilities, it will be useful to write this out on a sheet of paper to pass around as a "script."
- 4** Demonstrate the prompt by filling it in and reciting your own to model the exercise.
- 5** Allow participants to share their own after emphasising listening skills and respect.

SUGGESTED DEBRIEFING QUESTIONS

- 1** What are 1-2 words that describe what this activity was like for you?
- 2** How did you feel when you said your statement?
- 3** How did you decide what to share about yourself?
- 4** Did any of your peers' responses surprise you? Why?
- 5** How can you find out meaningful information about your peers in the future? What is the value in that?

THINGS TO CONSIDER

Participants can choose to disclose high or low risk responses. Be open to anything that participants may want to share, and encourage them to say what is important to them at the time of the activity.

WHAT'S IN A NAME?

PURPOSE

This activity will allow participants to disclose some personal information about their heritage. The activity focuses on names and what they mean to individuals. This also encourages participants to ask meaningful questions and find out more information about their peers.

ESTIMATED TIME

15-20 minutes

INTRODUCTION

One of the first things we are given after we are born is a name. Knowing a name can mean knowing a person.

HOW TO PLAY

- 1** Have all participants take a sheet of paper, and write their full name on the top – this can include middle names, hyphenated names, given names, nicknames (usually in parenthesis), religiously assigned names, cultural adaptations of our names, etc.
- 2** Instruct participants to pair off with someone they do not know well (in a small group, the entire group can share right away).
- 3** Ask the following questions, allowing pairs to share their answers with one another after each:
 - Does your name have any special meaning? What is it?
 - Where does your name come from?
 - What does your name mean to you?
 - Do you have any nicknames? What do they mean to you?
- 4** Allow participants to switch partners. (Repeat steps 2-4.)
- 5** Allow 2-4 participants to share their own responses to the questions with the group if they'd like.

SUGGESTED DEBRIEFING QUESTIONS

- 1** What are 1-2 words that describe what this activity was like for you?
- 2** How did it feel to answer questions you may never have been asked ?
- 3** Was there information that you left out? Why?
- 4** Did any of your peers' responses surprise you? Why?
- 5** Did you have any preconceived notions or assumptions about anyone's names before the activity?

DE GLOSSARY UU

MINORITISED COMMUNITIES

Playing on historic use of 'minority', the use of the term 'minoritised' aims to denote that a person or community feeling like a minority is a direct result of the actions of society. 'Minoritising' a person, group or community is an action, not a passive byproduct (National Youth Trends, 2020).

ALLYSHIP

Is a lifelong process of building relationships based on trust, consistency, and accountability with marginalised individuals and/or groups of people. - (<https://theantioppressionnetwork.com/allyship/>)

POC

People/Person of Colour. A phrase which flips the narrative from definitions that define this group by negation, or what they are not (ie. 'non-white') to actively centring what people are. Being 'of colour' inverts the power relationship by othering whiteness (National Youth Trends, 2020).

YPOC

Young People/Person of Colour.

WOC

Woman of Colour.

BIPOC

Black, Indigenous People of Colour. A term used to express the varied levels of systemic oppression People of Colour are subject to, through highlighting the specific discrimination Black and Indigenous communities have faced throughout history and at present.

NBPOC

Non Black Person of Colour. A term to acknowledge that People of Colour are subject to varying levels of systemic oppression, through centering the specific discrimination Black people face presently, and have faced throughout history.

BME/BAME

Black, Asian Minority Ethnic. A term used in the UK to describe people with diverse personal heritages. The term has been criticised for homogenising individuals and centering whiteness.

REPRESENTATION

At its core, the portrayal or description of someone or something in a certain way. Throughout the book-lite, the term 'representation' has been used attentively. Steering clear of tokenistic visual approaches to representation, the term is embedded throughout the book-lite to refer to the authentic process of representing People of Colour in heritage spaces at all levels.

INTERSECTIONAL

Intersectional /Intersectionality is an analytical framework for understanding how aspects of a person's social and political identities combine to create different modes of discrimination and privilege. Examples of these aspects include gender, caste, sex, race, class, sexuality, religion, disability, physical appearance and height.

MICRO- AGRESSIONS

The everyday, subtle, intentional – and oftentimes unintentional – interactions or behaviours that communicate bias towards marginalised groups.

COLONIALISM

The policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically.



15

MIL AND BEYOND TU

WE
DON'T
SETTLE

BRIDGING THE GAP

Don't Settle's recruitment has been informed by the insights collected from young people, project staff, and partners in July - December 2020 through Unlocked Research Strand, including this book-lite created in January - April 2021. There are still new, one-year long, curator programmes within the partnership that Don't Settle has encouraged young People of Colour to apply. We would like to mention one of them: 'The Round Room Redisplay Programme,' which will give young People of Colour the opportunity to have their experiences and passions reflected in BMT. The young people involved will be upskilled by working alongside BMT staff members who will teach them how to produce, curate, marketing skills and community development.

Across all curator programmes bursaries will be available, as a step to breaking some of the barriers YPOC face in engaging with the heritage sector.

Meaningful change has already begun in the heritage sector. We hope this book-lite will empower you to make the changes needed for the sector to be more inclusive and idyllic for all.

DECOLONISATION
-ISH

UT INDEX

WE
DON'T
SETTLE



INDEX

Aston Hall
Birmingham Museums Trust
Beatfreeks
Black Studies
Canal & River Trust
Chance Heritage Trust
Change
Coloniality/ Colonialism/ Colonisation
Confronting the Gaze
Decolonisation-ish
Don't Settle
Engagement
Heritage
Ice Breakers
Intersectionality
Language
Microaggressions
Money
Orange is the Season
Preparation
People of Colour
Personal work
Resources
Representation
Roundhouse Birmingham
Tokenism
Unlocked
Upskill
Wellbeing
Youth Governance

THANK YOU

DECOLONISATION
-ISH

Hannah Adereti

Aida Fofana

Laura Hesketh

Tara Bogatsu

Dr. Kadian Pow

Prof. Kehinde Andrews and Bethany Kapila

To all participants in the Unlocked research

47



The book-lite is part of Don't Settle, a four-year project funded by The National Lottery Heritage Fund.

**WE
DON'T
SETTLE**

Design by **BlowUp**



WE DON'T SETTLE

www.wedontsettle.com

**DECOLONISATION
-ISH**

2020-2021