Race is complicated

A toolkit for psychological therapies training

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Commissioned by The Coalition for Inclusion and Anti-Oppressive Practice

Contents

Introduction

We have designed this toolkit to help the UK counselling and psychotherapy sectors better understand and address race and diversity.

Section 1 is aimed at **senior leadership** in institutions that teach and/or accredit psychological therapies training.

Section 2 is aimed at **programme leaders** coordinating the planning and delivery of psychology, therapy and counselling training programmes.

Section 3 is aimed at **tutors** delivering training to students.

Acknowledging historical context, the toolkit draws on tried and tested theories and practices to offer up-to-date guidance, rooted in the modern world.

Let's challenge ourselves – what do race and diversity mean to us? Why does it make us uncomfortable? How can we address it in counselling and psychotherapy? We are inviting you to explore introspectively, reflect and contribute towards change. Watch a short introduction from the Authors, Danielle and Marcelline.

Acknowledgements and points of note

Language

We acknowledge that power is inextricably linked to and expressed through language. We also recognise that, because of this, language is at times altered in meaning as a reclamation of power.

With awareness of the complexity and nuance this brings, we acknowledge that language used in this toolkit – and elsewhere – will not always satisfy those engaging with it.

Further, this toolkit has been informed by our lived and professional experience as integrative practitioners. We have based examples on the therapeutic approaches we as the authors are most familiar with. However, the same anti-racism principles can be applied to other types of theories and approaches.

Intersectionality

This is part of a wider series of toolkits the Coalition for Inclusion and Anti-Oppressive Practice plans to produce to support various identities to exist and work harmoniously together.

This toolkit is specifically tailored to our knowledge on race. Yet, we are particularly reflective of the ways that racial experience is inextricably linked to other identity markers. These can include class, gender, sexuality, disability, geographical location, migrant status, or proximity to whiteness in either relationship, appearance or opportunities.

We want to acknowledge that this toolkit might at times fall short of demonstrating this nuance of the varied experiences that intersect with racial identity. However, we have endeavoured to be explicit and create reflection space for this where possible.

Anti-blackness

We the authors both identify as black, and have developed this toolkit based on our expert knowledge, research, interests and lived experiences. We acknowledge that a large proportion of the knowledge applied here is with regards to anti-blackness in the world, particularly the Western world. We recognise that in the polarity of race and racialised experience, blackness is ranked lowest in hierarchy, access and treatment compared to Whiteness. We identify blackness as connecting to those self-identifying as black and of African or Caribbean descent, although we also want to note dark-skinned complexion.

Acknowledgements

It's important for us to name the elders whose shoulders this work stands on. The names mentioned throughout the toolkit are both primary and secondary sources of knowledge and labour who have made this publication possible.

We also want to acknowledge significant contributors to harm reduction and inclusive access to mental health care, including Healing Justice London, Black Trans Fund, Keneish Dance, Skye R Tinevimbo Chirape, Dr Sidrah Muntaha, Dr Dwight Turner, Myira Khan and Camille Barton. There are many others, but these practitioners have directly supported, inspired and collaborated with the authors.

We acknowledge that in practice there is no-one-size-fits all approach when it comes to diversity. This toolkit demonstrates core ideas and suggestions for best practice, endeavouring to support everyone involved with psychological therapies training to be more comfortable in managing and working with racial and cultural difference.

Meditation activity

We recommend starting each section of this toolkit with a meditation activity to process and acknowledge your experience.

We have created the meditation clip to support you to engage with the toolkit. If at any point you become overwhelmed, bored, stressed, anxious or tense, you can return to [this clip](#).

You can watch the video or follow the prompts in it by closing your eyes or lowering your gaze. Allow yourself to get comfortable and create a suitable sensory environment (dim lights, fresh air, cushions, candles and adjusted posture, for example).

You can use it as an opportunity for note-taking when you're finished, jotting down anything you noticed from the meditation (it may or may not be connected to the toolkit).

Try to set an intention with this practice and use it to support your work with the toolkit.

SECTION 1: Guidance for institutions

Who is this section for?

This section is aimed at **senior leadership** in institutions that teach and/or accredit psychological therapies training.

This could include:

- Chief Executives
- Service Directors
- Trustees
- Headteachers
- Heads of Departments
- Equality and Inclusion Leads
- Directors of HR/People
- Workforce Leads

The vital role of institutions in anti-racism, diversity and inclusion

Institutions that teach and/or accredit psychological therapies training hold great power to improve anti-racism practice within the sector.

It is institutions that create the culture followed by individuals such as staff, trainees and clients/patients. The actions and plans of institutions will have a 'top-down' ripple effect on tutors, training programmes and individuals. Institutions leading by example and working hard to change their practices will play a key role in enabling inclusivity for people from minoritised communities.

Leaders of institutions should acknowledge their power and reflect on the role they play in race and diversity. We need to ensure we're working collectively towards a more inclusive culture. To do this, senior leadership should cultivate a sustainable action plan for their institution.

Question time

1. What are the cultural norms and customs of your institution?

2. Are these suitable and welcoming to all demographics of people? Who might feel left out and why?

"Change will not come if we wait for some other person or some other time. We are the ones we've been waiting for. We are the change that we seek."- **Barack Obama**

What do institutions need to consider?

There are two significant catalysts for change: **consequence** and **inspiration**. Institutions should implement accountable and inspiring procedures to shift their culture towards racial and cultural inclusivity.

Think about your institution's current position

It's important to recognise that institutions populated by one race will likely cultivate a culture of that race. It can be difficult to look outside of your lens when others around you share a similar vision.

When a collective of individuals share similar morals, values and core beliefs, we can end up with institutional power imbalances, where race and diversity are not equally considered or incorporated within the institutional culture.

Where is your institution in its journey towards anti-racism, diversity and inclusion?
Carl Rogers' Seven Stages of Process is a useful tool to define where your organisation sits, and to measure change:

- **Stage 1:** Not seeing any need for inclusion and diversity, an inability to identify institutional racism and other barriers to inclusion.

- **Stage 2:** Slightly less rigid view of diversity and inclusion – the problem is externalised or spoken about objectively. For example, a desire to hire an expert.

- **Stage 3:** There may be an identification of a problem around diversity and inclusion within the institution, though it may be considered a historic issue.

- **Stage 4:** An ability to explore the intricacies of dynamics within institutions in relation to diversity and inclusion, and a willingness and desire to learn and go through the challenges involved.

- **Stage 5:** An ability to articulate the current dynamics within the institution and how this poses challenges to diversity and inclusion. There is a strong accountability process which is internally derived.

- **Stage 6:** There is an authentic process of change occurring. A reduced fear of making mistakes or reliance on external educators. An ability to integrate diversity in genuine and caring ways.

- **Stage 7:** A fully embedded and functioning system of diversity and inclusion is integrated within the institution. The culture of the institution is in full alignment with diversity and inclusion.

You can also use these stages to evaluate your progress. Following Rogers' Process, the stages which reflect a significant turning point would be from Stage 4, and an ability to move easily between stages 4-7 would be ideal.

Examples of objective performance indicators you could use to measure diversity and inclusion include:

- Equity in pay
- Role representation
- Safeguarding practices
- Staff reporting feeling included and respected, and having feelings of trust and safety, for example in surveys.

Question time

1. What is your definition of change?

2. As an institution, when you visualise change around race and culture, is there a consensus of what anti-racism practice looks like?

3. What barriers are there to achieving this change?

Who takes the lead?

As individuals we're responsible for the culture of institutions. Racial inclusion should be the responsibility of everyone in your organisation. This ideology allows a forward-thinking, collaborative approach to tackling the issue and creating resolution.

Everyone should take a hands-on approach. You can apply the same protocols, followed in safeguarding and managing risks, towards anti-racist practice.

That said, giving certain staff and working groups responsibility for leading and pushing forward work on racial inclusion is important. Appointing Equality, Diversity and Inclusion (EDI) Leads within your institution can help make sure you cultivate, address and maintain equity and justice. These Leads can support anyone within your institution with diverse recruitment, and with implementing racial and cultural diversity, including this toolkit.

Compassion- and trauma-informed approaches to calling in and calling out behaviour need to be developed. Race and equality are important but challenging topics that need to be managed with sensitivity. Appointing internal EDI Leads could help support this.

Question time

1. Where do you see your position within your institution?

2. What is your contribution to the management of your institution?

3. Being part of a collective, how do your limitations influence the culture of your institution?

Pause and reflect

Change and letting go of structures that have existed for a long time, and which feel harmonious, can lead to feelings of fear. With that fear can come resistance and anger.

Take a moment to reflect on how you're feeling. In what ways are the ideas shared so far challenging or supporting your frame of reference? Do you feel resonance, irritability or disinterest?

How do these feelings show up as sensations or actions? E.g. sighs, tuts, sparks of energy, lightness or tension.

You may be experiencing a sense of urgency, i.e. 'let's just get this over and done with', skim reading because there aren't enough hours in the day, 'let's just get to the point'. Slowing down is an important part of sustainable change. Sometimes momentum can be built through the subtle shifts that occur in the body when we deepen our breath, and can be present with our sensations and thoughts in a conscious way.

Slowing down does not have to include complete stillness – it may involve multiple processes for support, such as shaking, humming, swaying. You may even need to do jumping jacks to get the blood pumping and feel energised before continuing. When we feel regulated, it can be easier to take in new information, open ourselves to exploring perspectives that challenge our own and move away from binary thinking.

Embedding anti-racism in your institution

Below are a series of practical recommendations for you to consider putting into practice within your institution to promote anti-racism, diversity and inclusion.

Think long-term
Remove the expectation of short-term transformation of generational structural racism. Real institutional change requires us to weed out exclusion from the root and plant new seeds of inclusion. It takes time, and an intentional, realistic, long-term strategy.

Introduce transparent recruitment
Transparency involves acknowledging bias and creating solutions. Introducing a process to remove all identifying details from applications for positions in your institution can help eliminate bias in recruitment, focusing instead on applicants' skills and experience. Also

train recruiters to develop somatic awareness of their bias when applicants coming in for interview don't visually match the expectations they've built in their imagination.

Recruiters can also be transparent about their pay structures, what they're doing to be equitable, what their current statistics are surrounding ethnicity pay gaps and what solutions they have in place, such as ensuring all jobs on the same level are waged the same.

Make anti-racism, diversity and inclusion a part of inductions

When you're inducting new team members, create space during introductions for team members to express their individual culture (preferred noise, smells, body space etc). Explore what intimidates them or creates tension, for example, tapping them on the shoulder to get their attention.

Consider exploring privilege, white supremacy and power and discomfort (who has the privilege to avoid being uncomfortable) in inductions too. You could use the icebreaker activity on page 16 and the wheel of power and privilege on below (image text has been written out) to start discussions. Be aware that activities like these can make people feel singled-out and uncomfortable. Creating light and fun icebreakers, meditation activities and team-building exercises beforehand can minimise the tension.
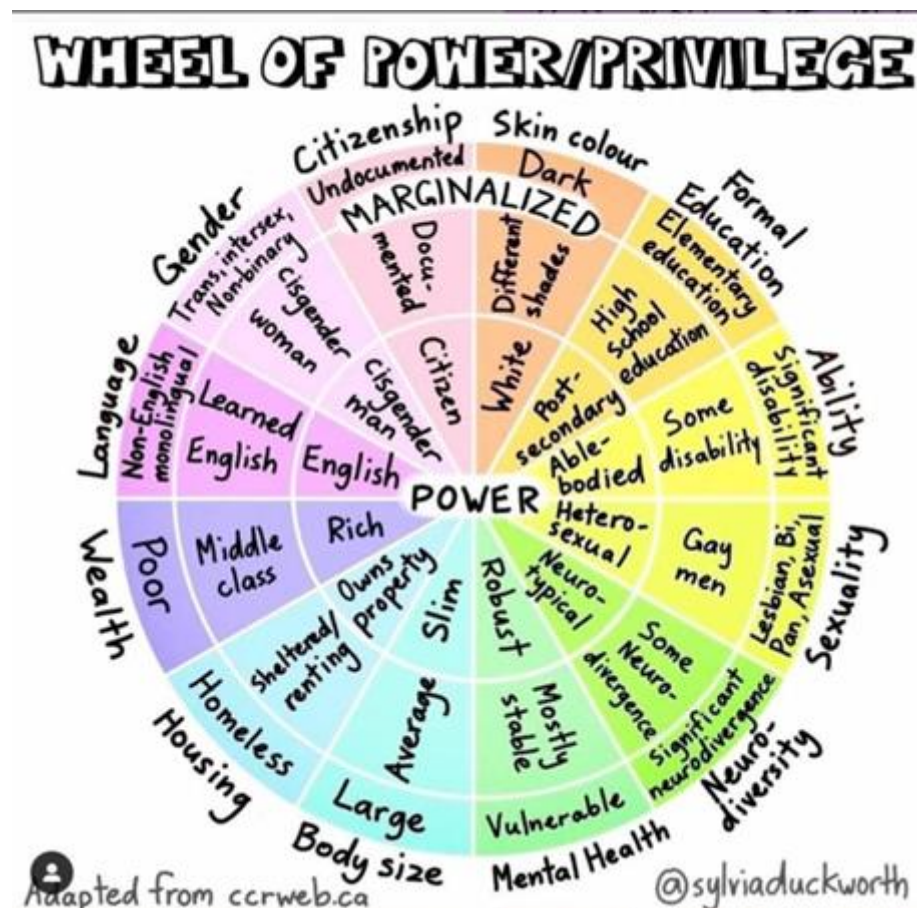
Adapted from ccrweb.ca by @sylviaduckworth.

The categories on the wheel of power and privilege starting from the top round clockwise are:

- Citizenship with undocumented on the borders, documented in the middle and citizen in the centre.

- Skin colour with dark on the borders, different shades in the middle and white in the centre.

- Formal education with elementary education on the borders, high school education in the middle and post-secondary in the centre.

- Ability with significant disability on the borders, some disability in the middle and able-bodied in the centre.

- Sexuality with lesbian, bi, pan, asexual on the borders, gay men in the middle and heterosexual in the centre.

- Neurodiversity, with significant neurodivergence on the borders, some neuro-divergence in the middle and neurotypical in the centre.

- Mental health, with vulnerable on the borders, mostly stable in the middle and robust in the centre.

- Body size, with large on the borders, average in the middle and slim in the centre.

- Housing with homeless on the borders, sheltered/renting in the middle and owns property in the centre.

- Wealth with poor on the borders, middle-class in the middle and rich in the centre.

- Language with non-English monolingual on the borders, learned English in the middle and English in the centre.

- Gender with trans, intersex and non-binary on the borders, cisgender woman in the middle and cisgender in the centre.

Factor culture and religion into your institution

Consider how to meet the needs of employees from all cultures and religions. For example, grieving and religious holidays may look different for different employees. Include work planners and calendars that feature important dates from various cultures. Also factor these considerations into the planning of social time during and outside of work – not all employees might drink alcohol, for example.

Ensure inclusion is embedded throughout your institution

Inclusion shouldn't stop at the recruitment of staff and trainees from racialised communities – it should continue through meaningful co-production which avoids tokenism. Who are our head of departments and institutions? Whose voices are being listened to in meetings?

Address unconscious bias

Everyone working in institutions should challenge themselves, their irrational beliefs and ways of thinking. We should stop convincing ourselves that we have mastered the art of being politically correct. Being politically correct does not eradicate our thoughts, feelings and judgements. On the contrary, it creates a blinkered view and negates our unconscious minds – the part of ourselves that predominantly navigates our behaviours towards others.

Biases can be detrimental to the lives of racialised communities. They are often contributing factors to racism and play a significant role in systemic approaches. Our biases can hinder our work running institutions fairly and effectively – so we should work to recognise and address them.

This short video from The Royal Society introduces the key concepts of unconscious bias: https://www.youtube.com/watch?v=dVp9Z5k0dEE&ab_channel=TheRoyalSociety

Train your staff

Introduce mandatory unconscious bias and racial and cultural awareness training for staff in your institution.

Challenge racist comments and microaggressions

Racist comments being dressed up as jokes and going unchallenged by other staff members can create a hostile environment where racialised people are constantly on high alert. Make it clear this is unacceptable from any member of staff.

Microaggressions are a modern form of covert racism which range from asking someone where they're really from, to subtly treating staff from racialised communities differently to their white peers. Create a checklist of common microaggressions for team members to be aware of and include these in your induction process and training.

Assess the racial and cultural components of professionalism within your institution

This could include your dress code and behaviour and how this can isolate some people. An example is exploring with staff members how much their work persona deviates from their outside work persona (in terms of dress, speech, body language and use of space, for example). Take note of any racial and cultural differences and explore how and if the gap can narrow.

Integrate racialised narratives rather than adding them on

Black History Month is an example of an add-on rather than an integration. Narratives that celebrate prominent people like inventors, trailblazers and intellectuals, and don't solely focus on resistance and critique concerning race, are important.

Introduce whistleblowing procedures around racism

It's vital to put in place a process staff can use to report racism to an external body for investigation.

Leveraging power

You can leverage your institution's power in various ways to help promote diversity and inclusion. For example, consider lending your institution's name, accreditation and resources to smaller courses with a higher prevalence of racialised students for reasons such as financial barriers or fear of exclusion.

For research, ensure that those who are listed as participants are empowered. You could either enlist them as co-researchers, or at the very least ensure they are compensated, and left better off than when they started, when research is about their experiences of marginalisation. You can do this by making sure they're resourced (therapeutically, fed, sheltered) during and after the research.

Learn from others

Sharing knowledge of good practice between institutions can improve transparency, demystify the topic and make it more easily embedded in the systemic culture.

Consider assessing the way institutions with a larger presence of racialised are operating at admissions and during courses, to get a better picture of how to become more inclusive. This could include varying your fee structure, such as introducing sliding-scale options for lower-income trainees.

Grassroots organisations can also have unique intel to offer to your training programmes. Locate your local organisations and workers at frontline response to trauma in communities so that your training programmes can include lived experience experts (as trainees and/or guest lecturers).

Setting up anti-racism working groups and staff support groups

Creating and promoting spaces for racialised members of staff is an important part of anti-racist practice for institutions (the [Black, African and Asian Therapy Network](#) is a good example).

Things to consider

- Various trauma responses can arise in white people and people who are racialised on the topic of racial inclusion and diversity. If we can acknowledge that terms like 'black' and 'minority ethnic' create a marginalised identity, we can understand that healing needs to be implemented culturally before work can begin.

- Meetings should have representation from white people and people of colour in leadership positions. Leaders should be competent and considerate of the needs of those of higher presence and those less represented, ensuring that equity is prioritised over dominance. This requires investment of time and resources to ensure change is truly embedded within the institutional culture.

- You should create space for people of colour to talk about the potential discomfort of having a racialised experience, with the understanding that not all may identify with the experience of having racialised trauma.

- There should be an expectation for those racialised as white to explore white body supremacy and do the work of learning and unlearning unconscious bias with other white practitioners. This could also include taking part in spaces focused on challenging the curriculum and the cultures which inhibit inclusivity in your institution.

- It's important to create groups separated between people racialised as of colour and white. This allows room for different defences, blockages and triggers to arise, and encourages authenticity and a more equitable exchange on these topics. With shared agreements and temperature checks, individuals can choose to move between these groups, and create a shared group, though providing groundwork before integration is important.

- You could also assign groups based on racial awareness, using anonymous surveys to gauge differing access points.

- Consider introducing a buddy system of support. This could be within the assigned groups or based on the wider group setting. You can match buddies based on individual needs (as determined by a survey) or at random (such as names out of a hat). Buddies should be the designated first line of support for each other for check-ins throughout the day for tough sessions. Space holding training can equip everyone with skills to respond effectively to their peers.

- You may wish to ease staff members in with body and arts-centred practices (for example, movement-based activities or free writing/drawing) for at least three sessions before moving into open discussion.

Language

A lot of the language used to describe people from racialised backgrounds projects the ideology of white saviourism. We see this a lot institutionally, through the creation of networks 'supporting' people of colour. People from racialised communities don't need to be saved, they need equality. The lines between the two can sometimes be blurred, as we continuously look for a quick fix, forgetting the complexities of such a historical issue.

It's time to revisit and reconsider the language we use and co-produce a new identity with the people we're trying to identify.

Steps to take

- Working with everyone in your institution, decide on acceptable language to use for race and culture. This should align with your institutional values and behaviours on anti-racist practice. (See the glossary on page 35 for guidance).

- Be mindful about race-related terminology such as 'BAME', 'ethnic minority', 'hard to reach communities' and 'white fragility'. What do these terms mean to those communities? Some people find them dehumanising and problematic.

- People (and communities) will have their own preferences on how they would like to be identified. A good starting point for your institution is to create a safe space, where there can be a focus group to discuss the language you use moving forward. This should include how you address people from marginalised communities. Is there a preference in terminology? Marginalised/racialised communities, ethnically diverse communities – discuss what terms would be more culturally acceptable in your institution. You can then incorporate these into things such as forms, teaching materials and other resources, creating a more friendly and welcoming environment for people from these communities.

- Ask people how to pronounce their names, and do your best to get it right. When we're unfamiliar with words, we learn them through resources and asking others. Practice makes progress (Name.pn allows you to add your pronunciations to your email signature).

What to avoid

- Telling people their name is unique, unfamiliar, unusual or difficult to pronounce. It might be to you, but not within their culture.

- Asking people if there's an abbreviation of their name, or if you can call them by a different name or nickname. Names are a part of someone's identity and race. They often have meaning attached which brings pride and honour. Changing that for our own comfort is insensitive and dismissive.

- Habitually using terms such as 'BAME', 'ethnic minority' and 'hard to reach communities'. Remember that people from these communities are still individuals with their own experiences.

- Using terms such as 'white fragility' and 'ally fatigue'. These indicate an inability to act or change and displace accountable actions. Be aware the terms 'white supremacy' and 'white body supremacy' may also evoke a flight or fight response and awake thoughts of extreme acts of violence, which can create disengagement.

- Using terms such as 'minority'. People placed in that category can be made to feel small and unable to make an impact, which can create an urgency for visibility and internalised inferiority. It may also lead to disengagement from

cultural norms or make it difficult for them to spot harm caused by their own learnt prejudices taken from the dominant culture.

Question time

1. What strategies does your institution have in place for anti-racist practice? Do you need to revise your policies?

2. Are staff trained to manage racism?

3. How do you challenge racism?

4. Is there an awareness and understanding of the umbrella of racism, i.e. microaggressions, white fragility, privilege and hierarchy?

5. How do you/will you safeguard your anti-racist strategy?

"Change culture and you change lives. You can also change the course of history" - **Resmaa Menakem**

Try this: Icebreaker activity

You could use this activity as part of an internal anti-racism training session or in an EDI work group meeting.

Before trying this icebreaker, it's important that a foundation around safety has been created with your group. You want people to feel safe enough to share their truth and open to being challenged for growth.

What to do

- Ask everyone to pair up with someone of a different race or culture to them.
- Allow everyone to find out what race and culture their partner identifies as.
- Give participants time to explore commonly held stereotypes and prejudices about their partner's race and culture.
- Ask everyone in their pairs to share with their partners if they've ever held any of the biases they discussed in the previous step at any point in their lives.

This is an uncomfortable and risky icebreaker. However learning from experience is important for change to happen. An institution cannot become anti-racist without addressing racist beliefs and values it carries internally. This exercise will allow your team to identify their own gaps and potential prejudices.

SECTION 2: Guidance for programme leaders

Who is this section for?

This section is aimed at **programme leaders** coordinating the planning and delivery of psychology, therapy and counselling training programmes.

This could include:

- Curriculum Leads
- Service Leads
- Lead Trainers
- Operational Leads
- Heads of Programmes.

What role can programme leaders play in anti-racism, diversity and inclusion?

Race is loaded with historical trauma which still impacts people today. As such, training programmes should incorporate race-based trauma theories and practices to ensure they are inclusive for racialised communities. As programme leaders, you should endeavour to ensure trainees – and the tutors who teach them – truly understand the people they are working with and for, so trainees feel safe and included on their programme, and their future clients can also benefit.

While racism can create trauma and be difficult to discuss, when delivering training programmes, race needs to be addressed in the curriculum. Ignoring race and racial trauma can perpetuate harm to clients and trainees. We can't eradicate the past, but we can learn how to manage it through process, understanding and actively investing in anti-racist practice. We can learn to implement strategies and plans that provide safety, and challenge existing narratives and management.

This section aims to provide guidance and demystify the topic of race. Its goal is to support programme leaders to embed race confidently into their training.

We recommend starting this section with this meditation activity to help process and acknowledge your experience.

What do programme leaders need to consider?

Start by planning and setting goals

Planning and preparation are key to working towards anti-racism, diversity and inclusion in your programme.

Cultivating change within programmes requires groundwork and research. We are proposing modifying years of systemic theories and practices, with the aim of creating more inclusive practices, which better represent our multicultural society. This is not a quick or easy task, but we can begin by acknowledging that the status quo of the white middle class counsellor has changed. Anecdotal evidence suggests we now have a higher representation of diverse communities engaging within the profession. Thus, programmes need to hone the management of anti-racist training practice.

Absence of representation of people from black, Asian and underrepresented communities in theory, training and practice can be disempowering and maintain racial hierarchies. You should consider how your programmes can teach historical and contemporary theories and practices that people from both racialised communities and white people can resonate with, and which allow them to reflect on their position in the world and how this reflects in their therapeutic work.

What does representation look like on your training programmes? Are you teaching culturally and racially informed phenomenology? What does this mean for values, principles and relationships? These are provocative questions to consider when gearing towards change.

Programme facilitators and leaders should meet and collectively discuss how your course is reflective of the demographic of people you are or will be working with. Discuss the materials and resources used on your programme. Are the theories and practices being taught inclusive of racialised experiences? Are they teaching trainees to be culturally sensitive? If not, what are you going to do to change things?

Are your words cohesive with your actions? Remember people not only learn by listening but also seeing. What are you showing your trainees?

Below is a model to help you plan and set goals for your programme:

1. **Pre-contemplation** - Issues relating to a lack of racial and cultural inclusivity on training programmes.
2. **Contemplation -** Mental health issues within racialised communities are prevalent and more people from those communities are enrolling onto counselling and psychotherapy training programmes reflective of the students on the courses and clients seeking therapy.
3. **Planning/Preparation** - Academic staff to work collaboratively to implement a module on race and diversity. To engage in representation, theories and practices from both the global south and north should be considered.

4. **Action** - Training programmes start teaching race and culture on courses. Culturally diverse theories and practices are implementing a global south and north approach. Additionally, more lecturers/visiting lecturers from marginalised communities are recruited to teach.
5. **Maintenance** - Training programmes are actively teaching race and culture and maintaining representation. More people become equipped to work in a culturally sensitive manner. Individuals from racialised communities feel included, represented and understood. Improvement of accessibility onto training programmes and therapy for marginalised communities.

Marcelline Menyié 2022 - based on Prochaska and DiClemente stages of change model (1983)

Question time

1. Where in the model of change would you position your training programme?

2. What position would you like to be at in the next three months?

Be realistic with your goals. Consider the culture of your institution, your faculty of staff and other present priorities within your programme.

"…race is a figment of our imagination, racism is not" - **Guilaine Kinouani**

Increase your own knowledge and awareness

As a programme facilitator, you should consider participating in anti-racist practice training. Though this toolkit will be a useful guide, we do advise further training and independent learning. Race comes with complexities that require in-depth understanding and sensitivity. You can't teach about race and anti-racist practice if you're uncomfortable with these topics. It's unfair to your learners and can create more harm than good.

Working towards change means working on yourself. What have you done, what have you missed and what will you do? It's important to reflect on your own skills, knowledge and blinkers.

Create space for trainees and tutors to reflect

Your programmes should encourage trainees and tutors to reflect on their own experiences of racial trauma, and consider how these may influence their practice, with particular care taken to explain how this also applies to people racialised as white. Introducing trainees to some theories around race will help lay the groundwork for tutors to explore the concept of racial trauma in more detail, and prepare trainees and tutors for potentially uncomfortable conversations in the classroom.

Also encourage trainees to develop an awareness and think critically about representation, i.e. Who gets missed in this approach? How would this intervention apply to this experience or demographic?

Include modules on race, racism and cultural sensitivity

Some modules to consider including within your programme are:

- Anti-racist practice: An introduction to being culturally sensitive
- Power in the room: The role of race and culture
- Introduction to race theory: Exploring constructions of race on the human psyche
- Language and movement: What language are we using to identify people? How are we interpreting movement and gestures?
- Epigenetics: Nature vs nurture. What is new research telling us?
- Epigenetics and racial trauma: Biopsychosocial approaches within mental health
- Intergenerational trauma: How does it shape our worldview?
- Racial formulation: Assessing racial trauma with clients
- Reflective practice: What does racial difference mean to us as therapists?

All courses should also include a module on faith and spirituality to familiarise trainees with different approaches. This could include class discussions in small groups to role play useful faith-based interventions and harmful ones, including cross-faith and cross-denomination interventions.

Tutors should also be able to support trainees in connecting with faith-based organisations in their professional areas, who centre mental health in their approaches. This will likely require guest lecturers who specialise in this field to come in for a session with students.

You may also want to include modules on oppression and the body and culture and the body. There are many varied approaches to therapy that prize creative expression. At the same time, clients might feel limited in how to express themselves, which is why awareness of privilege, and how this can impact clients is important to understand. Incorporating these modules can allow space for trainees to explore how this shows up in creative expression and gesticulation.

These modules should also highlight how accessing cultural practices such as yoga therapy or African embodiment can feel harmful for clients who feel disconnected from their ancestral practices, if these are being taught by a professional who is not of the same ethnic or racial group as them.

Learn more

When putting together your programme, you may want to do some background reading.

There are many relevant cultural, philosophical, sociological and psychological thinkers who have shone a spotlight on race and race relations throughout the Western world.

For example, W.E.B. Du Bois, Frantz Fanon, Stuart Hall and Fanny Brewster are particularly concerned with the diasporic experience of marginalised racialisation, focusing mainly on the experience of those racialised as black in white-dominated localities. They have observed and documented the intricacies of how subjugation occurs behaviourally, and how this is psychologically internalised and processed.

Pause and reflect

Now might be a good moment to pause and reflect on how you're feeling – read more on page 9.

Include diverse authors in your curriculum on topics other than race and difference

Having modules directly addressing race, diversity and inclusion is important. However, also vital is including authors from diverse ethnic and racial backgrounds, whose work is not centred around race and diversity, throughout your curriculum, to improve representation and ensure trainees are hearing from a variety of voices.

Cover the dynamics of power in your curriculum

It's important to cover power dynamics within your curriculum.

There is power in the therapist's chair. When working with race, there is also a heightened element of power occurring in pre-transference. It's particularly important for white therapists to acknowledge this power dynamic when working with clients from racialised communities. Trainees can use theories and practices such as empathy, unconditional positive regard, and alignment with the client's presenting needs to help with this. However, they should also be prepared to address the gaps in their knowledge and engage in not only what the client is saying, but also how they're presenting non-verbally.

Before power is managed in therapy, it first needs to be addressed and managed in training. As programme facilitators, you should consider the position of power in the lecture room.

Your programmes should include a reflective space during training for students to explore and discuss what power means to them, how it is given, and how it can be managed. This will prepare white students to understand the experiences of racialised communities first-hand and to develop tools for managing their position of power. It will also allow students from marginalised communities to share their experiences as trainees and to develop tools to work with white clients as therapists. These topics can be addressed in supervision spaces or training providers can create this space in the suggested reflective practice module.

"Maybe not from the sources you have poured yours. Maybe not from the directions you are staring at." - **Björk**

Acknowledge absence and racism in your curriculum
Historical racist ideas can be embedded into curriculums. For example, the lack of representation of thinkers outside of Europe can lend to the idea that civilisation and intellect begins and ends here. The presence of such thinking without acknowledgement or critique from a diversity of voices contributes to the insidious legacy of racism. This relationship between absence and presence can create feelings of alienation for colleagues, trainees and clients not racialised as white.

Acknowledge absence and racism in the curriculum and encourage trainees to engage with texts with this awareness.

Ensure your lecturers and tutors come from a mix of backgrounds
The absence of racial diversity in practitioners teaching on your programme can perpetuate racism. This implicitly communicates that the only reputable ideas are those of a particular demographic, even if those thinkers may have been inspired by practitioners from other cultures. This can lead to whitewashing – a process which occurs when ethnic, cultural or racial identity is subsumed.

As professionals, we should understand humans are relational beings. Representation plays a key role in providing a safe space on training programmes. Lack of representation can project isolation and inadequacy. A more diverse teaching system will provide safety and healing to both white trainees and trainees from racialised communities.

As programme lead, it's your responsibility to create a more inclusive curriculum, which includes staffing.

Discuss the diversity of your staff faculty. Who will be teaching this topic? Are you hiring people who are culturally the same even though they have racial difference? Intersectionality is important to consider to connect to nuances within diversity. So is identifying power dynamics – how will representation play a role in this? Representation can benefit from being immersed naturally and throughout, as opposed to being a spotlighted add-on which can appear tokenistic.

Think outside the box with programme recruitment, outreach and collaboration. Community hubs, spiritual and religious locations, beauty salons and barbershops are just some sites of healing that contain wisdom and skills to support others therapeutically, and as such their practitioners should be considered as worthy consultants. They can also be supported through training and certification to formally recognise their therapeutic skills.

Be alert to cultural plagiarism
Who is not being credited? What cultures have influenced this work without acknowledgement? What other cultures have explored this concept? Am I fairly compensating this person? What would I offer someone of a different background for this work and why?

Demonstrate integration

Consider having screening tools such as letters in other languages to reflect the demographics of people you work with.

Keep learning and asking for feedback

This topic entails continuous learning. As the world continues to change, so do theories, practices and language. Trial and error is normal. This is why we must facilitate feedback and self-awareness. Consider requesting feedback on anti-racist practice from trainees when completing termly feedback forms.

SECTION 3: Guidance for tutors

Who is this section for?

This section is aimed at **tutors** delivering psychotherapy and counselling training to students.

This could include:

- Trainers
- Lecturers
- Programme or Course Facilitators.

The crucial role of tutors in anti-racism, diversity and inclusion

It's an ethical requirement within psychotherapy practice to safeguard the people we work with. As part of this tutors have a responsibility to take an anti-racist approach to their work, and prepare their students to practise culturally sensitive therapy.

By understanding their clients' frame of reference in terms of race and culture, psychotherapists can provide more effective therapy. Those who take the time to improve their practice in this respect can expect to see improved therapeutic outcomes, stronger working relationships and reduced harm to clients.

Counselling and psychotherapy tutors are at the frontline of ensuring trainees are equipped in this area. This section seeks to support tutors to build cultural sensitivity and develop anti-racist practice with their students.

Understanding the status quo of the white middle-class individual within the psychotherapy and counselling profession, the following pages also aim to guide on what this status quo means for those with differing racial and/or class identifications.

We recommend starting this section with this [meditation activity](#) to help process and acknowledge your experience.

What should tutors do?

Ensure your students understand the three components of culturally sensitive therapy

It's important that your students know in broad terms what skills, knowledge and awareness they should be aiming to gather, so they can offer culturally sensitive therapy. You should try to ensure your trainees develop in three areas (Sue et al 2009):

1. **Attuning to their own awareness and beliefs:** It's crucial that your students are attuned to their own personal values and biases, and are aware how these can influence perceptions of clients and the problems they present. This supports reflection on the working relationship and how cultural expectations shape therapeutic outcomes.
2. **Building knowledge:** Also crucial is knowing about clients' culture and worldview and how this translates into what they say and do. Clients' culture can express itself in their body, speech and perception. Noticing what they do and don't do can provide a rich depth of awareness in therapeutic work that supports clients to find their centre.
3. **Acquiring skills:** Trainees should build the ability to intervene in a way that's culturally sensitive and relevant. This might look like creating space for clients to connect to their cultural strategies of healing, to speak in their mother tongue, or using the assessment as an opportunity to learn about a client's worldview and the cultural perceptions that have influenced them.

Different therapists will have a preference between these aspects. Some may feel that awareness is most valued, while others may prefer to be equipped with skills, for example. However, your trainees should have a basic grasp of them all, so they can make informed decisions about how best to implement them in their own practice.

Make sure trainees reflect on their own experiences of race and culture

Before introducing the concepts of anti-racism and culturally sensitive therapy to your students, ask them first to reflect on their own awareness and understanding of race. Some questions for them to consider might include:

- At what age did you first become aware of your race?
- At what age did you first become aware of other's races?

- What messages did you receive about race at these moments of awareness?
- How did these experiences make you feel?
- What behaviour arose as a result?
- When did you first become aware of social differences?
- When did you first experience a feeling of injustice that made you feel othered?
- When did you first become aware of ease or privileges based on parts of your identity?

As a follow-up, ask trainees to identify particular events from the past – either personal or from the news – which highlighted racial or ethnic differences.

- How do you remember it being reported?
- What did you feel and notice at the time and now in reflection?

You can adapt this exercise to your discipline. For example, instead of a discussion, you could encourage your trainees to use creative expression such as dance, drawing, poetry or voice work.

Try this: White tears activity

You can use this activity to encourage your trainees to reflect on their own conceptions and responses to race, and consider how these might affect their therapeutic practice.

Look for a video, podcast or journal article on white tears and set it as material for a seminar.

Ask students to:

Notice what bodily sensations arise in them as they read/watch/listen – are they experiencing any constriction, tightness or openness, changes in temperature, heart rate, or pace of breath? How do they interpret those sensations in thoughts and feelings and what do they want to do as a result?

Discuss how racial trauma in racialised bodies can impact client relationships when working with white-identified bodies. How can it impact the empathy of the therapist towards the client?

Explore the key themes of anti-racism, diversity and inclusion with your trainees

Privilege

Privilege is about what is available to us without necessarily earning it, and what is afforded to us by being part of a particular group. It's important that your trainees recognise their

own and their clients' privilege and/or lack thereof, and consider how it might impact their practice.

Social privilege can cover many categories and includes race, class, education, financial status, nationality, geographic location, disability status, gender, gender identity, sexuality, ethnicity, age, cognitive abilities, religion and body type. Some social categories afford privileges, and some don't. Some can change over time, while others may remain fixed.

Embodiment

Being aware of how privilege and power, or lack of it, can show up explicitly or implicitly in language, tone, posture, sensation and action is also important for trainees trying to read their clients, and be mindful of how they themselves are perceived.

Language, whether verbal or body, can communicate superiority and inferiority. For example, a person may constrict and make themselves small to indicate feelings of inferiority. They may slouch or inhibit their natural expressiveness and gesticulation if they feel this may be interpreted negatively. They may puff out their chest or take up extra space, cut over someone else's speech or be less receptive to subtle cues of invasion of boundaries to assert dominance.

Code-switching

Another key concept your students should be aware of is code-switching – adapting speech and behaviour depending on the environment you are in. This presents a number of issues for psychotherapists.

For example, for those who have internalised their cultural or racial experience as marginalised or minoritised, this can have implications for how they express their emotional states, especially if they feel as though this expression may be pathologised or viewed negatively. In these scenarios, they may limit their usual behaviour to reflect the perceived norms of the therapist.

For those who identify as having various cultural or racial identities, this can be a source of pride or a disempowering experience, connected to what has been coined 'cultural homelessness'.

Marcia Warren Edelman has developed a formula called embodied code-switching, which aims to support the agency of those who feel they have to code-switch due to racial and cultural differences to connect, work and belong. It aims to support people to make informed choices about code-switching, so that it can support resilience and connection and minimise distress and disempowerment. The invitation is to notice how you respond in different environments, and how that corresponds to cultural cues.

Warren Edelman has developed three activities you can try with your students to explore embodied code-switching:

Activity 1: Awakening the senses
- Locate your senses: the five physical senses, sensations of temperature, movement, interpersonal space and boundaries.
- Rate them from 1-5 (low sensitivity to high sensitivity).
- Reflect on how these sensitivities and preferences in sensation impact your relationship with environments. For example, a positive response to heat may have implications for climates and cultural foods you enjoy.
- Body scan: close your eyes and, starting with your toes, focus in on the sensations you're experiencing. Gradually work your way up to the top of your head.
- Reflect on your senses alone, at home and in different communities and contexts – what changes and what stays the same? Pay particular attention to tension in the body, and reflect on how it connects to the cultures of those different environments.

Activity 2: Storytelling through the body
- In pairs, share a personal memory connected to cultural history, migration or identity. One person will speak (or express in another way through their body they are comfortable with, such as movement or signing). The other will listen.
- Both people should take notice of what's happening, paying particular attention to sensations and how they correspond to perceptions.
- When the sharing is complete, the receiver can reflect on how this experience was for them, what they observed and what they noticed arising in their own body.
- Swap and repeat the process.

This activity should help participants connect to an example of code-switching, and, in particular, how the body adapted to fit its context with reference to gestures, use of space, tone of voice, energy output and expression. In what ways was this challenging or easy? What impression did it leave on participants?

Activity 3: The power of the non-verbal
- In pairs, identify who will move and who will stand or sit still.
- The mover, facing their partner, should move towards them.
- The person who is still will identify when a boundary has been reached (i.e. when the partner has come as close as they're comfortable with) and communicate this.
- They'll also take notice of what sensations arose in them, or what external cues made them feel uncomfortable, and share this with the mover. Particular sensations to note are tightness, tension, holding of breath, coldness, heat and spatial preference (big or small gaps between others).
- The mover will also share their reflections and any emotions they felt towards their partner, particularly when personal space was entered, and their boundary had been reached.
- Swap and repeat the process.

It is important to connect this activity to cultural identity. How have social cues connected social identity, race or ethnicity contributed to participants' responses?

Pause and reflect

Now might be a good moment to pause and reflect on how you're feeling – read more

Ensure students are aware of different behaviours and experiences

It's important to understand that clients with multicultural backgrounds and experiences may navigate many different worlds. Those from immigrant cultures will often be tested on their understanding of how to live and behave in ways culturally aligned with western Europe, and in many cases must do this to secure residence.

On the other hand, as therapists, we may be less equipped to understand what our clients' other worlds are like. This can mean that some of our approaches are not applicable or suitable. They may come across as patronising in some cases or hurtful to clients who feel they haven't been recognised in their entirety. This, of course, can lead to a rupture in the relationship or create confusion for both the client and therapist.

Furthermore, from a clinical perspective, there is a risk of applying a diagnostic approach to misunderstood behaviours, which are otherwise culturally appropriate. If a client is labelled diagnostically for behaviours, which are otherwise culturally appropriate for them, it can signal that their culture is not normal. This further normalises racist practice by sending a signal that the only cultural norms that are acceptable are those of the dominating culture.

Try this: Interpreting behaviours

Play the following videos to trainees:

A woman passionately patting her head

A man speaking about demon interference

A woman setting the ends of her hair on fire

Follow up questions:

- What are your first assumptions when you see these behaviours out of context?

- How might you interpret these behaviours in a clinical context?

These are behaviours that are contextually relevant to clients based on their racial, ethnic and/or religious backgrounds. Discuss what safeguarding is needed for clients whose behaviours can be pathologised when this is not understood.

Clients may present cultural experiences and values we're not familiar with. We should be preparing trainees to feel comfortable in asking questions when this is the case. As tutors, we should be teaching trainees that they don't need to mirror their clients, but they should cultivate a space of willingness to understand and curiosity for what may be unfamiliar to them. These are key components to consider in creating relational depth within cultural sensitivity.

Highlighted below are some key themes and experiences that, when not understood, may be challenged, misperceived or even missed altogether. Students should learn about these themes with the aim of expanding awareness, not creating generalisations or pigeonholing clients.

Multiple cultural identities

People born and/or raised in a land different to that of their ancestors, where the dominant traditions and customs are also different, may not feel fully connected anywhere. When they visit the land their ancestors are from, or even if they were born there and later return, they don't feel fully accepted as they're perceived as belonging to their adopted culture.

This can be particularly pronounced in clients who don't have European features, as this can inspire (at times unwanted) curiosity into their ancestral origin. At the core of this is a lack of belonging and the alienating experience of othering. This can create a sense of loneliness, disconnection and even identity crisis.

Anti-Blackness, colourism and texturism

Preference for lighter skin and Eurocentric features is prevalent in racialised communities. This is known as colourism and featurism. For communities of African and Caribbean descent, there is also a term called texturism, which means preference for looser wavy hair over tight kinky hair.

While different communities across Europe will have their own preferences and trends around beauty and status, anti-blackness is arguably universal.

For communities from western and central Africa, the Caribbean, and South and East Asian cultures, favouritism for lighter skin can impact quality of life significantly. Anti-blackness can manifest in different ways, whether it be through the use of cosmetic items such as bleach which can have long-lasting and damaging effects on the body, bullying and exclusion, distinction or disdain at being called African, lowered romantic partnership opportunities, or lowered self-worth and self-esteem.

On the flipside of anti-blackness is fetishism or exoticism. This can be a dehumanising experience for some racially marginalised people and flattering for others who appreciate being desired. Racially marginalised people may encounter this when travelling, with others asking to take pictures with them because of their different appearance. Desire to touch a

black person's hair because of the different texture is another example. People of colour who experience themselves as a minority may have to contend with not feeling desired compared to their peers, or only being desired for their visible difference and how this satisfies another's need for exoticism.

Internalised racism

Someone with an internalised sense of inferiority may feel shame or disgust in relation to markers of identity that are socially stigmatised by the dominating race. This can lead to a sense of exceptionalism or policing of themselves and others they see as belonging to the same race as them.

This is connected to a need to shed subjugation, not by revolt, but by assimilation, in the hopes of being able to experience individuality and social progress. Disconnection from and disinterest in cultural identity may or may not be present. More likely there will be some level of dissonance and desire to push harder for acceptance from the dominating race. Internalised racism is often inextricably linked with class and a desire for social mobility.

The devil, jinn, evil eye and other malevolent forces

For communities with strong connections to spiritual and religious identity, misfortune can be perceived as a curse or intervention caused by malevolent forces or witchcraft. Terms vary across cultures, but some refer to this as 'jinn', 'black magic', 'juju', 'jazz', 'obeah' or the devil. There is a clear understanding of supernatural events which can take place from human intervention or malevolent spirits, leading to such phenomena as unexplained death, madness, possession and culminations of calamity in a home.

This also plays an important role in approaches to death and grief. Each culture will have its own views on death, the afterlife, and the appropriate rituals surrounding it. Exploring this with clients can help you to see how they're honouring their grief and explain feelings that can arise if they aren't able to. We can ask clients what they believe happens after death, and what grieving rituals they have (personally and within their family and/or culture if applicable).

Family and duty extending wider than the nuclear unit

For clients whose families belong to migrant communities, particularly those of African, Caribbean and South Asian descent, there may be a strong sense of family duty and close ties to an extended unit.

Duty may show up in different ways. Some families may have a 'black tax' connected to the responsibility of providing financial support to family 'back home'. For others, it may be honouring family customs and traditions and supporting the family to sustain a good reputation amongst their community.

There may be a history of informal adoption processes and separation of parents as they try to set up a secure foundation before their children join them in a new country. This has many implications for attachments as caregiving may be more concerned with material security then emotional connection. There can also be the sense of duty to uphold traditions

around marriage for younger generations, which may be at odds with their multicultural experience.

Equip your students with the practical skills for anti-racist practice

Below are some practical suggestions and prompts for developing good practice to pass on to your students, which they can put into action alongside building knowledge of the key concepts we've described above.

- Challenge racists' practices whenever you come across them.
- Be prepared to face discomfort and name it when working with your clients. A therapist or counsellor's presence may feel unsafe to clients whose experiences come with painful histories directly or indirectly connected to them. Likewise, we may feel inadequate and try to compensate through professionalism, which in turn can create distance.
- Recognise that fascination and preoccupation with what's different can be dehumanising and as harmful as the dismissal of difference. There is a delicate balance required between recognising the uniqueness of a person and seeing them as being just like you.
- Consider how worldviews, cultural values and beliefs influence individual perceptions, rapport and trust in others.
- Create a safe space for clients to bring their cultural identity. Some phrases you might like to try: "Do you need a moment to speak or process in your mother tongue?", "How would you cry or express this feeling if you were at home or with members of your community?"
- Ask questions around difference: "What does this mean in your culture? Can you help me to have a better understanding?" But be careful to discern when and who it's appropriate to ask. What could be helpful to one client could be harmful to another.
- Avoid making assumptions and generalising. Remember identity is an individual variable. Two people may come from the same race or culture but their traumas, worldviews and therapeutic expectations may differ.
- Don't dismiss racial traumas. This includes colour blindness ("I don't see colour") and microinvalidation ("Perhaps you misinterpreted what they meant", "Are you sure…?").
- It's good to learn from lived experiences but remember that someone from a racialised community isn't the spokesperson for their community. For example, nominating a black student to share a 'black person's perspective' on police brutality.
- Check in with your clients about their preferences for things such as silence, personal space and noise. Remember that even within a culture there will be variation.
- Navigate cultural differences with humanity. Remember that all cultures serve the same function: belonging. Create a culture of belonging in your practice, rather than one of alienation.

- Be aware of relevant current events happening outside of the therapeutic space. How is this reflective of the client's identity? Check in with the client – how is it impacting them?
- Consider religious and cultural events when implementing your curricula. For example, is your exam period during Ramadan? How will this affect the wellbeing and academic performance of students who are fasting?
- Maintain momentum on developing your anti-racist practice. An issue is still important after it loses significance in the media. This could include attending yearly conferences on racial and cultural awareness, and engaging in ongoing self-learning.
- Be prepared to challenge and be challenged. Anti-racist practice requires resilience and can be tiring. Make sure you safeguard yourself through supervision, check-ins and self-care rituals.

Setting up your classroom

Think about the set-up in your classroom. What about the learning environment indicates the role of lecturer and supports their authority? What indicates the role of the student? Are there any key words that come to mind, feelings, sensations, postures or actions?

In e-learning, how can you demonstrate or maintain this virtually?

Think about seating arrangements. Circular set-ups can shift the embodied hierarchy of the classroom environment, for example.

Consider accessibility too. Engage with the privilege wheel on page 10, and think about what bodies are at an advantage with your lesson plan, activities and even journey into class. Make necessary adjustments to equalise this. For example, there are names I automatically recognise, and some I can practise before class to become more familiar with them.

Conclusion

We hope you now have a clearer insight into the 'how tos' of applying anti-oppressive frameworks to counselling and psychotherapy training courses. We've covered required considerations and suggestions at all levels of training, from the institutional level, which covers hiring and administration, to programme leaders responsible for curriculum, to the tutors responsible for delivering the course material.

This doesn't negate the importance of doing 'the work' of self-reflection, clearing and aligned action. Self-reflection involves being honest with ourselves, without judgement about our strengths and challenges. Clearing means to filter any cognitions or behaviours which stifle our progress. Aligned action is to behave in tandem with the values we hold close. Intention is also key and will be the difference between this toolkit becoming a tick-box exercise vs contributing to tangible change in the experiences of individuals and groups who are considered marginalised in representation and/or economic or educational resources.

Safeguarding anti-oppressive practice

The ethos of this toolkit is to safeguard anti-oppressive practice. Following key points from each section will cultivate a culture on the importance of this topic. Only then will sustainable change be apparent.

It is our hope and intention that this toolkit will create the change we wish to see, which is counselling and psychotherapy training programmes setting a precedent for a culture of inclusivity and anti-oppressive framework in practice.

Glossary

Alongside definitions of key terms, this glossary also aims to provide guidance on the pros and cons of specific language used in relation to race and anti-racist practice.

Anti-blackness

Racism that is specific to people racialised as black. This term emerged through Afro-pessimism, which is a critical and philosophical framework conceptualised by Frank Wilderson III.

BAME

Black, Asian and Minority Ethnic. This term can evade disparities between different ethnic groups. It doesn't separate racial and cultural differences, which can be misleading in the implementation of anti-racist practice.

Code-switching

Originally coined in sociology as a [linguistic phenomenon](#), code-switching means alternating between languages, but also dialects. It is identified usually with people of colour in majority white spaces, and relates to the sense that racialised identities adapt to dominant culture in order to survive and ensure a sense of belonging.

Cultural homelessness

Refers to an experience in some members of a diaspora, or anyone who holds multicultural identities. Feelings, experiences and thoughts feel misaligned with others, due to holding multiple rather than homogeneous world views and experiences. This leads to a lack of belonging and sense of isolation and not feeling fully accepted or connected to any one cultural identity. Termed by Veronica Navarette Vivero and Rae Jenkins.

Ethnic minority

This term refers to all ethnic groups outside of the white British group. Though primarily associated to people of colour, ethnic minority includes people of white minorities. This term is not always helpful as its language is a reminder of the inadequacies in difference.

Ethnocentrism

Viewing other cultures and perspectives through the gaze of your own culture/ethnicity. Eurocentricism refers to a mindset that positions European thought as a central perspective.

Global majority

A recent term coined by Rosemary Campbell-Stephens used to refer to people who are most populous around the world. This includes populations of African and Asian heritage, those of the Global South (alternative term for developing countries), and those who have otherwise been identified as Minority ethnic.

Intergenerational trauma

Trauma that has been transferred generationally, non-direct trauma e.g. slavery, holocaust. 'Trauma not transformed, is trauma transferred' - watch video here.

Marginalised communities

Communities positioned in the peripheral edge of society. Communities prevented from full economic, political and social involvement. Similar to the term minority, marginalised can be a disempowering term which views people through deficit. It is used in this toolkit to highlight and/or express exclusion and disparities experienced when you are not part of the global majority.

People of colour

Term used to describe anyone who is not identified as white. Controversial for some as related to a derogatory term used in the past.

Racialised

Experiences concerned with how someone is socialised based on race, including the one you are perceived by others as belonging to.

White body supremacy

Individual and systemic attitudes that position white bodies as the standard and pinnacle to be measured against. Term coined by Resmaa Menakem.

White fragility

This is a theory that white people are protected from race-based stress, which reduces their tolerance to face it and therefore increases sensitivity and discomfort. The term was coined by Robin DiAngelo. White tears and allyship fatigue are connected, although the former is a critique arguing that fragility is weaponised against people of colour to avoid accountability for harm.

White saviourism

people from racialised communities. This can be seen in issues tackling racism, where white individuals may take the lead in managing racial issues without co-construction. White saviourism is making the assumption that people from racialised communities need to be saved. We have seen examples of this in films such as The Blind Side, The Help and Freedom Writers. To avoid white saviourism, we need to practise more allyship and co-production.

White tears

A form of racialised violence which positions the role of oppressor (enforcer of white supremacy) as the victim. It is intrinsically linked to the assumption of racialised bodies as being aggressive and white bodies as innocent and morally upright. It is linked with gender, race, class and political ideology (often assigned to liberal middle class white women assigned female at birth). These emotional responses rely on the status quo to function and move resources (e.g. emotional support) away from the person harmed.

Transgenerational trauma

See intergenerational trauma.

References and resources

Section 1

Akala

Rapper, author, journalist and activist. Notable work: [Natives: Race and Class in the Ruins of Empire](#)

The Black, African and Asian Therapy Network (BAATN)

UK's largest independent organisation specialising in working with Black, African, Caribbean and South Asian people. [baatn.org.uk](#)

Pierre Bourdieu

Author of Symbolic Violence – Bourdieu, P & J Passeron (1977). Reproduction in Education, Society and Culture. London: SAGE Publications

Robin DiAngelo

Author of White Fragility. Why it's so hard for white people to talk about racism. United States: Beacon Press, 2018.

Reni Eddo Lodge

Journalist, author and podcaster. [Read this](#)/[Listen to this.](#)

Michel Foucault

Well known for his unpicking of power and how it manifests in societal institutions, particularly with regards to the distribution of knowledge, how discipline is enforced and also use of supervision.

George M. Fredrickson

Author, activist, historian and professor specialising in the history of race and racism. Notable work: [Racism: a short history](#).

GOV.UK

The UK's online portal for governmental matters, including hiring, education and equality and diversity. You can use it to understand existing laws and policies and to explore current statistics and research. [gov.uk.](#)

Girlguiding

A nationwide charity supporting girls to be empowered through skill development, social activities and research. [Read this](#) for good practice on accountability towards change.

Beverley Greene

Has argued in relation to institutions, that individual agency does not deny opportunities, but that gatekeeping by institutions is what prevents access to individuals.

Myira Khan

Counsellor and supervisor, and founder of the Muslim Counsellor & Psychotherapist Network. Author of Working Within Diversity – Anti-Oppressive Model & Practice.

Resmaa Menakem

Makes a valid point in acknowledging the importance of culture in creating lasting change.

Nafsiyat Intercultural Therapy Centre

Intercultural therapy centre, providing therapy that accounts for individuals' personal, cultural and social context. nafsiyat.org.uk.

Name.pn

With this app you can show the phonetic spelling of your name and even leave a voice memo of how it should sound, as well as include your pronouns. name.pn.

Office for National Statistics

The government body that collects data and statistics relating to the economy, society and population. Office for National Statistics.

Runnymede Trust

The UK's leading independent researchers on structural racism. Read this for important considerations when dealing with statistics. And this to understand the structural barriers women of colour in the workplace face.

Carl Rogers

Author of On becoming a person: A therapist's view of psychotherapy, Boston: Houghton Mifflin, 1995.

Dr Dwight Turner

Course leader, activist, psychotherapist and supervisor. Author of Intersections of Privilege and Otherness in Counselling and Psychotherapy (2021) and The Psychology of Supremacy (2023).

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Robin DiAngelo

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Why we need to talk about race. Therapy Today October, 29 (8), 2018.

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R Moodley and S Palmer

Authors of Race, Culture and Psychotherapy. Critical Perspectives in Multicultural Practice. East Sussex: Routledge, 2006.

Tabitha Mpamira-Kaguri

TED Talk: Trauma not Transformed is Trauma Transferred.

Psychology Today

Culturally sensitive therapy, 2019.

Dr Dwight Turner

Course leader, activist, psychotherapist and supervisor. Author of Intersections of Privilege and Otherness in Counselling and Psychotherapy (2021) and The Psychology of Supremacy (2023).

BA van der Kolk

Author of the body keeps the score: Brain, mind, and body in the healing of trauma. Viking, 2014.

Topics:

Epigenetics and intergenerational trauma

[Video explaining these topics](#)

Theories of race

Dr Fanny Brewster

Jungian analyst, author and professor. Notable work: [The Racial Complex: A Jungian Perspective](#).

William Cross

[Racial Identity Development Model](#)

William Edward Burghardt Du Bois

Du Bois, W. E. B. (William Edward Burghardt), 1868-1963. (1968). The souls of black folk; essays and sketches. Chicago, A. G. McClurg, 1903. New York :Johnson Reprint Corp.

Frantz Fanon

Psychiatrist, philosopher and author. Notable work: [Fanon, F. (1952). Black Skin, White Masks. New York: Grove Press.](#)

Stuart Hall

Sociologist, theorist, author, editor, professor and presenter. [Read this](#)/[watch this.](#)

Guilaine Kinouani

Founder and director of [Race Reflections](#), clinical psychologist, author, disruptor and equality consultant. Notable work: [Living While Black: Using Joy, Beauty and Connection to Heal Racial Trauma](#) and [White Minds: Everyday Performance, Violence and Resistance](#).

Pratyusha Tummala-Narra

Author of Psychoanalytic Theory and Cultural Competence in Psychotherapy. American Psychological Association, 2016.

References and resources

Section 3

Robin DiAngelo

Author of White Fragility. Why it's so hard for white people to talk about racism. United States: Beacon Press, 2018.

Myira Khan

Counsellor and supervisor, and founder of the Muslim Counsellor & Psychotherapist Network. Author of Working Within Diversity – Anti-Oppressive Model & Practice.

Colin Lago

Author of Anti-Discriminatory Practice in Counselling & Psychotherapy. London: SAGE Publications Ltd, 2010.

Pittu Laungani and Stephen Palmer

Authors of Counselling in a multicultural society. London: SAGE Publications Ltd, 1999.

R Moodley and S Palmer

Authors of Race, Culture and Psychotherapy. Critical Perspectives in Multicultural Practice. East Sussex: Routledge, 2006.

Stanley Sue et al

The Case for Cultural Competency in Psychotherapeutic Interventions, Annual Review of Psychology Vol. 60:525-548 (Volume publication date 10 Jan 2009).

Dr Dwight Turner

Course leader, activist, psychotherapist and supervisor. Author of Intersections of Privilege and Otherness in Counselling and Psychotherapy (2021) and The Psychology of Supremacy (2023).

TOPICS:

Epigenetics and intergenerational trauma

Video explaining these topics

Tabitha Mpamira-Kaguri

TED Talk: Trauma not Transformed is Trauma Transferred

Embodied Oppression and Code Switching

Edelman, M. W (2018) Moving between identities (eds) Caldwell, C & Leighton Bennett, L (2018) Oppression and the Body: Roots, Resistance and Resolutions. North Atlantic Books: US.

Working with Trauma with tools from Indigenous cultures

Kahn, L. (2021) Deep Liberation: Shamanic Teachings for Reclaiming Wholeness in a Culture of Trauma. North Atlantic Books: US.

Legacies

When you are building your strategy, curriculum or training programme, these are some of the key speakers and trail blazers in the UK around anti-racism within therapy. Familiarising yourself with them can support contextual applications of course curriculums or training programmes. By including them here, we want to honour the ways they have enlightened us, paving the way for us to produce this toolkit and thank them for empowering us to do the work and to trust the process. We hope that their work can offer further guidance in addition to this toolkit.

Dr Elaine Arnold
Former teacher, counsellor, social work lecturer, Director of Counselling at Nafsiyat and author. Devised the concept of intercultural social work. Specialises in attachment and the impact of separation and loss on children, particularly when applied to an African Caribbean context. Notable work includes: Internalising the Historical Past: Issues for Separation and Moving On, and Working with Families of African Caribbean Origin: Understanding Issues around Immigration and Attachment.

Aisha Dupont-Joshua
Intercultural therapist and trainer. Notable work: Working with Issues of Race in Counselling.

Eugene Ellis
Director and founder of the Black, African and Asian Therapy Network (BAATN), author and psychotherapist. Notable work: The Race Conversation.

Jafar Kareem
Founder of the intercultural therapy method and Nafsiyat Centre. Read this.

Frank Lowe
Founder of Thinking Space, which was set up to develop the capacity of staff and trainees at the Tavistock Clinic to think about racism. Author/editor of a book of the same name.

Dr Isha McKenzie-Mavinga

Integrative transcultural psychotherapist, trainer, supervisor and author. Notable work includes: The Challenge of Racism in Therapeutic Practice: Engaging with Oppression on Practice, and Supervision and Black Issues in the Therapeutic Process.

Foluke Taylor

Psychotherapist and author. Notable work: Unruly Therapeutic: Black feminist writings and practices in the living room.