A Glossary of Terminology for Understanding Transatlantic Slavery and 'Race'

Key Stages 2 to 4
Teachers' Resource

Contents

Introduction

The killing of George Floyd, in 2020, sparked global anti-racism demonstrations, several of which took place in Nottingham City. These protests drew attention to the ongoing racial inequalities and injustices that are disproportionately experienced by people of African descent. There is an important link between the current situation of continuing racism and historical transatlantic slavery. This connection has been powerfully articulated by the Black Lives Matter (BLM) movement which has, here in the UK, resulted in the toppling of a statue of Edward Colston (a distinguished slave trader) and rekindled national debate on Britain's involvement in transatlantic chattel slavery and its continuing legacy of racism.

Holding its ethnic diversity as vitally important, Nottingham has been a particularly active hotspot for a variety of anti-racist activity. It was a prominent location of Britain's BLM movement with the first BLM chapter in the country being founded in the city in 2015. Subsequent to killing of George Floyd and protests over the country's commemorative colonial iconography, many of its local schools, which are attended by a range of pupils from multicultural backgrounds, have expressed a strong desire for more racially sensitive approaches to teaching Britain's involvement in the transatlantic slave economy and the legacy of racism. Primary and secondary level teachers have articulated specific concerns over the appropriate use of terminology, so that important, respectful and non-offensive conversations, that promote understanding and social cohesion, can take place amongst their pupils.

Approached by numerous educators across the county of Nottinghamshire, researchers at the University of Nottingham (UoN) have worked in unison with them to produce a series of culturally sensitive anti-racist educational materials. Composed within the context of transatlantic slavery and racism, these resources are orientated towards the inequalities that are experienced by people of African and African-Caribbean heritage. The designers of these materials acknowledge racism as affecting all ethnically diverse communities and hope, in a later phase of this work, to expand the scope of these – particularly the glossary – to include other ethnic groups.

Important Notes

The word 'race' appears in quotation marks throughout this glossary to indicate that it is recognised as a socially constructed concept. Many historians, anthropologists, and sociologists agree that 'race' is a weak proxy for genetic diversity and that it should be phased out and substituted for the terms **population** or **ancestry**, which have clearer and more meaningful biological definitions. Having said this, even those who reject the idea of 'race' continue to use the word in day-to-day speech. For consistency the term 'race' is used in this glossary.

This glossary contains many of the key terms associated with slavery and 'race', but is by no means an exhaustive list of terminology. There are preferred words and phrases amongst Britain's ethnically diverse and multicultural population with which they would like to be described. The section of the glossary dealing with 'race' can be discussed amongst pupils from all ethnic groups and expanded to include the appropriate and inappropriate terms which refer to them.

Specific notes for primary school teachers: many of you are already teaching the history of enslavement in school, and it is hoped that this glossary will help you to plan your lessons, and to think about the terminology that you might want to use in class. For primary teaching in particular, it will be necessary to consider how much detail to go into in class, particularly around the experiences of the enslaved. You will need to bear in mind that you may have some pupils in your class who are descended from enslaved Africans and who are likely to find this topic particularly disturbing.

Teaching and the Language of Slavery and 'Race'

Words, Subjectivity and Problematic Terminology
Knowing the most appropriate language to use when teaching and discussing the history of slavery and 'race' can be both confusing and challenging. This is because the language was, and is still, very controversial and its meaning is not agreed on. Some of the words associated with slavery and 'race' are considered offensive as they objectify the African people who were enslaved, disregard African perspectives on this period of history, and often reduce individuals to a single term which fails to acknowledge the multiple strands of their ethnic/racial heritage. The subjectivity of language therefore makes this glossary a **guide** on the use of appropriate wording, as opposed to a definitive solution on what is right and wrong when teaching and discussing slavery and race.

Historical Context and Origins of Terminology Associated with Slavery and 'Race'
When talking about slavery and 'race', it is important to remember that many of the words and terms that define and explain aspects of these phenomena were created by people from the former colonial powers who historically participated in, benefitted from, and legalised the slavery business (owners of enslaved African people; traders in enslaved African people; members of parliament). These phrases therefore reflect and represent their views and understandings. Their words form the terminological basis used to narrate the history of slavery and 'race'. Critical reflection on and recognition of this has resulted in a rejection of numerous phrases within the related vocabularies. People of African descent and human rights activists, in particular, support the use of terms that acknowledge the enslaved as humans and the utilisation of modern racial terminology that is considered to be more respectful.

The Language of Slavery: Examples of Appropriate Terminology
When discussing slavery, it is important to use the terms 'enslaved' rather than 'slave'; 'history' instead of 'story', and 'freedom fighter' rather than 'rebel'. Enslaved clearly acknowledges that one person (or group of people) was forcefully placed and held in the condition of slavery by another individual (or group of people). Slave, on the other hand, suggests that this was a natural condition and fails to acknowledge the coercive imposition of this status. History indicates that the events being taught are based on facts and real-life experiences, as opposed to imaginary happenings, which are suggested by the word story. Freedom fighter explicitly indicates that enslaved people were engaged in a campaign for liberty. Rebel, however, insinuates that the enslaved were troublesome, terroristic and unjustifiably resistant.

The Language of 'Race': Examples of Appropriate Terminology
The language of 'race' is always evolving and growing public objection to the commonly used term BAME (Black Asian and Minority Ethnic) has now emerged. It has been criticised for acknowledging Black and Asian communities whilst ignoring other ethnic groups entirely. Those in favour of retiring the term have indicated their preference for the phrases 'diverse ethnic communities' or 'ethnically diverse communities' when speaking broadly, and for the use of specific ethnic/racial identifiers when describing an individual community or person.[1] The development of more appropriate, respectful and representative racial terminology is bringing into question the appropriateness of numerous terms currently in use, highlighting their inadequacy and rendering them inappropriate or outdated. Language is an evolving form of communication and identifying acceptable racial words and phrases is part of the process of creating a society that respects and accounts for every ethnic group.

---

[1] Sporting Equals (SE), *BAME Terminology Survey Statement* (Birmingham: Sorting Equals, 2020) – In October 2020, SE surveyed their Associate Member network which consists of over 200 grassroots organisations who represent 150,000 service users and almost 4,000 volunteers.

Phrases used when educating on slavery and 'race' are very important. When carefully considered, historical and contemporary words associated with these phenomena can be talked about and examined as part of the learning experience.

How to Use this Glossary

Glossary Term Arrangement and Classification
Two glossaries are presented on the following pages. The first relates to the terminology associated with the Maafa (a word used to describe the transatlantic slave economy and its destructive effects on African people and people of African ancestry; see page 9 for an explanation of this term); the second relates to the vocabulary used for discussing ethnicity, 'race', and racism. The words and terms in each glossary are arranged first by their appropriateness (appropriate; not always appropriate / outdated; inappropriate) and then alphabetically within these categories.

The suitability of each word and term is indicated by a designated traffic light colour. Green signals terms which are widely considered as appropriate to use. Amber indicates words that are not always appropriate to use or which are outdated. Red represents terms and words that should not be used. The context in which each term is used is important, particularly for those highlighted in amber where there is no general agreement on the appropriateness of these terms. For example, some people who identify as Black and Brown refer to themselves as **people of colour**, whilst other Black and Brown people feel uncomfortable with or find this phrase offensive. Terms highlighted in amber are essentially 'grey' areas which means that in certain instances teachers and students may need to discuss these words in order to understand why they might be offensive to some people and if they should be used.

Glossary Categories
Both glossaries contain six columns, five of which address the appropriateness, meaning, and use of each word and phrase. The first column provides a number for each term, which makes it easier to identify and reference. The second column contains the term associated with the individual topics of slavery and 'race'. The third column notes that term's degree of suitability (appropriate; not always appropriate / out dated; or inappropriate), all of which are highlighted green, amber or red, respectively. The fourth column provides a safe alternative word or phrase if the listed term has been classified as 'not always appropriated / outdated' or 'inappropriate'. The fifth column provides an explanation for the meaning of every term listed in the second column. In most cases it explains why words and phrases have been classified as either 'not always appropriate' or 'inappropriate'. The sixth and final column provides an example of each suitable table term's use. Together, these columns should help to familiarise you with the wide spectrum of terminology linked to slavery and 'race', and support you with the confident delivery and discussion of these topics in the classroom.

Humanising Terms
There are a series of alternative terms that have been suggested in the glossary which humanise the dehumanising and reductive words commonly used to describe the institution of slavery and enslaved African people.[2] These alternatives are, however, often lengthy and it would not be practical to use the elongated forms of the words every time they are required. For example, the glossary suggests that the term **slave trade** should be, in the first instance, substituted for the phrase **trade in enslaved African people** which more accurately describes and renders visible the African people who were exchanged, sold, and purchased by white people. Once the term has been fully qualified and explained (therefore indicating an acknowledgement of African people's humanity), you might feel it more reasonable to refer to this aspect of the transatlantic slave economy simply as the **slave trade**.

---

[2] Trade in enslaved African people (Slave Trade); Trader in enslaved African people (Slave Trader); (Owner of enslaved African people) Slave-Owner / Slave-Holder / Slave Master / Slave Mistress / Planter; and Chattel Slavery (Slavery).

Discussing Terminology with Pupils
Page 24 provides a series of ideas for classroom activities which teachers can use to establish discussions amongst their pupils on the terms contained within the glossary, their historical origins, and why they may be or are considered offensive by some individuals. These discussions will help teachers and pupils to understand the power of language and why its sensitive and careful use is important.

Glossary of Key Terms Associated with the Transatlantic Slave Economy

No	Term	Appropriateness	Suggested Alternative	Definition & Rationale	Example of Appropriate Term's Use
1	Maafa	Appropriate	N/A	**Maafa** (pronounced maa-ah-fah) is a Kiswahili (east African language) word meaning 'great disaster', 'terrible occurrence', or 'great tragedy' and relates to the unique forms of suffering, loss, trauma and devastation inflicted on African people by white European colonisers, along with the enduring disadvantaging legacies of their actions. The term also refers to the subsequent destruction of indigenous African cultures, traditions, languages and religions. Some people have described the atrocities of transatlantic slavery by referring to them as the 'African holocaust'. Use of the term 'holocaust', however, is erroneous in this case, as it specifically relates to the mass killing of European Jewish, Roma (gypsies), and homosexual people during World War 2.[3]	"Today we will be learning about the **Maafa**, which is the name given to the suffering, loss, trauma and devastation inflicted on African people during the period of British transatlantic chattel slavery, along with the enduring disadvantaging legacies of this period experienced by people of African descent."
2	Maroon	Appropriate	N/A	Formerly enslaved Africans who gained their freedom by fleeing slavery and taking cover in the remote mountains or the dense overgrown tropical terrains in the West Indian colonies. The Spanish called these free slaves "Maroons," a word derived from "Cimarron," which means "wild", "untamed" or "disorderly."	"The Jamaican **maroons** were engaged in a war with the British army from 1728 to 1740."
3	Plantation Economy	Appropriate	N/A	The **plantation economy** specifically refers to the broad range of economic activities that took place on the estates which African women, men and children were enslaved in the Caribbean and Americas (North and South). For example: • the purchase and sale of enslaved African people to white plantation owners.	"Sugar produced by enslaved Africans was one of the key products that emerged from Britain's West Indian **plantation economy**."

[3] Understanding Slavery Institute (USI), Unlocking Perceptions: Understanding Slavery's Approach to the History and Legacies of the Transatlantic Slave Trade, [http://www.understandingslavery.com/images/pdfs/USI-handbook.pdf], p. 11.

				• the mass farming and subsequent sale of sugar, coffee, tobacco, cotton and pimento, along with the generation of by-products such as rum.	
4	Transatlantic Slave Economy Transatlantic Slavery Slavery Business	Appropriate	N/A	**Transatlantic Slave Economy/Slavery Business** refers to: • the production of goods in Britain (guns, chains, pots, pans, textiles), which were transported to the west coast of Africa and exchanged for captured and enslaved women, men and children. • the shipment of these African people across the Atlantic Ocean. • the sale of enslaved African people to slave-owners in the Caribbean and Americas. • the forced domestic, agrarian and other forms of labour reluctantly undertaken by enslaved African people. • the transportation of goods produced by enslaved African people back to Britain (and their sale in other parts of the world) from which slave-owners profited.	"Britain became increasingly involved in the **transatlantic slave economy** between the mid-17th and early-19th centuries."
5	Rebel	Not always appropriate / outdated	Freedom Fighter Abolitionist	**Freedom fighter** and **abolitionist** are more positive and respectful terms which give dignity to oppressed people. They also indicate that enslaved people were actively engaged in a campaign for liberty, signalling their agency and capability. This contrasts with their historical mischaracterisation as waiting for white people to free them. Enslaved Africans sought to end the institution of slavery, and can also be considered as **abolitionists** – a term that is almost exclusively reserved for those white people who fought to terminate slavery. **Rebel** is a term used by the owners of enslaved African people to highlight what was considered to be their (the enslaved's) disruptive, troublesome and terroristic resistance to the system of slavery.	"Enslaved **freedom fighters** constantly sought to gain their liberty from the condition of slavery." "Enslaved **abolitionists** campaigned for an end to the system of slavery."
6	Slave Trade	Appropriate once fully qualified as **Trade in Enslaved African People** and explained	Trade in Enslaved African People	The **trade in enslaved African people** is a more appropriate and accurate phrase that describes and renders visible the African people who were exchanged, sold, and purchased by white **traders in enslaved Africans** (commonly known as **slave traders**) and the **owners of enslaved people**	"The **trade in enslaved African** people grew as demand for sugar increased."

				(known as **slave-owners**). The explicit acknowledgement that African people were being bought and sold should help to foster a greater sense of empathy and understanding that these individuals were treated as property.	
7	Slave Trader	Appropriate once fully qualified as **Trader in Enslaved African People** and explained	Trader in Enslaved African People	**Traders in enslaved African people** refers to the white Europeans who shipped goods (iron bars, pots, pans etc.) and arms (guns) to the West Coast of Africa and exchanged them for enslaved and kidnapped African people. **Traders in enslaved African people** sold these individuals to persons who subsequently became the legal **owners of enslaved African people**. The explicit acknowledgement that African people were being bought and sold should help to foster a greater sense of empathy and understanding that these individuals were treated as property.	"Edward Colston, the prominent Bristolian philanthropist, is less well known for being a **trader in enslaved African people**."
8	Slave-Owner Slave-Holder Slave Master Slave Mistress Planter	Appropriate once fully qualified as **Owners of Enslaved African People** and explained	Owner of Enslaved African People	**Owner of enslaved African people** refers to the individual(s) who acquired (through purchase, inheritance or foreclosure on insolvent borrowers) and held Africans in the condition of slavery. The **owners of enslaved African people** often referred to themselves as **planters**. This term relates to the planting of tropical crops such as sugar. It is an inaccurate phrase which conceals their actual status as the **owners of enslaved African people**. It also falsely attributes the planting and cultivation of crops, which was forcibly carried out by African people held in slavery.	"William Beckford was an **owner of enslaved African people**."
9	Slavery	Appropriate once fully qualified as **Chattel Slavery** and explained	Chattel Slavery	**Chattel slavery** was a specific type of servitude that legally defined and treated African people as sub-human and moveable property who could be purchased, sold, loaned, mortgaged, used as collateral, and inherited. Africans had no legal rights under this this form of slavery and were not protected by the law. The term **chattel** is commonly used to describe an inanimate moveable object that belongs to somebody. When used to qualify the form of slavery practiced by Europeans on African people, it refers to the enslavement and ownership of people who were treated as property and not the enslavement of inanimate non-human objects (e.g. a plate or a chair). **Chattel slavery** refers to the particular form of slavery that was practiced by white Europeans on African people between the 16th and late-19th centuries.	"**Chattel slavery** is the particular form of slavery that was practiced by white Europeans on African people between the 16th and late-19th centuries."

				Slavery is a generic term which fails to describe the type of servitude that African people were held in. Other forms of servitude that incorporated forced labour, but not the ownership of people, include serfdom, convict labour, indentureship, villeinship, pawnship/debt bondage.	
10	Slave	Inappropriate	Enslaved	**Enslaved** highlights the fact that African people were forcibly placed and held in the condition of slavery by another group of people. The term **slave** is often construed as offensive by the descendants of the enslaved as it suggests that this was the natural state of ancestors. This word is also perceived as irresponsible since it does not account for the party culpable for placing African people in the condition of slavery. The use of the term **enslaved** is a part of the broader effort to encourage people of white British heritage to own this part of their collective national past instead of disowning and distancing themselves and the country from this period. The reasoning behind the adoption of this preferred term can be used to generate a class discussion about who placed people in the state of chattel slavery and the motivations for this. Some descendants of enslaved Africans consider the use of the term **slave** as part of the former colonial power's (Britain's) wider vocabulary that is designed to deny responsibility for its role as enslavers.	"**Enslaved** African people laboured upon plantations across the British West Indies."
11	Story	Not always appropriate	History	The term **History** indicates that the events being taught are based on facts and real-life experiences, as opposed to the word **story**, which is suggestive of imaginary happenings and raises questions about the reliability of the evidence.	"The **history** of Britain's involvement in the transatlantic slave economy."
12	Worker/ Labourer Helper Assistant	Inappropriate	Enslaved Worker Enslaved Labourer	**Enslaved worker** and **Enslaved labourer** explicitly signal the coercive condition that African people were held and forced to work in. Using the terms **worker**, **labourer**, **helper** and **assistant** without qualifying them misleads people about the inhumane circumstances under which Africans were violently held during the period of transatlantic slavery.	"There were over two hundred **enslaved workers** on Montpelier plantation."

Glossary of Key Terms Associated with 'Race' and Racism

No	Term	Appropriateness	Suggested Alternative	Definition and Rationale	Example of Use
1	…of Caribbean Heritage	Appropriate	N/A	Refers to people whose parent(s)/grandparent(s)/ancestors were born in the Caribbean.	"Sarah is **of Caribbean heritage**."
2	African-Caribbean	Appropriate	N/A	Refers to people **born** in the Caribbean whose ancestors came from Africa.	"James is **African-Caribbean**."
3	Ally (e.g. White Ally)	Appropriate	N/A	Someone who builds relationships of trust, consistency, and accountability with ethnically diverse individuals and communities. Someone who makes an effort to understand racism and uses their voice alongside those who experience racism to support them in their campaign for equality and end to discrimination.	"I consider Jess to be a **white ally**."
4	Bi-Racial	Appropriate	N/A	Refers to a person whose parents are from **two different** designated racial groups, for example, Black mother and white father; Indian mother and Korean father. Synonymous with the term Dual Heritage.	"I identify as **bi-racial**. My mother is Black and my father is white."
5	Black	Appropriate	N/A	1. (Common use as a racial identifier) Refers to people of African and African-Caribbean heritage and ancestry. 2. (Political use) Refers to people of African and Asian heritage.	"Shaun identifies as **Black**." "The event was primarily attended by **Black** people."
6	Caribbean	Appropriate	N/A	Refers to people who were born in the **Caribbean**. The Caribbean is an ethnically / racially diverse place with people of African, Indian, Chinese, British, German, Syrian, Spanish, French, Taíno, Kalinago heritage. Taino and Kalingo people are the indigenous populations of the Caribbean.	"Louise identifies as **Caribbean**."
7	Creole	Appropriate	N/A	The term **creole** is used to refer to the mixed-'race' descendants of Europeans and Africans born outside of their respective continents. A typical **creole** person from the Caribbean, for example, has French, Spanish, Portuguese, British, and/or Dutch ancestry, mixed with sub-Saharan African, and sometimes mixed with Native Indigenous people of the Americas. As workers from	"Jason identifies as **creole**."

				Asia entered the Caribbean, **creole** people of colour intermarried with Arabs, Indians, and Chinese.	
8	Diaspora	Appropriate	N/A	A dispersed population / community who live anywhere other than their ancestral homeland.	"The African **diaspora** spans the Americas, Caribbean and Europe."
9	Diverse Ethnic Communities (DEC)	Appropriate		Used when speaking broadly to describe a non-white community. Synonymous with Ethnically Diverse Communities.	"Britain's **diverse ethnic communities** have been important to its industrial growth."
10	Dual Heritage	Appropriate	N/A	Refers to a person whose parents are of **two different** designated racial, national or ethnic groups, for example, Black mother and white father; Indian mother and Korean father.	"Thomas identifies as **dual heritage** as his mother is from China and his father in from India."
11	Ethnic Group / Ethnicity	Appropriate	N/A	An **ethnic group** or **ethnicity** is a grouping of people who identify with each other on the basis of shared attributes that distinguish them from other groups such as a common set of traditions, ancestry, language, history, society, culture, nation, religion, or social treatment within the area they reside.	"My **ethnic group** is Yoruba and people of my **ethnicity** inhabit the countries of Nigeria, Benin, and Togo."
12	Ethnically Diverse Communities (EDC)	Appropriate	N/A	Used when speaking broadly to describe a non-white community or person. Synonymous with Diverse Ethnic Communities.	"Britain's **ethnically diverse communities** have been important to its industrial growth."
13	Institutional Racism / Systemic Racism	Appropriate	N/A	1. **Institutional racism** describes societal patterns and structures that impose oppressive or negative conditions on identifiable groups on the basis of 'race' or ethnicity. Oppression may come from business, the government, the health care system, the schools, or the court, among other institutions. This phenomenon may also be referred to as societal racism, institutionalised racism, or cultural racism. 2. **Institutional racism**, also known as **systemic racism**, is a form of racism that is embedded as normal practice within society or an organisation. It can lead to discrimination in areas such as criminal justice, employment, housing, health care, politics, and education.	"They are committed to stopping **institutional racism**."
14	Interracial	Appropriate	N/A	Existing between or involving different 'races' such as an interracial relationship.	"My friend is in an **interracial** relationship."

15	Mixed Heritage Mixed Race	Appropriate	N/A N/A	Broad term usually describing individuals whose parents are of different nationalities / ethnicities / 'races'.	"They are of **mixed heritage**."
16	Multi-Ethnic	Appropriate	N/A	Refers to people who identify with two or more ethnic heritages. It is the most inclusive term to refer to people across all ethnic mixes.	"Stephen describes himself as **multi-ethnic**."
17	Multi-National	Appropriate	N/A	Refers to people who identify with two or more nationalities. It is the most inclusive term to refer to people across all mixes of nationality.	"Bianca describes herself as **multi-national**."
18	Multi-Racial	Appropriate	N/A	Refers to people who identify with two or more racial heritages. It is the most inclusive term to refer to people across all racial mixes. Thus, it also includes bi-racial people.	"Jason's grandfather is African and his Grandmother European, and so he identifies as **multi-racial**."
19	People of African-Caribbean Heritage	Appropriate	N/A	Refers to people **not born** in the Caribbean, but whose parents and grandparents were and whose ancestors were originally born in Africa.	"That event was mainly attended by **people of African-Caribbean heritage**."
20	'Race'	Appropriate	N/A	The socially constructed idea that the humans can be divided into distinct groups on the basis of inherited physical and behavioural differences.	"Tina's work focusses on the concept of '**race**'."
21	Racial Prejudice	Appropriate	N/A	**Prejudice**: To prejudge or form an opinion of someone (or a group of people) or something, instead of holding a view based upon sufficient and accurate knowledge. **Racial Prejudice**: To prejudge or form an opinion of someone (or a group of people) based upon their 'racial' characteristics (skin colour or hair texture), instead of holding a view based upon sufficient and accurate knowledge of who they are as a person.	"Tyrone experienced **racial prejudice** from the police who stopped him in the middle of the street on the assumption that he was carrying a weapon when, in fact, he was taking groceries to his grandmother's house. "
22	Racism	Appropriate	N/A	The mistreatment of an individual or a group of people based upon the idea that there is a causal link between their inherited physical characteristics and traits of personality, intellect, morality, and other cultural and behavioural features; and that some 'races' are innately superior to others.	"**Racism** is a key area of inequality that we are actively working on eradicating."
23	West Indian	Appropriate	N/A	An individual **born** on any of the islands located in the West Indies.	"Joseph considers himself to be a **West Indian**."

				Synonymous with the word Caribbean.	
24	White	Appropriate	N/A	1. White is a racial classification and skin colour specifier, generally used for people of European origin. 2. Refers to an individual or group of people whose parents are both of white European ancestry.	"Elaine identifies as **white**."
25	Afro-Caribbean	Not always appropriate	African-Caribbean	**Afro-Caribbean** refers to people **born** in the Caribbean whose ancestors came from Africa. '**Afro**' derives from the word 'African'. It is a broadly accepted part of American racial terminology. The word is not used so frequently in Britain and has been deemed as inappropriate by some members of the African and African-Caribbean community because it does not adequately specify the geographic location of their ancestry.	"Charell is **African-Caribbean**."
26	BAME (Black, Asian and Minority Ethnic)	Not always appropriate / Outdated	Ethnically Diverse Communities Diverse Ethnic Communities	**BAME** refers to people in the UK who do not identify as white or who are of non-white descent. This term is being increasingly criticised for acknowledging Black and Asian communities and for failing to explicitly recognise others.	"People from **ethnically diverse communities** form a significant proportion of the UK's population."
27	BME (Black and Minority Ethnic)	Not Always Appropriate / Outdated	Ethnically Diverse Communities	**BME** refers to people in the UK who do not identify as white or who are of non-white descent. This term is not widely used anymore and was criticised for failing to explicitly acknowledge people belonging to non-Black minority ethnic communities.	"People from **ethnically diverse communities** are more likely to attend university than their white peers."
28	People of Colour	Not always appropriate	Black people / People of African ancestry / Asian people	**People of colour** was a term historically used in the U.S. to refer to African-American people, individuals of African descent, and people of Asian ancestry. The term's use has become increasingly common here in Britain over the past several years/decades. It is not viewed as respectful by some people, due to the historic stigma attached to the word '**colour**', which was used to describe Black people, those of African ancestry, and individuals of Asian heritage during the period of American racial	"**People of colour** form a significant proportion of Britain's national population."

				segregation. It may also be rejected upon the grounds that fails to explicitly acknowledge people of African and Asian ancestry.	
29	Coloured Coloureds Coloured People	Inappropriate / Outdated	Black / African / African-Caribbean / Asian	Historically used in the Britain to refer to people of African and Asian descent. '**Coloured**' was frequently used during the period of American racial segregation. Its historic association with this era of inequality and injustice has seen it take on a negative stigma. Subsequently, it is interpreted as offensive by people of African and Asian ancestry.	"A lot of **African and Asian** people live in that area of the city".
30	Half-caste	Inappropriate / Outdated	Bi-racial / Dual Heritage	Refers to a person whose parents are of **two different** designated racial groups, for example, Black mother and white father; Indian mother and Korean father. It is now considered derogatory by some.	"Daniel is **bi-racial**."
31	Nappy Hair	Inappropriate	Afro Hair	The term **nappy hair** is a negative description of very tightly coiled, kinky African hair. It characterises African textured hair as dry, coarse, tangled, frizzy, unkempt and ugly.	"Dion has **Afro hair**,"
32	The 'race' card	Inappropriate	N/A	1. A term often used by white people to dismiss and trivialise claims of racism made by people from ethnically diverse communities. 2. The claim (made by white people) that false allegations of racism are being used to further a non-white individual or ethnically diverse groups interests or position in society (economic, social, political… etc).	"Andrew is using **the 'race' card** again."

Frequently Asked Questions by Teachers

Question 1: How do I explain why the terms **coloured** and **coloured people** are inappropriate, but that the phrase **people of colour** is sometimes more acceptable?

Answer 1: The terms **coloured** and **coloured people** were frequently used during the period of racial segregation in America. Their historic association with this era of racist inequality and injustice has seen them take on a negative stigma. Subsequently, they are interpreted as offensive by people of African ancestry. The latter of the two terms was also used to refer to people of African and Asian ancestry here in Britain between the 1950s and 1980s. It is now considered inappropriate.

The term **people of colour** is considered by some individuals of African and Asian heritage to be more respectful than the two abovementioned phrases, whilst other people identifying with these racial groups perceive it as inappropriate. They reject the term based upon the racist stigma attached to the word **coloured** and also upon the grounds that it fails to explicitly acknowledge people of African and Asian ancestry.

Question 2: If an offensive racial word is used in a source or document should it be read out aloud or quoted?

Answer 2: There are degrees of inappropriateness linked to racist words. If an offensive racial term is used in an original historical source or document you should exercise caution and careful judgement as to whether or not it should be read out or quoted. For example, the terms **n-word, sambo, mulatto, quadroon** and **octaroon** are highly inappropriate and it is not recommended that they be spoken or recited. Instead, it is advised that you use the phrases **s-word**, **m-word**, **q-word** and **o-word**.

Whilst the term **half-caste** is also inappropriate, it **may be** okay to read or quote as part of an original historical source since it has not been used in the same vicious manner which the **n, s, m, q** and **o-words** have and provided you explain their meanings and why they are inappropriate.

The appearance of these inappropriate terms in original historical materials, documents and literature offers an opportunity to engage in a discussion on their meaning, the reasons as to why they are considered offensive, and how they form part of the broader dehumanising context of racism.

Frequently Asked Questions by Pupils

Question 1: Why is it okay for the **n-word** to be used in popular songs and movies if I can't say it?

Answer 1: It is not okay for the **n-word** to be used under any circumstances. Its use in popular songs, movies and other forms of media suggest that it's alright to say, when, in fact, it is a highly offensive racial slur when used in most cases. Whilst the context in which the n-word is mentioned by various groups of people can help us to understand the manner in which it is meant, use of this term is not condoned.

Question 2: Why is the term **coloured people** in the name of some organisations (e.g. National Association for the Advancement of Coloured People – NAACP) if it is inappropriate?

Answer 2: Although the term **coloured people** is inappropriate, it's been in use for so long (since the NAACP's founding in 1909) that it's become a firmly established part of the organisation's identity, which has made the phrase an exception to the rule of not being used. Having said this, there are ongoing debates about its use along with public campaigns calling for the dropping of this term from the organisation's name due to the "racist and discriminatory history" associated with it.

Question 3: Why is it Black Lives Matter and not All Lives Matter?

Answer 3: All lives are important and no one group or individual's life is more important than another. Having said this, the term Black Lives Matter (BLM) specifically draws attention to the disproportionately high number of Black people who have been killed by the police and treated as if their lives do not matter. More broadly, BLM highlights the historic and modern-day oppression, struggle, and existence of institutional racism as well as implicit bias and micro-aggressions experienced by Black people on a daily basis. The term All Lives Matter is seen as a defensive and tone-deaf countermovement that does not fully appreciate or understand the motivation, goals and necessity of the BLM movement. Black lives matter just as much as those in any other group and the phrase is based upon this belief.

Question 4: What about racism against white people?

Answer 4: The term racism has a specific meaning which often gets confused with interrelated aspects of racial bigotry and inequality – namely **racial prejudice**, **racial discrimination** and **structural racism**. With relation to this question, the first two of these phenomena pertain to the thoughts and actions which may be expressed towards white people by ethnic minorities, whilst the third can only be exercised by white people.

Racial prejudice refers to any **pre-judgements** (assumptions and unjustified beliefs) that a person makes about someone else or a group of people based upon their 'race' or ethnicity. Racial prejudice exercised by people from ethnically diverse communities against white people might include the former assuming that all people white people are thieves; that white people are inherently violent; that all white people are deceitful.

Racial discrimination refers to any **actions** or **behaviours** that a person exhibits towards another individual or group of people based upon their 'race' or ethnicity. Racial discrimination against white people might include individuals from ethnically diverse communities: preventing them (white

people) from entering their shops because they are assumed to have bad intentions; avoiding social interaction with white people because they are believed to be violent; ignoring and refusing to befriend white people because they are thought to be deceitful.

Structural racism is understood to be **institutional power + racial prejudice** and refers to the control different groups of people (Black, White, Asian) hold and their ability to influence the lives of others through the use of that collective power. Ethnic minorities are not numerically dominant in the areas of politics, economics, commerce, law, education, housing, healthcare, transport, environment, and the military. Therefore, they cannot and have not ever created discriminatory policies and laws that specifically prevent large populations of white people from accessing, entering, or working in these areas. **Structural racism** cannot, therefore, be practiced by ethnic minorities against white people in any significantly impactful way.[4]

Question 5: Why is learning about slavery relevant today when it happened such a long time ago?

Answer 5: Transatlantic chattel slavery formed a crucial part of Britain's economy between the 17th and 19th centuries. A considerable proportion of the wealth produced from the trading of enslaved African people and profits from their forced labour was invested in our country's industrial, commercial, political, economic, cultural and physical development, which has resulted in the relatively high-quality of life that you experience today.

Just as we discuss and remember the lives of the white people who toiled in our country's factories during the industrial revolution, which helped make this country what it is today, the millions of African people whose forced labour financed the development of Britain equally deserves to be acknowledged and remembered.

---

[4] Robin DiAngelo, *White Fragility: Why It's So Hard for White People to Talk About Racism* (Boston: Beacon Press, 2018).

Activity 1: The Power of Language

Language is a powerful form of communication. Words and terms may have more than one meaning and the context, tone, and manner in which they spoken and repeated influences out thoughts and behaviour towards each other on an individual and group basis. Pick some of the phrases in this glossary and discuss why they are considered appropriate, inappropriate, or outdated.

Question 1: What is it that makes words appropriate and others inappropriate?

Question 2: Do you agree with the classification of the words (appropriate, inappropriate, outdated) in this glossary?

Question 3: Can you (as a class) add to this glossary, develop common understandings of key words, and reach an agreement on which ones are acceptable and unacceptable?

Activity 2: Black Contributions to Racial Equality in Nottingham

As a class, collectively read through the first six pages of the Eric Irons education pack (pages 4 to 9). Split the pupils into five small groups and allocate 2 sections of the pack to each of the groups (e.g. group 1 = Promotion of education and Engagement with Asian Women & the Chinese Community; group 2 = Women's Group and Campaigner for Equality). After each group has read through their sections ask them to explain two things Eric Irons has done for the promotion of racial equality in Nottingham.

Question 1: How have Eric Irons' activities made Nottingham a better and more welcoming place for people from ethnically diverse communities?

Question 2: How do you think we can make our school and city more hospitable places for people from ethnically diverse backgrounds?

Activity 3: Unconscious Bias Quiz

The online Implicit Association Test (IAT) test, developed by psychologists from Harvard University, the University of Washington and the University of Virginia, uses timed questions to unearth unconscious attitudes toward groups of people based on their demographics (e.g. 'race', gender, age, disability, weight). Your students may be surprised to discover hidden biases.

Ask your pupils to discuss their results in small groups. How do they feel about them? Reassure your pupils that this is a non-judgemental exercise designed to help them identify and understand their prejudices. This will help them to be more aware of their biases so that they can act against them in order to reduce their conscious and unconscious mistreatment of other people based upon their 'race'.

Supporting Resources

Books

Akala, *Natives: Race and Class in the Ruins of Empire* (London: Two Roads, 2019).

Afua Hirsch, *Brit(ish): On Race, Identity and Belonging* (London: Vintage, 2018).

Caroline Bressey, *Empire, Race and the Politic of Anti-Caste* (London: Bloomsbury, 2014).

David Dabydeen, John Gilmore and Cecily Jones, *The Oxford Companion to Black British History* (Oxford: Oxford University Press, 2007).

David Olosuga, *Black and British: A Forgotten History* (London: Macmillan, 2016).

Jamila Lyiscott, *Black Appetite. White Food. Issues of Race, Voice, and Justice Within and Beyond the Classroom* (Abingdon: Routledge, 2019).

Jane Elliott, *A Collar In My Pocket: Blue Eyes/Brown Eyes Exercise* (Lexington: CreateSpace Independent Publishing Platform, 2016).

Nicola Davies, *How to Talk So Kids Can Learn About Anti-Racism and Social Justice* (Independently Published, 2020).

Peter Fryer, *Staying Power: The History of Black People in Britain* (London: Pluto Press, 2010).

Pragya Agawral, *Wish We Knew What to Say: Talking with Children About Race* (London: Dialogue Books, 2020).

Paul Gilroy, *There Ain't No Black in the Union Jack* (Abingdon: Routledge, 2002).

Reni Edo-Lodge, *Why I'm No Longer Talking to White People about Race* (London: Bloomsbury Publishing, 2017).

Robert Livingston, *The Conversation: How Talking Honestly About Racism Can Transform Individuals and Organizations* (London: Penguin Business, 2021).

Robin DiAngelo, *White Fragility: Why It's So Hard for White People to Talk About Racism* (Boston: Beacon Press, 2018).

Websites

 Addressing Our Histories of Colonialism and Historic Slavery, *National Trust* (https://www.nationaltrust.org.uk/features/addressing-the-histories-of-slavery-and-colonialism-at-the-national-trust).

Black Presence in the 18th and 19th Century, *Black History for Schools* (http://www.blackhistory4schools.com/1750-1900/).

Black Presences and the Legacies of Slavery and Colonialism in Rural Britain, c.1600-1939, *Institute for the Study of Slavery (ISOS)*, (https://www.nottingham.ac.uk/isos/research/rural-legacies.aspx).

Colonial Countryside Project, *Leicester University and the National Trust* (https://www2.le.ac.uk/departments/english/creativewriting/centre/colonial-countryside-project).

Maafa, *Maafa Commemoration* (http://www.maafasfbayarea.com/about-maafa/).

Materials on Racism for Teachers, *Institute of Race Relations (IRR)* (https://irr.org.uk/resources/materials-on-racism-for-teachers/).

Resources for Secondary School Teachers, *Understanding Slavery Institute (USI)*, (http://www.understandingslavery.com/).

Slavery and the Building of Britain, *British Broadcasting Corporation (BBC)* (http://www.bbc.co.uk/history/british/abolition/building_britain_gallery.shtml).

The Impact of Transatlantic Slavery on England's Built Environment, *Historic England* (https://historicengland.org.uk/research/inclusive-heritage/the-slave-trade-and-abolition/audit-of-slavery-connections-with-englands-built-environment/).

The Slave Trade and the Abolition of Slavery by *Black History for Schools* (http://www.blackhistory4schools.com/slavetrade/).