

**NO
MORE
SILENCE!**

Uncensored personal accounts of
race and inequality, from students
and staff at UWE Bristol



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INTRODUCTION

This zine provides a platform for students and staff to share their experiences and thoughts related to the topics of decolonisation and diversity, offering uncensored personal accounts of race and inequality.

It comes from UWE Bristol's ongoing commitment to addressing inequalities and the awarding gaps between groups of students. The Library, Inclusivity and Equality services and the UWE Students Union have been working together on this zine project over the last academic year – a year which has also seen local debate intensify with the toppling of the statue of slave trader Edward Colston, and the national and international rise in prominence of the Black Lives Matter movement.

We hope that this zine will help our readers to gain awareness of how diversity (or the lack of it) affects all parts of our society.

The zine is to prompt discussion and to motivate action.

A big thank you to all the contributors who have shared their work with us.

just
because
he
has
gone,



doesn't
mean
racism
has.




Tough Talk

By Marnie Causon

Sat at the family table,
my brother and I, but we are not able,
To unlock the older generations' eye
they build a defence wall, but we didn't mean to pry.
These conversations are hard but must be had;
they need to understand the terms they use are bad.
Don't get emotional; it's not your place to be sad.
Because my skin is paper,
I am given the pen to write.
So, mum, dad, listen to what I type;
If it makes you feel uncomfortable,
I'm doing something right.
You need to stop your racial profiling,
Forget what your grandparents said to you,
and everything society told you to do.
Re-think, re-learn, re-define your affiliations;
Watch read and consume a more diverse compilation
of media, news and retail resources.
Understand that what you are given to read is blind,
read what you oppose, and all that's in-between-
This is the only way to comprehend what everyone's trying to mean,
it's the only way to progress and develop your mind;
And lest we forget-
Always be kind.

[REDACTED]

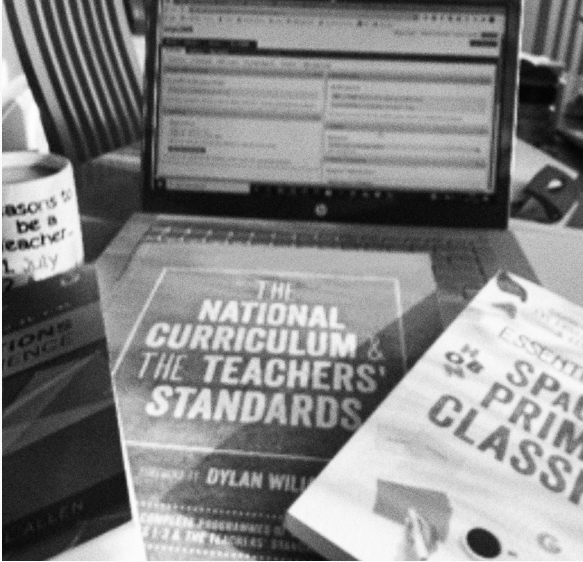
I'm a PGCE student at UWE, wanting to be a primary school teacher, to be a motivator, [REDACTED] and someone [REDACTED] key in shaping children's futures. Yet the one thing which has stuck out to me the most is the [REDACTED] Black and Minority Ethnic (BAME) teachers there are actually working in schools. Throughout all of my school experience, from primary to present I could count on one hand the number of [REDACTED] I've felt [REDACTED] in the education setting. Did it make me feel odd? Should someone of Asian mixed heritage background [REDACTED] be pursuing a career in education, perhaps a job which has been [REDACTED] such as [REDACTED] medical [REDACTED] was something [REDACTED]? Thankfully that didn't deter me, if anything it [REDACTED] more [REDACTED]

I'm a PGCE student at UWE, wanting to be a primary school teacher, to be a motivator, **a role model** and someone **who's** key in shaping children's futures. Yet the one thing which has stuck out to me the most is the **lack of** Black and Minority Ethnic (BAME) teachers there are actually working in schools. Throughout all of my school experience, from primary to present I could count on one hand the number of **times** I've felt **represented** in the education setting. Did it make me feel odd? Should someone of Asian mixed heritage background **really** be pursuing a career in education, perhaps a job which has been **stigmatised** such as **a medical profession** was something **I should be aspiring to**? Thankfully that didn't deter me, if anything it **motivated me** more to 

follow the career I want.

Now my field has many issues regarding representation, with one of the largest being the gender imbalance, yet as a system so crucial in everyday life, an institution where every single child goes through, surely the lack of BAME representation should be talked about more? A quick google shows that as of 2018, 85.9% of teachers were white in state funded schools. It was only when I read an article from the BBC "lack of Black teachers in Bristol is 'shocking'" I realised the issue was greater than just me and my thoughts, it showed that in my city, one I had always deemed multicultural and accepting, that in our secondary schools there were only 29 teachers who were black. That's 1.9% of all secondary school teachers in the city. Being underrepresented in a system we are forced to go through from the ages of 4-16 must have some effects, perhaps if we as BAME people were more represented, there would be more people aspiring to be teachers or feel less like an 'outsider' in these institutions. Perhaps there would be less stereotypical judgements from teachers if there were more teachers in education.

At post-graduate level, even now I feel underrepresented, not only by the lack of physical representations through staff members but also through my studies, how our entire schooling



system is a product of underrepresentation, the ethnocentric curriculum highlights that even what we teach children isn't inclusive. Whilst I do credit the course for acknowledging the curricular side of underrepresentation, I don't feel like my ethnicity is reflected. It is still like I am a child in school not seeing any Asian teachers whatsoever.

As someone who is mixed-heritage I do sometimes struggle to find my place, I'm often confused as being someone who just "fake tans" and I wonder as to whether that's something to do with being a second-generation mixed heritage person. I've grown up and lived in the UK my whole life, I've been raised on western ways of life, so does that automatically lead to the assumption that I cannot possibly be half English half Bangladeshi? Then maybe going into a career of teaching I can in-fact be a small part in allowing some representation in a setting that is severely underrepresented.

**Anyways, education doesn't stop for underrepresentation...
Back to the grind!**

Colonisation De-Cloned.

By Adeyemi Adedokun



Africa oh my Africa, we grew in diversity with our ways of doing things
From the blues came civilization to our nations
Animal kingdom destroyed for humanity
From one station to another are the diverse rail stations.

Without panties we ran helter skelter
The elders foot miles turned to road trips
They came to clone us with colonization
All the legacies now dwindled via decolonization.

Adeyemi Adedokun is my name
In the days of my fore-fathers are tales of sweet memories
passed from generation to generation
We lost our heritage by colonization,
but still with the decolonization where is our fame?
Africa oh Africa! My ever pride and source of inspiration.

Without panties we ran helter skelter
The elders foot miles turned to road trips
They came to clone us with colonization
All the legacies now dwindled via decolonization.

In a foreign land where the best way to describe you is a MINORITY GROUP,
to have a voice means you have to work twice as hard as your counterparts,
even in our institutions, the only time you are recognised during lectures are
for bad examples.

Without panties we ran helter skelter
The elders foot miles turned to road trips
They came to clone us with colonization
All the legacies now dwindled via decolonization.

Hmmm... An era where the younger generation cries with their eyes open
as a symbol of the hope to come. Just before I drop my pen, it is important
to reiterate the fact that inclusivity through diversity is a key to a more
conducive environment.



You are 9 times more likely to be stopped and searched by the police in the UK if you are Black (Gov.uk)

In 2018 across UK universities, 80.9% of White students were awarded a first or 2:1, compared to only 67.7% of Black, Asian and Minority Ethnic students, producing a sector-wide awarding gap of 13.2%. (AdvanceHE 2019)

Race pay gap after GCSEs is 11%, after university it is 23%. (Equity, 2019)

Until



The Met police are more likely to publish your mugshot if you are black. (huffingtonpost.co.uk)

According to the Office of National Statistics there are still disparities in average pay across all ethnicities throughout the UK and pay for women is less in almost every ethnicity.

A study for the Home Office showed that reported Hate Crimes between March 2019 and 2020 were up 8% from the previous year, with 105,090 hate crimes recorded by the police in England and Wales. This more than double the numbers recorded in 2013.

Black people are over 3 times as likely to be arrested as white people (Gov.uk)

Black head teachers make up 1% of the head teacher workforce, Asian head teachers represent around 1.4%, while 92.9% of headteachers in the UK are white (Centre For Social Justice)

WE
ARE
EQUAL



TALKING TALENT PODCAST

EPISODE 4: *EQUITY*



LISTEN ONLINE:

<https://go.uwe.ac.uk/talkingtalent4>

inside
OUT

BY:
DCR

4202/90

I AM...

... AN

ACCENT?

... A NATIONALITY?

... A CONTINENT?

I AM.

AN ACCENT.

A NATIONALITY.

A CONTINENT.



BAME
YES
BAME
LABEL
BAME NO

YES
NO BAME

BAME YES
LABEL
YES BAME

BAME YES NO
LABEL BAME
NO

BAME LABEL
YES NO

BAME
LABEL



CAN
SPOT
DIFFER



YOU
THE
RENCE?

BAME
LABEL
NO

BAME
YES
LABEL
BAME

NO YES
BAME

LABEL
YES BAME
LABEL

BAME NO

NO YES
BAME

YES
BAME

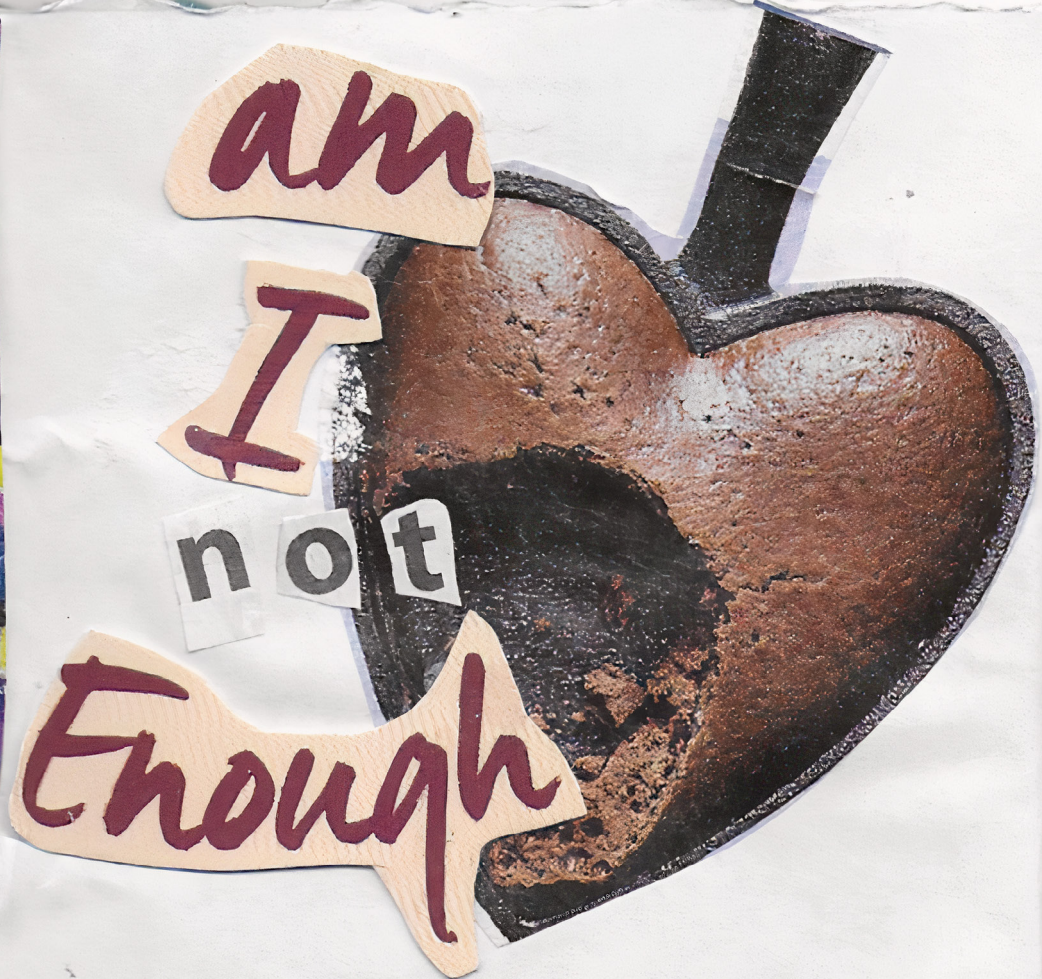
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**IDENTITY IS A PRISON
you can never escape,**

but the way to redeem your past is
not to run from it,
but to try to understand it, and use it as a
FOUNDATION TO GROW.

- Jay Z



Am I heart of
it ; or is it heart
of me?



We are each

I am not a minority.

Noodles



statistic. I am not a

I am not a

Am I occupying someone else's place?

Am I the diversity hire?

Does this a

International. Black. African. International.

~~FRAUD. FRAUD. FRAUD.~~

of us

When I arrived in the UK,
unconsciously

I fought to

I am not underprivi
ileged.

undress all the labels

tattooed in me.

I am not BAME.

But here, I am

Black. African.

Who I am in the spectrum?

Why am I?

quota.

apply to me?

contention


7th



June 2020

The statue of Edward Colston was removed from his throne and tossed into the Bristol harbourside; a triumph for the descendants whose ancestors had historically fallen into slavery at the hands of this man who had been deemed a 'hero'. As we made headlines around the world, I never felt more proud to be a Bristol native. It was at this point that the veil was lifted, and I had elevated to a new level of consciousness.

As I draw on memories of racial discrimination, oppression and systemic trauma, I notice that each time I had the opportunity to speak up on the matter, I would become paralysed by fear. I realise now that my silence made me part of the problem. During my time of becoming a trainee psychologist who so happens to be Black, Asian or Minority Ethnic (BAME), I have stared racial discrimination right in the face and yet chose to wear the blindfold of repression or denial in defence of the truth for I feared being perceived as "the troublemaker". This I could not face. To change the course of action and become more vocal on social issues, well that's a thought! Was this the beginning of me finding my voice in this?

In accordance to my training, it is necessary for us to undergo continual professional development (CPD). In attendance of a workshop called "breakthrough" I had my own breakthrough, a breakthrough within a breakthrough. I learned that chronic trauma is culturally embedded (Perrin, 2013). The normalisation of systemic trauma is so prominent that **the very accusation of racism itself is received with gasps of shock and horror more so than the actual act itself. This is so intricately woven into the multiplicity of systems that surround us today. This ultimately creates a normality, that allows for a blindfolded acceptance (Gillard et al, 2021).**

As I type this piece, I cannot help but reminisce on why I began this quest to become a psychologist in the first place. So here we go, I wanted to understand myself as an individual better. To nourish my fascination around the idiosyncrasies presented within the co-created therapeutic space, for which I am humbled to sit in the presence of. Despite the accumulation of warmth that builds within me in association to this pleasant reminder, I cannot help but reconcile with my inner turmoil around the injustice presented to me as a trainee, as this is the field I will soon step into.



The injustice I have witnessed at the hands of staff who have abused their power upon those who had given their trust to the service (Memon et al, 2016). It makes me emotional even writing about it. I entered into this field in hopes that it was far more developed than it actually was. Although there has been progress around cultural competency, this laborious quest is still not over! The idea of me having this very conversation with you makes my heart race and my breath shallow from anxiousness. As I begin to express my concerns around this, I fear being dismissed by you. I fear being unheard by you. I fear being ignored by you. I fear not being taken seriously.

I fear. I just fear.

From discussions with numerous professionals, it seems clear that further development is needed in supporting BAME individuals. The lack of cultural competence within mental health services and research (Gillard, 2021), illustrates the paucity of reliable information on the prevalence of mental health concerns amongst those who identify as BAME, alongside factors that could promote their mental well-being. Instead, the lack of

cultural competence within mental health services contributes to the lack of understanding and mistrust from clients (Leamy et al 2011; Fernando, 2010; Lelliott, 2001).

This begs the question, how effective are such services in offering support when it comes to this reality?

As I shape my identity as a psychologist, I cannot help but feel a sense of responsibility towards these social issues. My experience allows me to make my own contributions in encouraging culturally sensitive care (Clegg, Haywood-Everrett & Siddiqi, 2016), through placing emphasis on the therapeutic relationship (Woolfe & Strawbridge, 2003) and embracing the clients' unique attributes (Cooper, 2009), in addition to their race. The issues that remain are BAME individuals continuing to experience impoverished and harsher treatment; high levels of dissatisfaction with mental health services; limited knowledge and poor access to adequate mental health services across BAME communities, leading to complex mental health issues (Butt & Jabeer et al, 2015).

Eleftheriadou (2015) confirms that there is a need for concerted action on ethnic inequality that exists within mental health. There needs to be accountability, leadership, the need for creative discourse over time, a positive appreciation of assets and the need to draw up progressive models, movements, and practice (Eleftheriadou, 2015).


Building my identity as a psychologist could potentially support my efforts to spread cultural competency within these complex systems in the form of a nudge (Stroh, 2014).

Currently I am conducting a piece of research, the aim of this study was to explore BAME male university students' experiences of mental health services within their university. After numerous call outs it was all to no avail. I recall sitting before both my supervisors as I reach the point of nadir. Following from this, it was decided that I broaden my sample, to BAME individuals and their experiences of accessing mental health services instead. However, I could not help but express how there being no response says a lot within itself about BAME male mental health. It breaks my heart. No one wants to talk about it. This was a response in itself. As the reader I will now let you decide what this means.

As I enter my final year of training, I sit in this abyss of uncertainty accumulating anxiety around the unknown and questioning my future as a psychologist. In the midst of this pandemic, I am sat in a pensive state. What can I do to help reduce late intervention? Can I make my positive contributions in the world of mental health?

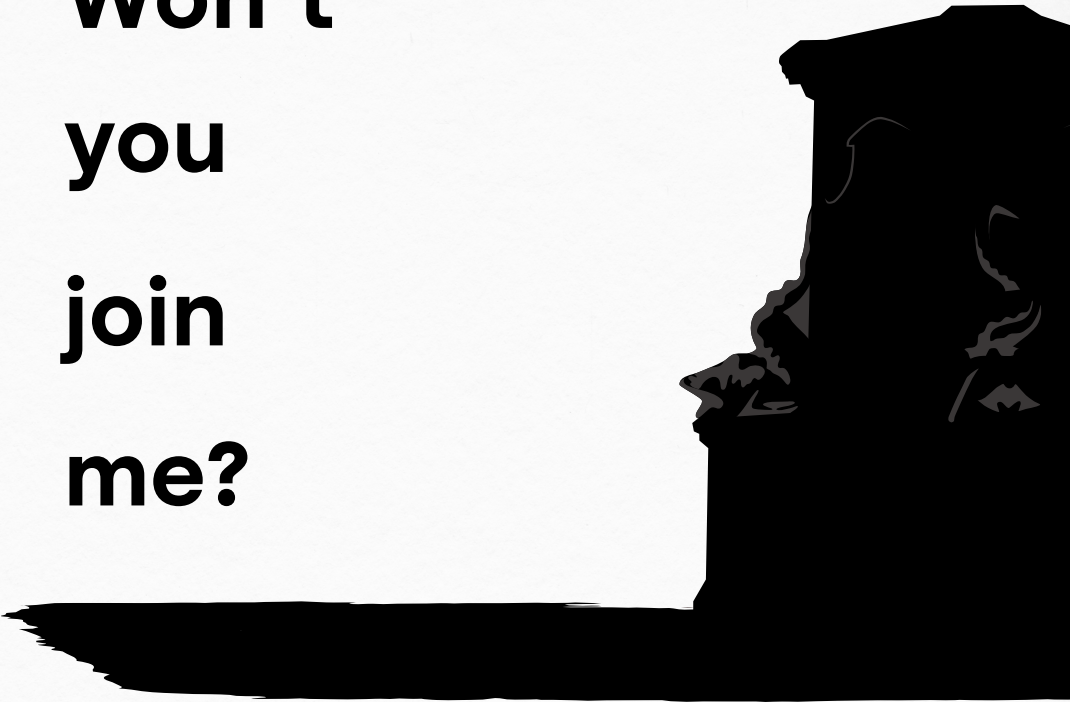
I recall a wise woman who once shared that she hated the term “mental illness” that she preferred “mental landscape.” This statement she made, simply took my breath away and sparked my curiosity. As I question what she means by this, she begins to elaborate further. She describes how this is an accurate depiction of the ups and downs of what one’s mental state can bring. Brilliant! As the paint strokes create ebb and flow, a landscape is created, one which has an aesthetic tailored to represent the idiosyncrasies of the individual. I love it!

As I hone into my identity as a psychologist, I feel humbled to assist those into creating their own mental landscape on the blank canvas before us. This for me is therapy. Once the treatment is complete it is the client who walks away with their finished



piece, their mental landscape, a work of art no less and I who walks away with the experience placed close to my heart. In my own way, through therapy, I can make my own small positive contributions. As I take slow and steady steps through my training, I gain a sense of awareness that something bigger is yet to come. Despite the question mark remaining around how this will prevail as the ideas have not yet been solidified, I am hopeful that I will do the best I can within the confines of my limitations to support and help create the BAME mental landscape. As I begin painting this picture, I offer my hand as an invitation.

**Won't
you
join
me?**





**if i'm scared
if i'm young
stifled by**
my foreign tongue
**is it too brave
of a dream
to be heard
and to be**



Cross Management

I was no doubt excited for my first lecture of grad school because I was happy to learn key skills to help me develop into a great manager. My first lecture was for a module that was about people and working in global organisations. This was an interesting module as I learnt a lot from it; I learnt first that working in teams is an integral part of any job, difficult though it may be and that working in a nationally diverse group is two times as hard.

That was not so hard to grasp because coming from a nationality with over 200 different ethnic groups I understood the preparedness one had to have to work in an ethnically diverse group. So, in a sense I was prepared for this.

What I was not prepared for were the ideas and working theories we were introduced to. We were introduced to theories like Hofstede's (1980) Cultural dimensions, Erin Meyers (2015) Culture map and GLOBE rankings. These tools were developed by these authors to help in understanding different cultural traits. We were told to use these theories during our group work to try to avoid any conflict that may arise and to help in shedding light on why individuals from a culture behave in a certain way.

Cultural

We had a task during this lecture to view the rankings on everyone on our table and we were all excited to see how our nationalities have been ranked. At first glance, my home-country Nigeria's rankings seemed harmless as I thought well this is just one author's perspective and it had already been criticized for not using wide enough data for the analysis. Although in retrospect, it was obvious these tools were created with an unconscious or dare I say, a conscious bias.

The "anchoring bias" one of many cognitive biases that for lack of a better word screw up our decisions come into play when people are over-reliant on the first piece of information they hear. This bias works hand in hand with the "bandwagon effect" where the probability of one person adopting a belief increases based on the number of people who hold that belief. Where am I going with this? It is counterproductive to tell students to match their group members nationalities and theirs against cultural tools and maps that do not give a full picture. It is in fact stereotypical to make us align our group interactions based on these rankings; a confrontational Nigerian, a timid Thai, an individualistic Egyptian who won't bother with getting to know everyone in the group.

Why would anyone tell us to, for instance, understand that it's my Asian team members' culture to be timid during group meetings based on these culture dimensions developed by individuals who have most likely never been to Asia?

Or to make us believe from the first day of the meeting that the Nigerian team member is highly confrontational and may not subdue to authority. Or that the Egyptian in the group is more concerned with finishing the task than getting to know the members of the group and there is therefore no point in trying to form a relationship. These dimensions and biases were formed and engraved in all members of my cohort's heads from the first day of our lectures.

As the group leader in many of the groups I belonged to, this unconscious bias affected me no doubt and it is not until I worked on this blind spot bias that I held that I truly understood the effects of these theories in the long run on a grad students journey to becoming a manager.

**And just
like that,
the cycle of
stereotyping
continues**



A
Convo
in
a
Zine.

A Poem and Drawings by Ayomide Erinle



This Zine details a conversation written as a poem covering the psychological theory of transgenerational trauma. Along with a series of self portraits to symbolise the reflections upon myself.



- I - JUST DRAW -
Kendall



© J. T. DEAN
Kerrville

*Surely, these facts I am telling you,
All that I am going through,
You must be drawing some similarities too,*

*Reminisce on our shared disparities
Showing the world you believe I live in,
Is not all its made out to be,
I warn you they just have gotten better at hiding it,
Literally the same as you,
I am dealing with that too!
Instead for you to stand down,
You retort:
“My love, I have suffered far worse than you”*

*At time its like,
There is a noose around my neck,
Clearly conjured up inside my head,
A bitter reminder
I,
Am,
Black,
Twice as hard.*

*How can something strong and beautiful,
Be seen as a vulgar and distasteful,
All I can do is laugh,
I work so hard to be recognised at last,*

*But its their mediocrity that will surpass.
The complexities that add to my identity,
Are the reasons they act like it was never meant to be,*

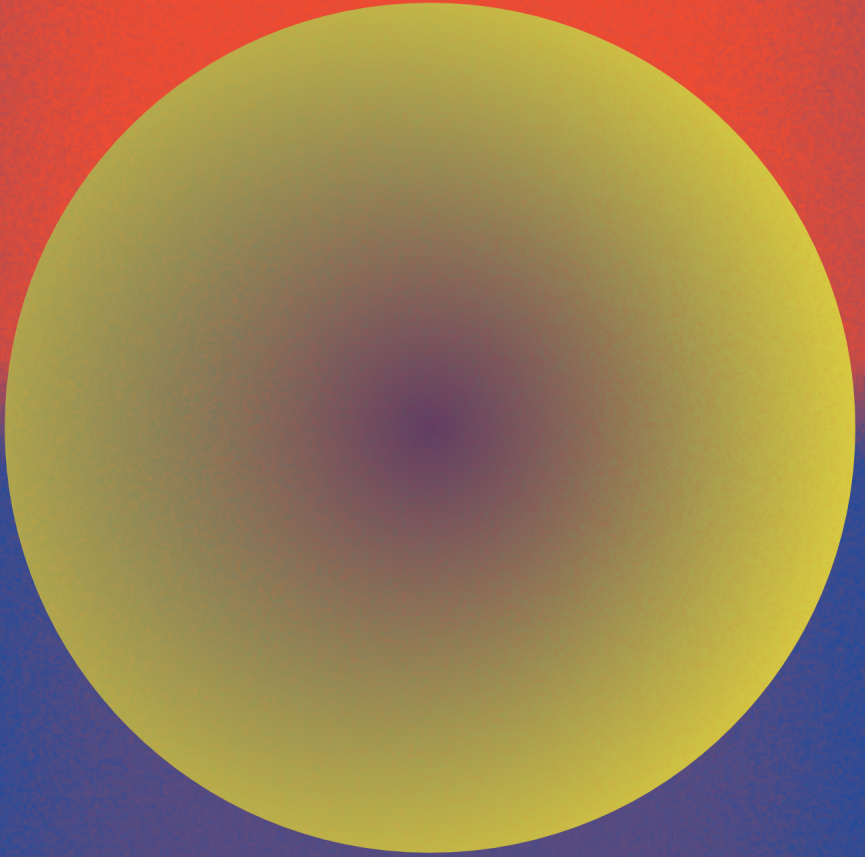
*So you see,
You and I,
One and the same,
The pain I feel is just as grave,
The tight lipped culture
That's the vulture,
Its all like a sick game,
A ploy to keep us tame,*

*So I ask you,
Why am I in this much pain,
Why when you speak of yours,
I do not take it in vain,
But as you explain,
Its all so vivid,
An automatic subconscious response that has me rigid,
An pain that can be traced back 500+ years.
Weighing over me till I am in tears.*

*So,
Why do feel my pain cannot be true,
As you have shown you have felt this too.*







Ayomide Erinle
@_i.just.draw_

**"I HAVE A HARD TIME
ACCEPTING DIVERSITY AS
A SYNONYM FOR JUSTICE.
DIVERSITY IS A STRATEGY
DESIGNED TO ENSURE
THAT THE INSTITUTION
FUNCTIONS THE SAME WAY
IT FUNCTIONED BEFORE,
EXCEPT NOW YOU HAVE
SOME BLACK AND BROWN
FACES. IT'S A DIFFERENCE
THAT DOESN'T MAKE A
DIFFERENCE."**

- ANGELA DAVIS

**DON'T JUST DIVERSIFY
DECOLONISE!**



Tired

By Addam Merali-Younger

I'm tired of being their minority
Standing out, being different
Reading what they write and nothing
By people like me
Unless I go further, work harder
Go beyond the lists and suggestions
Find my stories, the stories of the world majority
The hidden and unheard
I'm tired of wondering if
It's ignorance or laziness
It surely can't be hate?
Or fear of being wrong
Or even privilege using its power
To give voice to their own
And to silence those on the periphery
We care, I hear, we want to change

Please help us to learn, we want to be allies
But is that my responsibility?
It's not my fault that who I am is not who I read
I'm tired of doing all the work
So how and when can I do more
Should I do more?
Student, activist and teacher when I just want to learn
Tired of reading, listening, discussing the same
Then working more to hear the other voices
Of being alert to not upset the mass
To not be seen as angry or difficult
To put them out of their comfort zone
Have the discomfort that I am in
I want to learn, but not always about them
Can't there sometimes be an us?
We are not invisible, we are there

But
we
are
tired



Credits

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NO

MORE

SILENCE!