Blueprint For All
LISTENING TO YOUNG ADULTS DEFINE THEMSELVES
Blueprint for All wanted to hear the views of young adults to identify their preferred language to describe themselves in public discourse; to understand how cultural and racial descriptors are used to provide a positive or negative perception; how this plays out in the public domain; and the impact this has on young adults.

Blueprint for All has a unique position to be able to explore these thoughts and feelings because it is a trusted organization working with young adults from diverse heritages. Its reach crosses geography of the UK, social/economic class and professional progression, which gives it a strong foundation in this area.

Xtend (UK) consultancy, was commissioned to undertake this work through a combination of desktop research, online survey of 500 young adults, and a small number of workshops.

This research was focused on the views of young adults on the language used to define them by their ethnic heritage. The research did not examine the concept of ‘race’ - and which can be considered to be a false concept - as this was beyond the scope of this research. The work took place from May to September 2021.
FINDINGS AND RECOMMENDATIONS

The findings and recommendations draw on the desktop research, survey and workshops. The detail for each of these elements is included in this main findings report.

FINDINGS

The findings from the desktop research, survey and workshops were, to a considerable extent, consistent with each other. The young adult participants, as shown in the survey responses and workshops, also corroborated the findings of the desktop research and amplified many of the issues identified. The key findings of this project include:

- There is a strong desire for a shared name or description to unite people from diverse ethnic heritages
- There is no real consensus on a shared name or description based on the current language and terminology
- Acronyms such as BAME and BME are not accepted as appropriate and their meaning is not well known
- The categories used in the Census are relatively well received. This seemed to be because there is a wider understanding and acceptance of the value of the Census and use of the data,
- There was a rejection of using language to ‘lump’ people together and a preference for individuals being able to recognise their ethnic heritage. In a society where the history, contribution is haphazard at best it is understandable the importance of defining self. For example, the widely used descriptor ‘African’
covers an ethnic heritage representing a population of 1.38 billion people across 54 countries

- ‘Mixed race’ was a definition that was felt to be too narrowly defined, in particular, in assuming the mix was always ‘white plus another’. The reality is that mixed ethnic heritage is much more varied than this and this should be both recognised and celebrated
- Language impacts on participants’ feelings of belonging in the UK with a feeling that it is used to exclude rather than include. The undercurrent of racism was repeatedly highlighted. There were multiple reports of experiences of racism following the Euro 2020 final held in the summer of 2021.

RECOMMENDATIONS

The following recommendations have been formulated based on the findings of the research.

RECOMMENDATION 1:
Treat all british people equally in official ethnic group categorisations

Categorisations need, first and foremost, to recognise the legitimacy of ‘Black British’ and ‘Asian British’ ethnic groups as equal to ‘White British’ within the Cabinet Office guidance. The current categorisation of ‘White’ places, English, Welsh, Scottish, Northern Irish, British as first in the list of categories. Recognising ‘Black British’, ‘Asian British’, ‘Dual heritage British’ as ethnic groups in their own right accurately places them as equal to the White ethnicity of British (or nations within the UK). If this is not accepted, then a question must be asked as to how many generations are required to be recognised as ‘British’ if one has melanin in their skin compared to if one is ‘white’?
This change is a step towards increasing the sense of belonging of
people who experience racism through the lens of belonging – horribly phrased as ‘go back home’.¹

One way in which this equalisation could be achieved is by adjusting the definitions within the Cabinet Office guidance to reflect the same wording for Black and Asian, as for White. It is noted that this recommendation more closely reflects the categorisations used in Scotland. Suggested ethnic group categories building on Cabinet Office categorisations are shown in Appendix 2.

**RECOMMENDATION 2:**

*The UK is a global nation – education is needed across the population on our collective heritages*

Throughout the research we heard participants express frustration that the general public did not have a good understanding of the ethnic heritage of the population of the UK. Instead, diversity of heritages are reduced as a descriptor to those whose skin is black or brown. This leads to a continuous ‘othering’ which manifests itself through racism and this is not applied to the majority of white ethnicities regardless of their heritage.

**RECOMMENDATION 3:**

*The acceptance of ethnic group categorisations is dependent on a clear understanding of its purpose and use*

The participants in the survey and workshop showed both a positive response to the categories used in the Census survey while also showing concern as to how data is used more generally. Organisations collecting data should ensure that they:
- Follow the best practice and up-to-date guidance on categorisations
- Make clear what they will use the data for
- Use that data in the way they have said they will
- Declare publicly how they have used the data.

¹ An example of how this manifests itself was targeted at Afua Hirsch in 2018 by Nick Ferrari while on a TV panel discussion together https://www.indy100.com/news/afua-hirsch-nick-ferrari-sky-news-statues-racism-black-lives-matter-9558071
RECOMMENDATION 4:
Find a shared collective language while also allowing for the beauty of diversity – ‘don’t reduce us to an acronym’

The participants in the survey and workshops confirmed the results found during the desktop research that they want a shared descriptor that is unifying – however - this should not be reduced to an acronym. There was general agreement that the meaning of the acronyms currently used are not widely understood.

RECOMMENDATION 5:
We need to talk about racism

The clear message from the young adult participants was how the language used towards them and their feeling of belonging change depending on what is happening in the UK at any given time. An example which was repeatedly cited was the penalty shoot-out by the England Team in the Euro 2020 football tournament final that drew out positivity until England lost and then came an outpouring of racism and racist language. This is strongly tied into a recent ‘othering’ agenda.

Participants in the survey and workshops articulated a strong and spontaneous appreciation for the opportunity to discuss issues of language around ethnicity, racism and belonging in a way that is calm, constructive and without a preconceived agenda.

A recent example of the ‘shifting’ position of British-ness and feelings belonging can be seen in the reporting of Emma Raducanu’s recent Grand Slam tennis victory, where a diverse heritage is celebrated when extreme success is achieved but the opposite ‘where are you ‘really’ from’ and ‘go home’ racism is visible within Government through the ‘Hostile Environment’² or indeed in everyday racism (see Appendix 4).

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https://publications.parliament.uk/pa/cm201719/cmselect/cmhaff/990/99003.htm
CONCLUSION

The young adults that have taken part in this research have been honest, articulate and thoughtful in expressing their views. In addition to the recommendations, it was telling to hear how positively the participants experienced the opportunity to share their views on language and terminology of ethnicity in an open way and without a hidden agenda.

The participants are grappling with the complexity around the descriptors that are used to describe them and they are viewing this through a variety of lenses:

- in official data
- with strangers
- with family
- with friends.

The young adults expressed the view that they did not want to be boxed in but instead wanted to be able to express their heritage in their own way.

The recommendations provide opportunities to take action to address the issues identified and Xtend welcomes the opportunity to play a part with Blueprint for All in taking these recommendations forward.

This research has been conducted by David Bryan and Dawn Muspratt. https://www.xtend.co.uk/about/
DESKTOP RESEARCH

The first stage for this piece of work was reviewing, through desktop research, whether there was any research undertaken by others that could provide a foundation for this project; to identify whether there are gaps in research and knowledge; and finally whether there are any other influences to help shape this project. As there was such limited research available, Xtend expanded the scope of this project to include the concept of ‘belonging’. This was because the available research pointed strongly to current terminology being a muddled mixture of the national, continental, ethnic and racial, alongside citizenship with ‘belonging’ being a theme that cuts across these descriptors and would add an additional dimension to the project.

Below we describe the findings of the desktop research, opinion pieces and wider context.

1. DESKTOP RESEARCH

Desktop research was undertaken over 26th April to 4th May 2021 to identify whether there was primary research available to use as a foundation for this project to identify young adults’s views on their preferences of terminology generally and how they themselves would like to be described. Searches were made across the following organisations:

- YouGov
- Runnymede Trust
- Joseph Rowntree Foundation
- British Futures
- Mayor’s Office
- Cabinet Office
- Ipsos Mori
This search showed that there was very little research into attitudes to what young adults of Black, Asian and Minority Ethnic backgrounds think of the prevailing terminology. We could find no research into the views of young adults. The most relevant research was undertaken by British Future Trust and published recently in March 2021 entitled ‘Beyond ‘BAME’ What does the public think?’, and Inc Arts research ‘BAME over’ undertaken in August 2020.

a. BRITISH FUTURES – BEYOND BAME

The introduction to the British Futures report states that ‘Language matters when we talk about race. Social norms against racism are stronger than they were in the past. A broadly accepted principle is that we should try to talk about ethnic difference in a way that makes sense to those that we are talking about – including trying to use the language that people would use about themselves.’

The British Futures research was undertaken in discussion groups with mixed-ethnicity groups around the country; a nationally representative attitudes primary research which included a poll of 2000 ethnic minority respondents and 1,500 white British respondents.

The findings show at headline level:

- **It is better to use words than acronyms**
  - Less than half of ethnic minority Britons felt confident that they knew what ‘BAME’ meant
  - Three in ten people did not recognise the term

- **Don’t expect consensus on a single term that everybody agrees on**
  - There is a preference for ethnic minority over BAME
  - ‘People of Colour’ was less popular although 50% thought it was ok
  - ‘Non-white’ was the least popular acceptable’
o 54% thought that identities like Black British or British Asian can help to make national identity feel more inclusive of people from different backgrounds
o The words ‘Black’ and ‘Asian’ have very broad legitimacy indeed
o Faith also matters as an identifier to some communities

• Differentiate between identity and data – and be clear about the practical purpose of collecting data
  o On balance, people supported the collection of data on ethnicity although in an ideal world, many people would prefer fewer forms asking us to tick which ethnic box we want to put ourselves into

• Don’t make terminology the dominant issue for race in Britain
  o There was wide recognition of discussions around the term ‘BAME’
  o Many people had not heard of the term before reporting on Covid 19

The ‘British Futures’ research did not focus on young adults nor present their findings disaggregated by age therefore we cannot draw any conclusions on young adults’ attitudes.

b. INC ARTS – BAME OVER

A smaller piece of research in terms of participants that closely matches the brief is ‘BAME over’ commissioned by Inc Arts. Inc Arts full statement is included at the end of this note, however, it’s worth restating the following from their statement:
‘Throughout August more than 1,000 people took Inc Arts’ #BAMEOver survey, and on 4th September 2020 over 250 people came together to reset the terms of reference for people with lived experience of racism. We set out to answer the question, ‘What do we want to be called?’
Drawing on the research and engagement, Inc Arts worked up a statement that includes ‘Rules of Engagement’. The full statement is included as an appendix to this report however a snapshot of some of the Rules of Engagement are included here to show the approach:

**RULES FOR ENGAGEMENT**

#1: **Language is evolving.** Deal with it. The terms we’ve agreed today may change in the future. Times change: come with us.

#3: **Collective terminology is necessary:** acronyms are not. Nobody wants to be reduced to an acronym. Especially an acronym that is inaccurate.

#4: **We reject BAME.** The term unhelpfully blends ethnicity, geography, nationality - and in doing so erases our identity and reduces us to an ‘other’.

#7: **We’re people first.** Not a colour. Not a continent. Never say ‘blacks’ just as you wouldn’t say ‘whites’ (unless you’re talking about washing).

2 seconds is not too much time to devote to taking positive anti-racist action on a daily basis. Remaining actively conscious of the language we use is a powerful act of allyship.’
These two pieces of research both point to a rejection of acronyms and of ‘lumping’ people together.

Xtend will test these findings with the Blueprint young adults to see whether similar views are held. Xtend will also identify what alternatives are considered acceptable and explore what this means for a shared ‘political’ identity and whether this is still needed.

The opportunity to explore more widely how people prefer to be identified is an exciting opportunity and will add to the public discourse.

## 2. OPINION PIECES AND PUBLISHED BLOGS ON THE USE OF BAME

In trying to understand a wider perspective and the extent to which a public discussion has taken place on terminology, we have drawn on a number of opinion pieces across a range of publications.

Examples of this discourse are set out below and the breadth of organisations and publications that have published opinion pieces and blog posts is of note and the pieces showed the feeling towards how ethnicity is categorised and the terms used on those writing the pieces.

The breadth of organisations with comment or opinion pieces was diverse and included:

- Law Society, December 2020: A guide to race and ethnicity terminology and language
- Glamour Magazine, 29 March 2021: As Boris Johnson is told to ‘scrap use of BAME label’, here’s why, as a Black person, I’m uncomfortable with the term

As Boris Johnson is told to 'scrap use of BAME label', here's why, as a Black person, I'm uncomfortable with the term
phrase that’s done little to improve the social standing of my community thus far.’

- The Guardian, 8 April 2021, ‘So the term BAME has had its day. But what should replace it?’

We highlight below a short section of *The Guardian, 8 April 2021, ‘So the term BAME has had its day. But what should replace it?’* because this includes some historical context that frames the changing language. Xtend will build on this to include a section in the survey on how and why language has changed in order to understand younger people’s understanding and views on this.

‘*Words matter*, and they especially matter when it comes to identity. Britain’s ethnic minority communities have had a number of labels since migration from the “new commonwealth” really kicked off in the 1950s and 60s. Then, immigrants from British colonies in Africa, the Caribbean and south Asia were generally given the umbrella term “coloureds”.

The shared experience of racial discrimination in post-colonial Britain made cross-community solidarity both possible and necessary, and by the late 1970s, the movement for racial equality in Britain had widely adopted an inclusive definition of “black” that encompassed people of both African and South Asian heritage. By the early 1990s, however, the size and composition of Britain’s ethnic minority community had changed enough to make continued use of the word black as a catch-all unworkable. In 1994, the sociologist Tariq Modood published Political Blackness and British Asians, in which he argued that the already waning term harmed Asians by suggesting a “false essentialism: that all non-white groups have something in common other than how others treat them”.

By the late 1990s, political blackness had been largely discarded in favour of more specific definitions that conflated the national, continental, ethnic and racial – the 2001 census included separate categories for “Mixed”, “Black”, “Asian” and “Chinese or Other”. The extent to which Modood’s case against “black” resembles the arguments given for scrapping BAME is striking, with the authors of the race report suggesting that the blanket term fails to adequately reflect the experiences of different ethnic communities.’

*The Guardian, 8 April 2021*
3. WIDER CONTEXT – EXPLORING BELONGING

As outlined above, with limited sources of primary research, Xtend widened the research to include attitudes to ‘belonging’.
This round of research drew on:

- The Cumberland Lodge report: Race in Britain: Inequality, Identity & Belonging
- UK Government: Feeling of belonging to Britain
- The UK Government Cabinet Office Guidance

a. THE CUMBERLAND LODGE REPORT

The Cumberland Lodge report was launched on 24 October 2019 following a 12-month project to explore how inequality, identity and belonging intersect with race in Britain today.

This report provides a useful context to the changes in public discourse alongside historical context to bring us to changing attitudes of more recent times.

This report provides useful context and data to support the research with Blueprint young adults covering:

- Changing histories of race, inequality and belonging
- Attitudes to race and belonging today
- Structuring belonging
- Contemporary identities
In looking specifically at contemporary identity the Report states:

**CONTEMPORARY IDENTITIES**

- Living in the UK transforms identities for all, but the patterns and directions of such change can vary amongst minority groups. Identity formation is influenced by multiple factors, including local neighbourhoods, national discourses around race and British identity, government policy, and transnational connections and ethnic histories.

- In broad terms, there are important patterns of generational shift: first-generation immigrants retain the strongest ties to places of origin, whilst later generations take more creative approaches to reimagining their identity. Such creativity can generate new forms of openness and inclusion, as well as modes of closure, or even fundamentalism.

- Identities respond to policy incentives – in certain cases, the allocation of community funding or the dynamics of electoral politics can work to frame identities in fixed and competitive terms.

- In many cases, minority-group identities do not fit neatly within a pre-given set of cultural boundaries. Instead, they are fluid and dynamic, combining elements from different dimensions of experience – such as schools, homes, pop culture and traditions – and taking different forms in different contexts.

- Diverse minority communities are often united by shared experiences, such as those relating to policing or income inequality. However, no encompassing political framework, equivalent to political blackness, currently exists. The efforts and concerns of different minority communities can be prone to divergence.

- At a national level, education and the telling of national history remain two key areas in which inclusion remains uncertain and contested.
One of the key recommendations of this research report confirms the importance of language as a form of representation:

Xtend notes that there is a distinction to be made between different meanings of ‘representation’ between being ‘representative of’ to being ‘visible’ within a context. Xtend recognises that this can be a thorny terrain and suggest that this needs to be examined as a separate piece of work. An example of the complexity of this is how increased visibility (representation) of people with more ethnically diverse presence in adverts on TV and mainstream media is seen as a positive (in our view, rightly so) whereas that same increased visibility is seen, by a different cohort of the population, as a threat due to perception of an increased presence of ethnically diverse people.

This points to the importance of finding out the views on identity through the lens of ‘representation through language’ and again shows the importance of the Blueprint for All project.

b. UK GOVERNMENT: FEELING OF BELONGING TO BRITAIN

The UK Government draws together a range of research that it undertakes and that it then makes publicly available. The data sets are available although it is largely the highlights that are press-released. Published on 23 September 2020, this research ran from April 2019 to March 2020, prior to Black Lives Matter and the European Football finals and explored feelings of belonging. It provided some useful, relatively current, research on attitudes to belonging and showed that, across all ethnicities, 84% of people (aged 16 and over in England) said that they felt strongly that they belong to Britain in the year to March 2020.
The table below breaks out the data by ethnicity and it is interesting to note that people of mixed heritage reported the lowest percentage of people who felt fairly or very strongly that they belong to Britain. It is also of interest to note that Black respondents indicated a higher percentage of belonging than White respondents.

‘representation at a national level, and in foundational stories of British identity, plays a crucial role in shaping perceptions of who can claim to belong in the UK, and thus ought to be taken seriously in policy, education and other interventions.’

Race in Britain: Inequality, Identity & Belonging, Cumberland Lodge, 2019

Feelings of belonging and the extent to which terminology supports or undermines this will be a theme within the Blueprint for All research.
c. BELONGING AND TERMINOLOGY

The issue of belonging runs closely alongside terminology as reflected most recently by the 2021 census. The tick-box requirements for self-identity resulted in frustrations that were presented in the public domain, notably from David Lammy MP, who expressed his frustrations in being unable to identify himself as both Black Caribbean and English, and his mixed-heritage children as mixed Black and White and English. His Tweet on this is below:

As this shows, terminology matters in regard to belonging and as the Census showed, there is concern that no matter what the circumstances, it is impossible to be both Black and English. It is relevant to the Blueprint project in hearing the views of young adults on how this feels and what they see as solutions.
CABINET OFFICE GUIDANCE
We have included the published guidance from the Cabinet Office on terminology in the research. This guidance is useful in providing an explanation of the reasons for using or avoiding particular terminology and offers clear explanations for what they consider should or should not be used. Examples of this include:

BAME, BME and people of colour

‘We do not use the terms BAME (Black, Asian and minority ethnic) or BME (Black and minority ethnic) because:

- they include some groups and not others – for example, the UK’s ethnic minorities include White minorities and people with a Mixed ethnic background
- the acronyms BAME and BME were not well understood in user research

Similarly, we do not use ‘people of colour’ as it does not include White minorities.’

The Cabinet Office guidance is intended for use across Government and, because of the relationship between national policy, identity and belonging, is something that we think has merit to explore with young adults.

The Commission on the Future of Multi-Ethnic Britain ‘Realising the Vision’ reported in 2000 and revisited in 2004 to restate the findings and key actions. The report points to a continuous evolution of attitudes and language and states the following:

‘Homogeneity in the so-called majority is a myth, not a true story. So is the idea that ‘minorities’ have more in common with each other than they do with people in the so-called majority… All communities are changing and all are complex, with internal diversity and disagreements. Neither ‘minority’ communities nor ‘majority’ communities are static.’

This report has relevance in the Blueprint for All project particularly in regard to the approach to how terminology is used to identify groups of people from diverse ethnic heritages.

4. CONCLUSIONS FROM THE DESKTOP RESEARCH AND LITERATURE REVIEW

There is limited research into attitudes to terminology however the British Futures and Inc Arts research provides some helpful foundations in current views on prevalent terms such as ‘BAME’ and provides a useful foundation for thinking about how the Blueprint for All research should be undertaken. Both of these pieces of research point to a rejection of the term ‘BAME’.
We have found no research focussed on the views of young adults exclusively and therefore the Blueprint for All project has the opportunity to make an important contribution to the wider discourse. The opinion and comment pieces across such a range of publications also point to this being an area that is open to hearing the views of a different group and with the potential for these views to be able to have a positive impact.

Extending the research to include ‘belonging’ will add depth to the research and ties the research in to the wider policy context.
THE SURVEY

INTRODUCTION

Following the desktop research, Blueprint for All sought the expertise of Censuswide to seek the views of young adults from diverse heritages by responding to the Xtend survey during July 2021. Censuswide’s contribution ensured the survey reached and was responded to by a representation of 500 young adults and that the respondents mirrored the demographic breakdown within those that self-identify as Black, African, Asian and Caribbean.

This also raises the additional question of the extent to which enabling ‘race talk’ occurs in and amongst families, friends and communities. Having a safe space for reflection on major issues of the day and especially those that impact on particular communities needs a place that allows the individual to make sense of their world, whether they belong or not. Where the shared but different manifestations of racial discrimination will be experienced. The approaches to navigate racial discrimination may differ from generation to generation and the specific challenges and spotlights might also vary, e.g., Black Lives Matter and Islamophobia.

The composition of different ethnic groups taking part in this survey mirrored the make-up of the community in the UK:

<table>
<thead>
<tr>
<th>ETHNICITY OF PARTICIPANTS</th>
<th>SURVEY</th>
<th>NUMBER IN UK / % OF UK POPULATION AS AT 2011 CENSUS</th>
</tr>
</thead>
<tbody>
<tr>
<td>South Asian</td>
<td>50%</td>
<td>3.8m / 6.8%</td>
</tr>
<tr>
<td>Black</td>
<td>25%</td>
<td>1.9m / 3.3%</td>
</tr>
<tr>
<td>Mixed descent</td>
<td>18%</td>
<td>1.2m / 2.2%</td>
</tr>
<tr>
<td>East Asian (Chinese)</td>
<td>5%</td>
<td>400k / 0.7%</td>
</tr>
<tr>
<td>Arab</td>
<td>1%</td>
<td>230k / 0.4%</td>
</tr>
<tr>
<td>Other</td>
<td>2%</td>
<td>330k / 0.6%</td>
</tr>
</tbody>
</table>
Following questions to encourage the participants to think about the terms they and others use and to consider the alignments of this language (nationality and/or cultural origins).

Xtend learnt a lot from this intervention and would suggest that Blueprint for All refine and build on this as a national survey.

In framing the survey questions, Xtend drew on key themes that became apparent through the desktop research including the conflation of the national, continental, ethnic and racial, alongside citizenship. The survey questions were explored through a lens of:

a) How participants, as individuals, prefer to self-identify
b) What they consider acceptable ‘public’ terminology, if at all
c) How they view others
d) Whether and to what extent the historical language impacts on preferences for current language
e) How language helps or hinders feelings of belonging

Xtend introduced background materials to support engagement including:

- Understanding what other organisations and individuals are doing in different communities in identifying language that they prefer? For example, there is now common acceptance of people stating their preferred pronouns.
- Historical context around language as highlighted in both the Guardian opinion piece and Inc Arts particularly around the use of ‘People of Colour’ and why this might sit less comfortably in the UK.
- Citizenship and belonging will be explored specifically. This is particularly relevant to younger people as they are more likely to be British born.
- The language used around dual and multiple heritage backgrounds.
- How language short-cuts (for example, describing ‘Africans’ as being a homogenous group when it is a continent made up of 1.3 billion people across 54 countries and with 2,000 languages) can have the effect of
‘lumping’ people together and minimizing their background and experience.

- In looking at data that is collected – who do young adults think collects it and how do they think it is used.
- Questions on self-identity of gender, sexual orientation and on class to give participant to choose their own language and ensure we capture their intersectionality.

We have produced this initial summary report that highlights the main issues from the data. There is more to be unravelled from the data and some of this will require that we draw on other references as well as drill down and gather more learning with the planned workshops.

**KEY FINDINGS**

This survey was seen as ground-breaking by participants who strongly welcomed the opportunity to give their views on how they would like to be described in relation to their heritage, their sense of belonging in the UK, how their heritages are presented in different media and the impact of this on the way they are treated. Participants pointed to the rarity of an opportunity for a calm, thoughtful public debate about race matters. It was noted that the charged nature of ‘race’ in the UK and globally, distorts and contaminates, the rare opportunities for enabling and informative discussion.

Xtend’s experience is that discussions about racism and belonging are calm and reflective when the group is predominantly populated by people from ethnically diverse heritages. However, when the group is more diverse there is a tangible anxiety and even fear as some are uncertain of the language to use and more importantly fearful of what they do not know. Nonetheless the lack of a positive, even neutral space for discussion on racism, decolonised histories and the contributions made by ethnically diverse communities prolongs the ignorance and distrust.
Spontaneous and unprompted comments from participants included:

‘Good survey these conversations are very important when speaking about identity’

‘Great survey as it’s gone to a place which people don’t like to discuss because they don’t want to ‘offend’ anyone. This survey pushes boundaries and makes people talk’

‘I think this is a really interesting survey and I’d like to see more of these in the future! :)’

‘I think this survey is really well made and should be made public because we normally do not think about these things in on day to day basis. but when asked seriously, it makes you think twice and really think about the topic.’

‘The media needs to stop portraying people of colour as terrorists, gang members and overall threats to society. Instead of showing the negative things people of colour do, celebrate and show how people of colour impact and change society for good. Show more representation of people of colour who have done good and honourable things. Thank you.’

‘Made me think about my identi-

In analysing the results of the survey, the following themes emerged:

- 98% felt it important for a shared language that unifies people from diverse heritages.

- There is no shared word or expression that participants felt represented them all.

- There is a strong sense of identifying as British however there is also sense of not being considered British by others. Notable within these sections is fewer participants responded with a ‘fully’ response
and instead opted for ‘somewhat’ which indicates reservations in these questions and should be explored further.

- How different heritages are recognised, stigmatised and stereotyped has a direct impact on how people with heritages that are treated compared with those that visually appear as ‘White English/British’ are treated. This is evident in the response to one of the key questions from the survey in relation the degree to which young adults from racially (visible) diverse backgrounds feel that they ‘belong’ in the country of their birth or significant upbringing. And the answer is only 38% stated fully.

The full survey results are set out below.
1. SHARED DESCRIPTORS, UNIFYING DEFINITIONS

These questions are intended to gauge views on the desire for and acceptance of different descriptors.

a) How important is it, if at all, for a shared descriptor to emphasise unity across people from varied backgrounds and different histories? (Q5)

There is a strong desire for a share descriptor and that, in itself, is an acknowledgement of a sense of common struggle/experience of discrimination. The explosion of awareness brought about by the personal experiences and connections made with everyday incidences and more broadly, Black Lives Matter has made many see value, if it was not present previously, in a shared descriptor. There is, therefore, a tension to be explored further in order to both forge an alliance as well as affirm one’s own distinctiveness. Descriptors need to perform a multitude of different roles and purposes.

HEADLINE: 93% of participants thought it very important or somewhat important for a shared descriptor to emphasise unity across people from varied backgrounds and different histories. Over 50% of participants thought it ‘very important’. The importance of solidarity is clearly stated, even though in response to other questions one can see the strength of feeling for acknowledging and respecting our differences.

Females scored higher than males for ‘very important’ at 55% v 39%. 18-24 year olds scored ‘very important’ 8% higher than 25-30 year olds.

There was a c20% variance for the ‘very important’ answer across different ethnic groups with Asian showing the biggest variance within the Asian grouping. Asian-Chinese had the lowest score at 37.5% and Indian having the highest score at 61%.
b) How important is it to you, if at all, to be able to describe yourself as British? (Q13)

We need to do a cross reference with Q2 where we asked about what word is used to describe oneself when travelling abroad? There was a strong expression that mirrors strength of feeling expressed in the response to this question above.

**HEADLINES:** 70% of participants thought it very or somewhat important to be able to describe themselves as British. This question had the widest spread of voting across ethnic heritage groups. No significant variation across gender or ages for this question.
In the UK, there is a large and growing group of people with Dual Heritage, and sometimes multiple heritages. The widespread descriptor used to refer to this group has been and still is ‘mixed race’ and this is often interpreted as being those born of Black and White heritage as shown in the Census and Cabinet Office definitions.

Xtend’s analysis is that this definition of ‘mixed race’ is centred in its reference to the ‘white’ partner and therefore dismisses the rich range of dual heritage people that exist. This shorthand erases wider appreciation of the range of heritages that exist, it dismisses those people whose heritage is derived from an abundance of different locations, e.g. Asian and Africa – Russian and Caribbean, etc.

c) To what extent do you feel comfortable or uncomfortable with the following words and expressions? (Q3)

This question was included to give us a picture of the extent to which young adults feel comfortable with terminology that is widely used to describe them. This question also connects to the desire for a collective descriptor.

The following scores therefore tell us that there were positive scores including both ‘very comfortable’ and ‘somewhat comfortable’ categories as shown below however, the detail shows a more nuanced position with only ‘Asian’ scoring over 50% for ‘very comfortable’.
The below data shows both ‘very comfortable’ and ‘somewhat comfortable’:

- Asian 74%
- Black 67%
- Mixed race 64%
- Brown 62%
- People of Colour 61%

Of those least popular:

- BME 52%
- BAME 55%
- Dual Heritage 59%

Comfort levels within each of the words/expressions varied by up to 20% across the respondents from different heritage backgrounds.
d) 2021 Census
Questions 8 and 9 explored the language used in the 2021 Census to understand the extent to which participants felt comfortable with the descriptions offered on national identity and ethnic group. These two questions showed that participants were broadly comfortable (definitely or somewhat comfortable) with the descriptions offered in the census.

The Census asked people to describe their national identity
- Do you feel comfortable choosing one of these options to describe yourself? (Q8)

**HEADLINES:**
- 52.18% definitely felt comfortable
- 36.51% felt somewhat comfortable
- 11.31% Did not feel comfortable.

No real gender difference or age difference with this question. Some variations by regions with Scotland and East Midlands posting the highest scores for Yes, definitely.
The lowest score by ethnicity for ‘Yes definitely’ was by Asian-Bangladeshi at 31.5% while the highest score was Mixed descent - White and Black Caribbean at 71%.
The Census asked for people to state what their ethnic group is - can you see a description of yourself that you feel comfortable with? (Q9)

This question gave a definitive yes/no/prefer not to say options and therefore had less nuance than other questions.

**HEADLINES:** 87.5% of participants identified a description of their ethnic group in the list provided in the Census 2021. There was little variance across ethnicity, gender or age. Comparing the high score of this with low approval ratings for other expressions, we should explore how this terminology is accepted at the workshops.

e) Thinking about people with a dual heritage background, how important is it, if at all, for this to be recognised within a list of definitions? (Q17)

**HEADLINES:** 68% of participants thought it very or somewhat important that dual heritage backgrounds are recognised in a list of definitions. No significant difference between males and females nor ages. Black Caribbean participants scored ‘very important’ the highest at 54%.
PARTICIPANT’S COMMENTS INCLUDED:

‘I think it should be up to those of mixed-race/dual heritage descent to describe themselves and what makes them feel comfortable. Many times I’ve found that I feel comfortable describing myself as White/Black Caribbean but I have friends of other mixed heritage who may describe themselves as Black and those who would have to put themselves in the ‘other column’ (i.e. they are the half Caribbean and half Asian or half African and half Arab) - there is more than one mixed-race than just being mixed with white and something else.’

‘I will have my own black-asian kids soon, so it’s quite important to let my baby know his dual heritage. And let people know about his origin’

‘Individual experience and freedom of choice over how to identify for mixed race individuals. There is however no ‘half’ black or half brown for those individuals mixed with white and belonging also to an ethnic minority- black and brown is socially constructed so as to exclude the greatest number possible and its membership of that community which will shape the worlds prejudice towards them (see one drop rule). You are half an ethnicity perhaps but half a race doesn’t exist truly-black/brown doesnt come in halves, it shapes experience wholly- even if it differs from those with two parents belonging to the same ethnic minority group. Definition is personal but since necessary, professional elucidation should understand dual heritage backgrounds as more strongly rooted in the ethnic minority groups a individual belongs to’
2. BELONGING

The survey included questions on participant’s sense of belonging in the UK.

a) Do you feel that you belong in the UK? (Q18)

This question was intended to gauge the extent to which people feel that they belong in the UK and can be read alongside self-defined definitions of ‘Britishness’ which showed that 70% of participants thought it very or somewhat important to be able to describe themselves as British.

While we did not ask for comments to this question, other questions drew responses that can be read across and some of these are included below.

HEADLINES:

84% of participants felt that they ‘fully’ or ‘somewhat’ belonged in the UK.
38% of participants felt that they ‘fully belonged’ while a greater number at 46% felt that they somewhat belonged in the UK.
Males scored ‘yes fully’ 6% higher than females with ‘yes somewhat’ scoring similarly. 18-24 year age range was 12% less likely to score ‘yes fully’ than the 25-30 age range.
18-24 year old group scored ‘somewhat’ and ‘no’ higher than the older age range by 6% and 5% respectively.

Q18. Do you feel that you belong in the UK?
Mixed heritage white-Black African and White-Black Caribbean scored the highest for feeling that they fully belong in the UK.

<table>
<thead>
<tr>
<th>Heritage Type</th>
<th>Feeling Fully Belonging</th>
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<tbody>
<tr>
<td>Mixed descent - White and Black African</td>
<td>90.00% 24</td>
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<tr>
<td>Mixed descent - White and Black Caribbean</td>
<td>58.84% 17</td>
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<tr>
<td>Mixed descent - White and Asian</td>
<td>37.04% 10</td>
</tr>
<tr>
<td>Mixed descent - Any other mixed</td>
<td>36.36% 4</td>
</tr>
</tbody>
</table>

Asian Chinese and Arab participants were least likely to feel that they fully belong in the UK at just 17% although it should be noted that there was a small number of Arab participants at just six.

**Related comments on ‘Britishness’ and ‘Belonging’:**

‘I don’t feel accepted here especially after the football’

‘I think this due to the fact that our heritage plays a huge role in how we are seen in society whether we like it or not. E.g being black overshadows everything in your life in a country like britain’

‘…. Colourblindness leads to racism and it’s unfair to not allow people to experience their heritage’

‘to embrace the fact that we are from all over the world yet together and united’

**b) How important is it to you, if at all, to be able to identify your heritage within a definition of your nationality? (Q15)**

**HEADLINES:** 75% or participants thought it very important or somewhat important to be able to identify their heritage within a definition of their nationality.

Scoring across gender and age was similar.

Asian-Chinese scored lowest for ‘very important’ and ‘somewhat important’ (58% thinking it very important and somewhat important) whereas Black – Caribbean scored this highest with 77% thinking it very important and somewhat important.

This question provides a counter point to Question 7 (Do you think describing people by their heritage is needed in society?) which showed
high numbers of ‘Not sure’ at 57% whereas this question gave a clear positive response.
The reasons for the variation could be that there is a preference at a personal level to include their heritage within a definition of their nationality while not thinking this is necessary at a public/collective level.
The apparent contradictory position could also be because this question came later in the survey and participants had changed their view as the survey progressed. This should be explored further in the workshops.

Q15. How important is it to you, if at all, to be able to identify your heritage within a definition of your nationality?
3. Historical ‘Black’

This section asked participants what they understood about the history of ‘Black’ as a unifier terminology and how different heritages are portrayed within different media.

a) Were you aware that the term ‘Black’ became widely used as part of the UK civil rights movement in the 1960’s and 1970’s to unite people who experienced racism and discrimination? (Q4)

We wanted to check the degree of knowledge about the use of the term ‘Black’ as a unifier during the 60’s and 70s. We found that awareness was high but it was felt that the term is currently much less relevant to young Asians, many of whom are now using the descriptor ‘Brown’.

It is unclear, if one of the factors that created closer alliance during the 60s and 70s were greater shared political campaigns and limited distinction made between the discrimination that was meted out to members and descendants of the colonies. In more recent times the employment gap and wealth gap between and within communities has grown and there is a focus on separate and specific issues, i.e. Islamophobia and Windrush Scandal.

Of participants, 81% were fully aware or somewhat aware that the term ‘Black’ became widely used as part of the UK civil rights movement in the 1960’s and 1970’s to unite people who experienced racism and discrimination.

This awareness was evenly split between Males and Females. The age group 25-30 years had slightly better awareness (+9%).

The participants with the highest awareness levels were Mixed White and Black-African at 71% with the spread very evenly represented across all other groups.
b) Is Black-British an expression that you would use to describe yourself? (Q16)

This question builds on the themes of British-ness, identifying a common naming structure, and the move away from ‘Black’ being the unifying term that it once was considered to be.

**HEADLINES:** Only 20% of participants said that they would describe themselves as Black-British with 37% saying they would not. 31% of participants were not sure and 12% preferring not to say. Of the latter two, this gives us 43% of participants without a definitive response which is high. Females were less likely to answer ‘not sure’ and more likely to score both ‘yes’ and ‘no’ than males.

There was a big difference in scoring by ethnic heritage with Asian heritage much less likely to describe themselves as Black.

Of those who did consider themselves to be Black-British, some of the comments included:

- ‘I’m proud of my race, while being proud of where I was born and raised’
- ‘because it shows my heritage and my nationality together in one’
- ‘I am black but was born and raised in England’
- ‘So that who ever is asking knows I have certain rights’
For those who would not use the expression Black-British to describe themselves and gave a reason for this, 27% said this was because they identified as Asian, 36% said that it was because they were not black, and 12% because they were not of British nationality.

There was not a universal ‘yes’ scoring amongst the Black ethnic heritage participants with 49.5% saying they would describe themselves as Black-British; 12% saying they would not describe themselves as Black-British and 25% being ‘not sure’.

c) Do you think describing people by their heritage is needed in society? (Q7)

**HEADLINE:** The highest scored answer for this question was ‘Not sure’ (52%) which scored double either ‘Yes’ or ‘No’ and was by far the highest score across genders and ages.

There was wide variation within ethnic groups with Black Caribbean scoring highest for the need to describe people by their heritage at 45.5%.
d) Presentation of heritages in different media (Q19-23)

**HEADLINES:** Participants views on the way their heritage is portrayed in different media varies between different media. The table below shows the results of this series of questions relative to each other. Key to note are that the ‘neutral’ option was consistently above 30% in all questions.

**Variations**
- In adverts, 49% of people thought their heritage was represented somewhat or very positively compared with 17% who thought it was somewhat or very negative. This was the media with the highest scoring on the positive scale.
- In news, 34% of people thought their heritage was represented somewhat or very positively compared with 32% who thought it was somewhat or very negative. This means that as many people think their heritage is presented negatively as positively.
- In social media, 38% of people thought their heritage was represented somewhat or very positively compared with 30% who thought it was somewhat or very negative. Similarly to the ‘news’ above, there are slightly more people who thought their heritage was represented positively as negatively.
- In music, 43% of people thought their heritage was represented somewhat or very positively compared with 20% who thought it was somewhat or very negative. As with adverts, this shows that more than
twice as many people thought their heritage was represented positively than negatively.

- In TV shows, 33% of people thought their heritage was represented somewhat or very positively compared with 30% who thought it was somewhat or very negative. This falls in the same basket as ‘news’ with as many people feeling their heritage was reflected positively as negatively.

This question directly relates to Q25 asking if people’s attitudes to their heritage impacts on the way they are treated.

e) Do you think some heritages are represented more or less positively than others in society? (Q24)

HEADLINES: High ‘don’t know’ score at 42% which might be a result of the question being confusing! This was one where it got over edited and so doesn’t make so much sense.

No variance by gender or age.

Little variance by ethnic heritage with the exception of Mixed descent – White-Black Caribbean where 64% thought some heritages are presented more or less positively than others.
Comments that were captured through the survey shows frustration with this:

‘I feel that media representations of South Asians is negative and stereotypical, as a British-Bangladeshi Muslim woman people may have a preconceived notion that I am a submissive uneducated person when that is surely not the case.’
‘The media needs to stop portraying people of colour as terrorists, gang members and overall threats to society. Instead of showing the negative things peope of colour do, celebrate and show how poc impact and change society for good. Show more representation of people of colour who have done good and honourable things. Thank you.’
‘There is already quite prejudice regarding Muslims in the European/Western societies and the further negative-portrayal of Pakistanis in the media has led to a lot of insecurity and descrmination towards us.’

Do you think people’s attitudes to your heritage impact the way you are treated? (Q 25)

**HEADLINES:** 56% of participants thought that attitudes to their heritage impacted on the way they were treated.
The 25-30 age range were 7% more likely to think this was the case than their younger counter-parts.
Dual heritage descent and Black-Africans were most likely to think people’s attitudes to their heritage impacted the way they are treated at 62% and 67%; within the mixed heritage group, White-Black-Caribbean scored 68% for this question.
Of those that thought people’s attitudes did not impact on the way they were treated, the highest scoring groups were Chinese and Arab both at 33%
The East Midlands, Northern Ireland, Yorkshire and Humber, Wales and the North West showed the highest scores at over 60% agreeing that people’s attitudes to their heritage impacted on the way they are treated.
How frequently, if at all, do you and your friends talk about the words that are used to describe your and their heritage? (Q6)

As we have seen, expressions like BAME do not have wide approval within this survey. Xtend notes that these expressions are being challenged in a wide range of organisations as a term that is no longer appropriate because it does not acknowledge the breadth of heritage and experience. In this question, we wanted to see the extent to which discussions on heritage are taking place amongst younger people.

**HEADLINE:** 88.5% of participants talk with their friends often, sometimes or occasionally about the words used to describe their heritages. Very even scoring across gender, heritage and age with 69% talking ‘often or sometimes’ with friends about the words used to describe their heritage.

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3 See Desktop Research including British Futures Trust and Cabinet Office
h) If organisations and institutions were to guess the ethnic heritage of their employees and community instead of asking for this information, do you think this would be acceptable? (Q12)

In a society that is uncomfortable in having conversations of ethnic heritage it is vital that it begins to see difference and not avoid the exploration and ask the question. However, we should note that the ‘Where are you from’ question is still too widespread, as opposed to where in the UK are you from?

HEADLINE: 59% of participants thought it was not acceptable for employers to ‘guess’ the ethnic heritage of their employees and community instead of asking. However, almost 30% thought it was acceptable. Small variance between males and females with females 5% more likely to this this was not acceptable. No significant variation by age.
j) How important is it to you, if at all, to be able to describe yourself by one of the nations of the UK e.g. Scottish, Welsh, Northern Irish, English? (Q14)

HEADLINES: 63% of participants thought it very important or somewhat important to be able to describe themselves by one of the nations of the UK.

- Males scored this answer ‘very important’ and ‘somewhat important’ 10% higher than females.
- No significant differences in scoring across ages.
- Scotland scored ‘very important’ at 50% which was the highest score for this.
- No significant variance by heritage.

Q14. How important is it to you, if at all, to be able to describe yourself by one of the nations of the UK e.g. Scottish, Welsh, Northern Irish, English?
4. CONCLUSION

This survey has provided rich data on the views of young adults on the language used to describe them, the need for shared descriptors and their feelings of belonging. The survey provided a snapshot to be drilled into through the workshops to understand better the drivers for some of these feelings and to bring through recommendations on how language should be used to improve the experiences of younger British people from diverse heritages.

Key areas to be explored further included:

- Who are these descriptors/labels for and what benefit do you derive from them?
- What would make you feel like you belong and, if relevant, feel ‘British’?
- How should dual/multiple heritages be acknowledged?

Would more discussion on the history, contribution and portrayal of everyday people with rich and varied cultural backgrounds improve the sense of belonging?
STAGE 3 WORKSHOPS

The third stage of the project was to conduct four workshops consisting of young adults within the Blueprint for All community to gain a deeper insight into the results of the desktop research and survey. These workshops were conducted during September and provided some rich qualitative data that supported the earlier findings. Of note, in addition to the issues identified through the early stages of the project, workshop discussions included:

I. Britishness and belonging with participants discussing how their feelings of Britishness and belonging are heavily impacted by current affairs with the recent Euro 2020 football tournament (which took place over the summer of 2021 due to the pandemic) showing how fragile a concept of ‘Britishness’ is for people of diverse ethnic heritage if a young black footballer fails to score a penalty. 

Xtend notes that this reflects a historical response as shown in the earlier research and exemplified by the experience of Afua Hirsch.

Quotes from participants included:
‘Visually, I’m less English and less British. And I thought the football was quite a good example because that showed that, you know, as soon as something negative happens, you’re not English or British anymore.’

‘Another thing… is that I think as Londoners, we all forget that London is just a crazy exception.’

II. Terminology matters and the way language is used has a positive or negative impact.

‘So I think this would be a really important conversation to have in terms of moving forward how to accurately and empathetically and like, you know, correctly label people in the best way that they feel comfortable and is accurate of their sort of identity as well.’
III. People from similar ethnic heritages find friendship and support within their own/similar communities and this support is seen as a vital ‘protection’ from a more hostile environment.

‘I have a friend, like she’s black and she feels uncomfortable going to like the countryside because people stare at her and it’s like, this is the 21st century.’

‘We go into smaller bubbles, in fact, so even like London, we’re divided into separate communities. So even though we say we’re assimilated and together in a community, we’ve broken that bubble up into smaller ones to be with our communities again.’

IV. Participants were proud of their ethnic heritage and saw this as a point of positivity and celebration.

‘…that diverse heritage, sounds like something to be celebrated rather than something to just be like put in a box.’

‘I love my Ghanian community, and I equally love the Nigerian community because I often find we have a lot of shared experiences in terms of upbringing, in terms of culture, even sense of humour’

V. Racist language and racism is still widespread and participants have been in everyday situations where they have had to call it out. There was also discussion of words such as ‘exotic’ to describe people and their heritage.

‘… the term Paki is used a lot because it’s kind of a general slur for any sort of brown person. But it refers specifically to Pakistanis, it’s used to anyone who’s brown. And you’d find that in schools, it’s used a lot and … like anywhere where there’s like racial abuse, it’s just a term that’s used… I have felt those experiences as a Pakistani woman and someone else might not have experienced the same thing.’
VI. Interventions that have been put in place to improve diversity within workplaces was seen as both positive and as a ‘revolving door’ for low cost talent for organisations and businesses with few, if any, opportunities to be retained permanently.

‘I just feel like we need to see actual change rather than just people saying this and that. It’s very easy to say one thing, but actually seen change in the real world takes a lot of action’

‘When you’re applying for jobs and then what they categorize as saying, OK, we’re giving these people from the BAME community an opportunity in the work, is progress, right? But is like a marketing scheme for them just to put them in there, but it’s not as if they’re going to put them on a higher row. It’s always going to be at the bottom row. So after you’re done your service, you’re out after 12 months… This is a system where it’s inclusive in a way that, yeah, we’re going to include all these people from different backgrounds to come into our workforce. But it’s like, in a way, the companies getting to say we’re hired and we’re hiring them, but we’re not going to keep them on.’
# References for Blueprint for All

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<td>BAME (black, Asian and minority ethnic): the ‘new normal’ in collective terminology</td>
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APPENDIX 2
INC ARTS BAME OVER STATEMENT

A STATEMENT FOR THE UK
Throughout August more than 1,000 people took Inc Arts’ #BAMEOver survey, and on 4th September 2020 over 250 people came together to reset the terms of reference for people with lived experience of racism.
We set out to answer the question, ‘What do we want to be called?’

Through our discussion we’ve come up with a guide to terminology, for use by everyone who wants to be an effective ally and wants to avoid causing further harm through the use of casual and inaccurate language.
Here are our preferred terms of reference for people in the UK. We urge you to use them and share widely.

BAMEOver: Our terms of reference
We do not want to be grouped into a meaningless, collective term, or reduced to acronyms.
We are African Diaspora people
We are South, East, and South East Asian diaspora people.
We are Middle East and North African people.
We are ethnically diverse.
We are people who experience racism.

Use these terms in any order you choose.
Just don’t call us BAME.
BAMEOver: Rules for engagement

#1: Language is evolving. Deal with it. The terms we’ve agreed today may change in the future. Times change: come with us.

#2: **If you don’t know and need to know, ASK.** We are now comfortable with asking people, ‘What is your preferred pronoun?’ We can do the same with ‘How do you describe your ethnicity?’.

#3: Collective terminology is necessary: acronyms are not. Nobody wants to be reduced to an acronym. Especially an acronym that is inaccurate.

#4: We reject BAME. The term unhelpfully blends ethnicity, geography, nationality - and in doing so erases our identity and reduces us to an ‘other’.

#5: We reject ‘Minority: we are the global majority. And we reject ‘ethnic’. This terminology is centred on you seeing us as different.

#6: Call us by our name. Be specific. Understand the terms you use.

#7: We’re people first. Not a colour. Not a continent. Never say ‘blacks’ just as you wouldn’t say ‘whites’ (unless you’re talking about washing).

#8: People of Colour is a US term, as is ‘Black, Indigenous and People of Colour’. In the UK for many people over 35 this has uncomfortable resonance with the racist terminology ‘coloureds’. The ‘colour’ of one’s skin is not what we have in common, it is our lived experience of racism directed against us.

**Terms of Reference**

Here’s what to say…

*Instead of ‘Asian’…*

‘Asian’ can erase millions of people by not reflecting the rich diversity of culture and ethnicity that is in the continent. There’s a huge diversity of experience of oppression faced by those the term refers to.

Instead of … ‘Black’
Many black people don’t object to being called black: for others it is not accurate enough.
Black is a political term, best used by those who meet the conditions of its description.
It speaks of collective action against racially motivated oppression. It includes those of African and Caribbean heritage.
If you mean Africans born in Africa, say so. If you mean third generation Caribbeans, say so.

Instead of ‘black’, use
‘African’ for those born in the continent,
‘African Caribbean’, ‘South Asian Caribbean’ and ‘East Asian Caribbean’ for those born in the islands,
‘African diaspora people’ for people of African and Caribbean heritage,
Or ‘People of African or Caribbean heritage’

‘Minority Ethnic’
What a mess. Let’s talk about who we mean.
There are many who experience oppression through racist action, including those of Romany heritage, Irish traveller heritage, Jewish heritage, West and Central Asian heritage and more. Some within this definition are definitely not a ‘minority’ including Latinx—people of Latin American heritage, cultural and ethnic identity, and many more.

British Asian? Black British?
If you’re thinking of using these terms, ask yourself: do you mean those living in the UK? Or those born in the UK? If it’s relevant, say what you mean.
Let’s not erase the experiences of migrant communities. Phrases like ‘people of X heritage’ or ‘of the X diaspora’ includes migrant people without erasure.

**Mixed Heritage?**
People of African diaspora and White heritage, people of White and South Asian heritage, people of East Asian and Caribbean heritage… you get the idea. Say what you mean. We’re never just ‘mixed’.

**Too many words? Want an easy acronym? A simple collective term?**
There isn’t one. We choose not to be reduced to an inaccurate grouping. But what we have in common is that we are…

“*People who experience racism*”. This term provides acknowledgement of the harm caused, and gives context in many instances where a collective term is sought.
It will also require you to then articulate who you are referring to, and may, depending on context, refer to Western Asian people, Irish people, Jewish people and others whose oppression is not captured by current terminology. Please use with awareness the phrase ‘people who experience racism’, and don’t make it an acronym ever.
And if you’re not sure of our ethnicity ...

**What if you don’t know?**
If you’re referring to ‘*people who are ethnically and culturally diverse, and who experience racism in our society*’ be sure to qualify it with detail of who you are talking about: Latinx people? Romany traveller heritage people? Don’t use as a catch all without further detail.

**All too difficult? Can’t be bothered?**
The *difference between saying ‘BAME’ and ‘people of South Asian heritage’ or ‘people who experience racism’ is approximately 2 seconds.*

2 seconds is not too much time to devote to taking positive anti-racist action on a daily basis. Remaining actively conscious of the language we use is a powerful act of allyship.
APPENDIX 3

SUGGESTED REVISED ETHNIC CATEGORISATIONS

Suggested revised ethnic categorisations acknowledging the same status of Black British, Asian British, Mixed or Multiple ethnic group British, and Other British as White British.
We do not suggest alternatives for the breadth of ‘Mixed Heritage’ as this should be undertaken through consultation and engagement to ensure it meets approval of those with mixed heritage.

WHITE (as existing)
English, Welsh, Scottish, Northern Irish or British Irish
Gypsy or Irish Traveller
Any other White background

MIXED OR MULTIPLE ETHNIC GROUPS
Mixed or Multiple ethnic English, Welsh, Scottish, Northern Irish, British

Categories to be refined but to recognise the principle that ‘Mixed or multiple ethnic groups’ is not solely a combination of ‘White and another’.

ASIAN
Asian English, Welsh, Scottish, Northern Irish, British Indian Pakistani Bangladeshi Chinese
Any other Asian background
BLACK
Black English, Welsh, Scottish, Northern Irish, British
African
Caribbean
Any other Black, African or Caribbean background

OTHER ETHNIC GROUP
Arab English, Welsh, Scottish, Northern Irish, British
Arab other

Other English, Welsh, Scottish, Northern Irish, British
Any other ethnic group
EMMA RADUCANU AND THE ILLUSION OF NATIONS

A new tennis champion has emerged. It is fascinating to observe the dynamics taking place around this young lady.

Emma’s father is Romanian. Her name is Romanian and she speaks Romanian fluently. Hence she is considered Romanian by millions of Romanians. But Emma has actually never lived in Romania.

Emma’s mother is Chinese. She speaks fluent Chinese, as a recent video available on YouTube shows. Hence she is considered a Chinese hero by millions of Chinese, who seem to forget that the PRC discourages international marriages.

Emma was born in Canada but has lived most of her life and trained in the UK. Hence she is considered British by most Britons and was publicly congratulated by the Queen. But the British public that now celebrates her success is the same that voted Brexit with the very objective to make it difficult for East Europeans such as Emma and her father to live in the UK.

The reality is that Emma is not Romanian, Chinese or British. She is much more. She is the outstanding result of the combination of Romanian talent, Chinese work ethics and British openness and sport infrastructure.

At a time when many countries are going back to very ethnocentric models and policies, Emma is the best evidence that National identities are fading and we must embrace a geocentric mindset. Emma Raducanu is the future of humankind.