



British Association for Biological Anthropology and Osteoarchaeology (BABAO)

Equality, Diversity and Inclusion Race Equality Review

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Executive Summary

Racism continues to be widespread, subtle and often ignored or selectively attended to within organisations. This review sought to evaluate the British Association for Biological Anthropology and Osteoarchaeology (BABAO)'s existing race equality practices, to further support its movement towards becoming an antiracist organisation. The review arose from a commitment by BABAO to interrogate its current structures and redress problematic cultures within the organisation, following a member of colour expressing concerns. In itself, this provides an encouraging example both of the reflexivity of the organisation and the power of a single voice.

Through focus groups and surveys, insights were gained with regards to the organisational culture and in response to issues concerning equality, diversity and inclusion (EDI), particularly regarding the need for BABAO to become a more racially literate organisation. The review attempted to glean members' understanding of anti-racism and how some cultures within the organisation may be racially exclusive or marginalising. In addition to this, the reviewers engaged with stakeholders about where areas could be improved within BABAO in continuing their work towards becoming a racially cognizant organisation. Responses gleaned from the focus groups and survey questionnaire distributed to members revealed that BABAO as an organisation has made some tentative first steps towards race equality, but has some way to go.

The paucity of Black, Asian and Minority Ethnic members made gaining perspectives a challenge in relation to experiences of racial discrimination. In itself, this is an indicator that inclusion is an area for growth and reflection. Other key findings included issues with reporting structures and governance processes, with a need for strong and courageous leadership to drive forward conversations around race and racism; a need for training and work to improve racial literacy of the organisation and its members; and a lack of engagement and participation from current members in EDI issues. Nevertheless, the review also indicated that the organisation has made significant strides towards establishing anti-racist practices and are working diligently to engage all members in this endeavour. To this end, the conclusions and recommendations provided aim to enhance current action and further enable BABAO to achieve an anti-racist, inclusive organisational culture.

Based on the considerations outlined throughout the report, there were twenty-seven recommendations made. They reflect the need to build a foundation of awareness, understanding and safety upon which to develop a culture of learning, reflection and shared, collective action. High-level recommendations are synthesised below, with further detail in the body of the report.

Recommendation 1: Representation and diversification

A priority area for BABAO is in its membership, which lacks representation from Black, Asian and Minority Ethnic people. This is contributing to a number of its blind spots, as well as making it a less inclusive environment for current and prospective members. Targeted efforts will support a more inclusive culture, including consultation with members and stakeholders of colour, decolonisation of the current structures and charitable activities, and relevant campaigns.

Recommendation 2: Cultural competence

Another key area of consideration is in the organisation's understanding of and attitude to racism, which informs the code of conduct and attitudes of its members. It requires a level of racial literacy, such as being able to identify and challenge covert racism (e.g. micro-aggressions). The governance processes within the organisation must continue to drive this forward, with reporting mechanisms that are effective, expedient and culturally responsive. BABAO trustees and members would benefit from antiracist training to target this area of development.

Recommendation 3: Collective action

It is absolutely imperative for all members to engage in helping BABAO to become a more antiracist organisation. To foster this, senior leaders should communicate commitment and investment in racial equity work, and steps should be taken to build community both within the organisation and its membership, as well as establishing wider partnerships with shared visions. Senior leaders must initiate **courageous conversations** to model the vulnerability required to do this meaningfully and to disrupt current cultures of silence and promote action.

1 Background

1.1 About the organisation

Formed in 1998, BABAO promotes the study of biological (or physical) anthropology for the purpose of understanding the physical development of the human species from the past to the present. The British Association for Biological Anthropology and Osteoarchaeology (BABAO) provides a forum for discussion and intellectual exchange for professionals and students in all areas of biological anthropology.

1.2 The Commissioning of this Report

In the wake of the murder of George Floyd in the summer of 2020, which became a seminal moment for tackling racism globally, BABAO both internally and publicly expressed a commitment to improving equality and diversity. This became crystallised in the organisation's Equality, Diversity and Inclusion (EDI) aims and objectives in response to members of colour questioning whether the organisation was truly committed to tackling racism. In itself, this provides an encouraging example of the value and impact a single person can have when they speak out against racism. Creating opportunities for honest feedback is essential to effecting change and recognising blind spots. It is noted that a recent EDI activity included creating an anonymous feedback form, which supports this process.

- Opportunities to collate meaningful feedback should be frequent, meaningful and sensitive (i.e. anonymous or within a safe, reflective space);
- There should be a clear process for responding to and acting on feedback.

In July 2020, BABAO therefore commissioned a review into the organisation's race equality practices with a view to improving and developing a more racially cognizant workforce. Historically, race and racism have been submerged within the organisation's wider remit of "inclusion" and this has meant it has thus far been deprioritised. However, during the period of evaluation and consultation BABAO demonstrated an active commitment towards addressing potential incidences of racial exclusion, alongside a willingness to consider and examine potential blind spots.

It is essential that any organisation pursuing racial equity starts with the assumption that racism exists within their institution, as it is from this position that they can effect meaningful change.

1.3 The Review Team

Dr Jason Arday was commissioned to undertake this review, supported by Dr Lizzy Craig-Atkins and Dr Rebecca Redfern. Both are long-standing members of the organisation with Dr Craig-Atkins having been a former Trustee and Dr Redfern the current President of BABAO.

Dr Arday is an Associate Professor in Sociology at Durham University in the Department of Sociology and the Deputy Executive Dean for People and Culture in the Faculty of Social Science and Health. He is a Trustee of the Runnymede Trust, the UK's leading Race Equality Thinktank and also the British Sociological Association (BSA) and a Fellow of the Royal Society of Arts (RSA).

1.4 Scope

The commission of this review led to consideration of other intersecting components such as disability and caring responsibilities. However, the risk of focusing on multiple factors is that each can serve to dilute the other(s). Historically, race and racism have been conflated within other intersections and as a result associated issues and actions can be neutralised or suppressed. As such, this report centres race and racism to ensure that it centres its original purpose.

- Race and racism, including the lived experience of Black, Asian and Minority Ethnic members, should be centred at every opportunity.
- Separate reviews should be carried out for key minoritised communities, such as those with disabilities. Intersectionality should be woven throughout each report.

1.5 Purpose

The primary purpose of the review was to unearth areas within the organisation that may be upholding and maintaining racism. It interrogated areas for development whilst also recognising and strengthening areas that are contributing to antiracism. As such, this report sets out the findings that emerged from consultation with BABAO members, with subsequent recommendations that provide a schematic and navigational focus for the organisation's approach to race equality.

The outcomes and implementation phases beyond this review aim to support antiracist practices, resulting in greater diversification within the organisation. **Appendix 1** contains the action plan which informs how the recommendations can be converted and embedded into practice.

1.6 Definitions

The following definitions of institutional racism are used within this review to provide the organisation with a navigational point from which to begin dismantling racially inequitable structures:

“The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people.”

The Macpherson Report

“Institutional racism is that which, covertly or overtly, resides in the policies, procedures, operations and culture of public or private institutions - reinforcing individual prejudices and being reinforced by them in turn.”

A. Sivanandan, Director, Institute of Race Relations

“If racist consequences accrue to institutional laws, customs or practices, that institution is racist whether or not the individuals maintaining those practices have racial intentions.”

The Commission for Racial Equality

In sum, institutional or systemic racism is woven into structures and is often invisible except to those it disadvantages. This is why organisations that reflect only (or mainly) the dominant group are most at risk of upholding such systems; as its beneficiaries, they reinforce and are reinforced by the mechanisms that serve them. The disruption of these patterns are essential, and it is through reviews such as this one that they can be questioned and thus dismantled over time.

2 Methodology

2.1 Overview

The review used mixed methods to examine the issues how BABAO could improve its commitment and EDI practices towards improving race equality.

2.1.1 Quantitative

Existing quantitative data taken from Equalities Monitoring Data Survey was examined to capture the current landscape of the organisation and its membership. This was from 2019 and comprised 116 responses, of which only 5 (4.3%) were from ethnic minority backgrounds.

2.1.2 Qualitative

Within the Equalities Monitoring Data survey, open-ended questionnaires were also utilised to glean perspectives and understandings of the organisation's approach towards race equality. Due to low responses (n=7) earlier survey data (2019) were considered alongside current (2021), which also acted as a point for comparison.

Qualitative data was mobilised through the medium of focus groups (n=20). The focus groups provided a conduit for members to express their concerns about the organisation's approach to racial equality and the paucity of diversification within the membership and governance.

2.1.3 Stakeholder engagement

There was also engagement with a number of stakeholders within the EDI committee (Dr Lizzy Craig-Atkins, Dr Kori Lea Filípek, Katie Hullock, Tegid Watkin, Matthew Lee and Prof Anna Williams). The narratives provided were used mainly to understand how the organisation has dealt with matters associated with intersectional discrimination. The range of responses provided an opportunity to consider the strengths and areas of improvement for the organisation in accordance with the views of the committee and the boarder membership.

2.3 Limitations

Given the dearth of ethnic minority members within BABAO, it was particularly difficult to examine and explore the potential exclusionary experiences of Black, Asian and Minority Ethnic members. Information gleaned came instead from a group of mostly white members attempting to speak to some of the exclusionary experiences that Black, Asian and Minority Ethnic members faced within the organisation. To ensure as meaningful an exploration was possible in spite of the limited perspective that such a homogenous group is able to offer, the review engaged with a

consistent collective of members (n=20) during the consultative and focus group phase. Of these members, the majority identified as female.

Whilst the lack of diversity within the organisation is a finding in itself (see **Section 3**), it is important to note within the methodology that the accounts, experiences and views that are informing the recommendations and implementation phases come from a comparatively relatively small proportion of the entire BABAO membership (N=500-600). Whilst these may not necessarily be representative of the entire views and experiences of the collective membership (despite all members being encouraged to participate), they are considered by this review to be broadly indicative and are presented as a stimulus for what the organisation will need to consider with regards to implementing any future race equality interventions.

3 Findings

3.1 Membership

As noted in **Section Two**, the lack of representation of members of colour within BABAO was itself a key finding. In 2019, the BABAO Equality, Diversity and Inclusion Sub-Group retrieved monitoring data from members which encompassed intersectional variables around gender, sexuality, age, race etc. The survey was completed by 116 members. The data showed that 1.72% of members were Black, 0.86% were Asian, and 1.72% being of Mixed-Heritage. The current review suggested that it is an even lower number now. Whilst it is important to recognise that Archaeology as a profession and academic discipline tends to attract individuals from White, middle-class backgrounds, this nevertheless points to a clear lack of inclusivity within the organisation.

It is common for organisations that lack diversity to exhibit cultural blind spots, namely because without alternative perspectives and narratives, the dominant narrative is seen as the only one. Not only is this disadvantageous for organisations who lose out on the benefits of a diverse workforce, but it supports a culture of superiority and exclusion; those who are not members of the dominant group feel “othered”, or worse, are detracted from seeing membership or indeed this career as viable or “for them”.

There is a clear need for targeted interventions to improve and diversify the membership to ensure greater representation, as this may help to attract more members from minority backgrounds.

- Identify key pinch points over the career pipeline and related membership stages that can be targeted through racially literate recruitment and advertising campaigns;

- Communicate a more inclusive strategy and vision that is available both internally and publicly;
- Continue work to decolonise the current charitable activities and ensure they are more inclusive.

3.2 Engagement

As with 3.1, the absence of information is still information. The lack of engagement in the review by the vast majority of members is itself a key indicator of BABA O’s cultural climate; in particular suggesting that racism is not considered of interest, or perhaps even relevance. This is a common way of thinking among dominant groups; for example, white people tend to associate race and racism with Black, Asian and Minority Ethnic people rather than themselves and likewise men tend to see feminism as inherently “female”. White men, therefore, are often furthest removed from oppressive experiences within society and as such have less “**skin in the game**”. Given of its 500-600 members so few male members participated in the surveys and focus groups, this is likely to have been a factor at play.

Supporting this notion, members and stakeholders within the focus groups felt that there was no collective sense of responsibility evident by all members for the advancement of race equality throughout BABA O, which is likely to lead to the agenda losing traction across the wider membership. Lack of shared accountability or ownership by individuals within organisations (i.e. “not my problem”) is a key driver in upholding the status quo.

Apathy is well-established as an enabler of racism (e.g. Baldwin, 2017). As Spanierman and Cabrera note, “white apathy communicates that race and racism do not matter. It also serves to deny, distort and minimise race and racism in society, because if one does not have any feelings about racism, then racism must not be important” (2015, p.11). It is essential that organisations target and **convert apathy into concern**, which can be done through top-down (strong commitment and investment at senior leadership level) and bottom-up (e.g. building community among members) approaches.

- Communicate strong commitment to and investment in antiracism at senior leadership level, including finance and time resources;
- To build community and culture among members that targets “invisibility” and increases racial literacy (e.g. reflective spaces and workshops);

- To consider intersectional variables (e.g. gender) when developing initiatives that increase racial equity.

Another way of building community is in effective partnerships being developed between BABAO and other antiracist organisations, with a focus on EDI and relevant inclusion services to make progress in this area. This can also expand the reach of the organisation, which can be tied in with the campaigns discussed in 3.1, as well as fostering shared learning and best practice.

- To partner with other antiracist organisations to build community and share learning and good practice.

3.3 Reporting procedures

It was evident that the EDI committee have engaged diligently and remained agile to discriminatory behaviours, particularly in terms of continuously trying to improve reporting mechanisms. For example, they have created dedicated space in which to appraise current processes as part of this review. With the absence of members of colour, this remains a challenge to evaluate; however, ongoing review and consultation will support the development of a climate in which reporting can occur and be dealt with effectively.

- To engage in ongoing review and consultation to ensure reporting procedures are effective and racially literate.

The focus groups pointed to concerns about how particular incidences of racism or discrimination had previously been handled, suggesting that:

- reporting procedures are not robust enough;
- the culture of the organisation being perceived as not inclusive;
- the organisation is not appropriately equipped or informed to address racial discrimination if and when it may occur amongst its members.

These points chimed with feelings from some members that the organisation was not sufficiently equipped to deal with complaints of racism, discrimination, harassment or abuse and this was seen as an area that could be improved as the organisation continues to advance with regards to BABAO EDI's objectives.

Experiences of racism are about the harm caused, whereas traditional grievance processes are set up to establish whether the complaint should be upheld or not. This creates mini, internal "justice"

systems within organisations that overvalue objectivity and judgment and in many cases, blame and “believability”. This can be off-putting for victims of racism, for whom such processes could be retraumatising, gas-lighting or otherwise harmful. Processes that instead (or at least as well as) value **reparation of harm, lessons learned and compassion** would centre the lived experience of the victim whilst empowering learning at both individual and organisational level.

- To utilise restorative approaches that centre the experiences of those impacted by racism, whilst supporting a culture of learning and humility.

That said, racism is a hate crime and should be viewed as such. The raising of formal grievances should follow cyclical and robust processes, which ensure disciplinary action for any members engaging in discriminatory actions or behaviour. Victims of racism should be offered appropriate support and counsel, ensuring these are culturally responsive and racially literate. If necessary, this should be outsourced if the organisation lacks the cultural competence to deliver safely in-house. Appropriate consequences should be delivered to those engaging in racism, with strong support and weight at senior leadership level to set the tone for its unacceptability. There should always be lessons learned from incidents to prevent repetition of harm, with dissemination in a sensitive and appropriate manner.

- To ensure victims of racism are offered culturally responsive support, outsourcing to appropriate external agencies if required;
- To ensure appropriate consequences are taken when dealing with those engaging in racism, including strong management support and weight at senior leader level;
- Lessons learned processes to follow every incident, with dissemination as appropriate.

3.4 Governance

A range of organisational EDI related policies were discussed with the BABAO EDI sub-group, examined to determine the extent that the organisation had an active and robust policy framework. The organisation has clearly attempted to prioritise this issue, albeit in response to complaints made by members in response to accusations of a racially discriminatory culture within BABAO. Policies and membership guidance around EDI aims and objectives were examined in detail for both content and their operation.

The review showed that racial equity is not mainstreamed throughout general policy structures, and is instead reserved for specific sections within EDI policy and processes. This tends to mean that EDI is “compartmentalised” and thus other policies are at risk of cultural blind spots. As

noted in research (e.g. Parken et al., 2019), policies that fail to examine unacknowledged assumptions embedded in policy frameworks can reinforce social and economic divisions. Instead, **antiracism should be a golden thread** that runs throughout all governance processes. Members and stakeholders also felt that responsibility for EDI and race equality was not consistent or widespread across the organisation.

- To mainstream racial equity by reviewing **all** policy documents, in consultation with members and/or stakeholders of colour, to ensure antiracism is considered throughout;
- To ensure EDI is a standing agenda item at all key meetings, including at senior leadership/trustee level.

Further supporting this finding, in focus groups members stated that the organisation needs to “modernise” and becoming more racially cognizant of the issues affecting members of colour and the profession more generally. Qualitative data indicated that there were not opportunities available for ethnic minority members to be actively involved in the governance of the organisation.

- To identify key areas (e.g. charitable activities, website, campaigns, etc.) where modernisation can take place, doing so in consultation with members and/or stakeholders of colour.

3.5 Antiracist initiatives

A number of stakeholder engagement activities formed part of this review. This included a series of meetings and workshops with the EDI Committee and the wider membership, including attendance at Board meetings. A selection of members were engaged throughout the iterative workshops which were focused on discussions about race, racism and whiteness. This shows the value of creating such spaces, without which these important discussions would not occur.

Positively, members from the organisation attended and provided suggestions on where they felt BABA O could improve with regards to its practice and commitment to race equality. The workshops were designed to engage members in anti-racist endeavour and provide some understanding around the pervasive nature of racial discrimination. The workshops complemented a collective consensus among a nucleus of members concerning greater diversity and racial literacy within the organisation, in an attempt to better represent the interests of ethnic minority members. These are essential to advancing the organisation in terms of racial equity, and should be continued.

Senior leaders should endorse support for these through communication, time and fiscal investment.

Positively, the review showed a number of actions to this effect, such as working with trustees and taking steps to widen participation. There are also a number of antiracist resources on the website.

- To schedule regular antiracist workshops and initiatives, including through a variety of mediums (e.g. online, face-to-face);
- Senior leaders/trustees should endorse antiracist initiatives by investing fiscally and with time, communicating this commitment and expectation to all members.

3.6 Attitudes

The organisation has taken great strides to become a racially more cognitive organisation with several interventions to be implemented with a focus on encouraging and supporting more Black, Asian and Minority Ethnic people in the profession. Specifically, this work has been mobilised by the BABAQ EDI sub-group. Through various reflective instruments, surveys and data monitoring the organisation has been able to illuminate the areas needed for improvement with regards to achieving racial equality and broadening and diversifying the membership of the organisation. In this respect, the advice would be: “more of the same”.

- To continue to collect, monitor and report on data, using qualitative and quantitative methods, to support meaningful review and evaluation of the changing BABAQ landscape.

Whilst recognising this commitment, there was evidence also pointing to a reluctance to accept organisational needs to modernise and diversify. This resulted in a subtle resistance which can undermine the vision; it is important that the organisation is aware that this could compromise its ability to meet EDI aims and objectives.

- To ensure that creative ways of measuring attitudes are considered, such as engagement, participation and commitment from BABAQ members and senior leaders/trustees;
- To challenge negative attitudes and resistance through senior leader commitment, sanctions for racism, workshops and initiatives, and member-wide culture and community building.

Members that engaged with this review, expressed a need for continued priority to be given race equality and anti-racism within BABAQ. In light of these views, the organisation would benefit greatly from refining and finessing its aims and objectives in relation to addressing race equality and wider EDI objectives across the intersection.

3.7 Confidence

The review and in particular, the views and experiences of the members that participated in the focus groups, noted concerns about the extent to which some of the organisation's members are able to proactively advance race equality; in particular that the outstanding need to develop confidence in managing race-related issues that might arise. This is a common finding among organisations commencing this journey, who want to "get it right". What this often means is that they are scared of getting it wrong, which can often lead to silence and inaction. As with any learning and growth, vulnerability is required. To be clear, this is not systemic vulnerability, it is **relational vulnerability**; that is to say, it is about engagement with people.

The lack of relational vulnerability present within BABAO was reflected in the levels of trust and confidence from members with regards to its commitment to race equality and anti-racism. The members who engaged in the review clearly wanted to see more visible collective action from all BABAO members with regards to the organisation as a whole. This point was repeatedly raised in this review, suggesting that current conversations are either neglectful of racism or they are not sufficiently convincing or instilling confidence in members. Transparency, honesty and patience will be required by all involved to re/build trust and confidence in the organisation's ability to capably address and confront issues of racial inequality or discrimination. A targeted commitment to this will ultimately result in BABAO becoming a more racially literate organisation resulting in members being more cognizant of anti-racism and the impact this may have on ethnic minorities wishing to join the BABAO. This will be particularly effective if a top-down approach is taken, i.e. senior leaders and trustees leading from the front, as well as bottom-up approaches through listening, learning and creating spaces of inclusion and empowerment among members and users.

- To facilitate regular conversation and dialogue, valuing **listening**, with examples of courageous leadership that can model vulnerability and humility to trustees and members;
- To consult with "experts by experience" when making key decisions and to learn to decentre whiteness and centre lived experience of minoritised communities;
- To engage in training to increase cultural competence and improving confidence in dealing with race-related issues.

5 Conclusions

There is clearly a dearth of representation with regards to the number Black, Asian and Minority Ethnic members in the organisation, and this is a limiting factor both for the organisation and this review. As recognised in **Section Two**, views of members that participated in this review may or may not reflect those of the wider membership, specifically Black, Asian and Minority Ethnic members. Nonetheless, there was a strong sense that BABAO members held a collective consensus for the organisation to be more proactive with regards to race equality practices and being an anti-racist organisation, which is likely to be a view shared by people of colour.

The review recognised some good examples of EDI work being undertaken from within the organisation with a dedicated, critical mass of people engaging. BABAO has articulated its desire to commit long-term to equality and diversity, with a series of targeted widening participation interventions and bursaries to substantiate this commitment. With regards to day-to-day work across the whole of the organisation, particularly since last summer, steps have been taken to understand and dismantle racism within the organisation, which most notably include this review. Equally, there are areas requiring continual development to prevent this from being considered a ‘tick-box or compliance exercise’. One of the most powerful ways in which meaningful change takes place is through **courageous conversation and dialogue**. Moving forward, this should become an integral part of BABAO’s remit as the representative organisation/body for the profession and will be essential in mobilising the views and thoughts of all members.

There has been already been some momentum built from BABAO’s commitment to become an anti-racist organisation. For this commitment to be sustained it must become crystallised in the organisation’s culture; to entrench this, more of the membership will need to be actively involved to ensure the burden and labour of this work does not fall on a selective committed few rather than the majority. For BABAO’s EDI strategic objectives and outcomes to be realised, the focus needs to be on the **collective responsibility** of the organisation, as well as **mainstreaming race equality** across the organisation’s policy, process and practice. For this to become effective and penetrative, racial equity must be considered in every aspect of the organisation and in consultation with its members and stakeholders of colour. Diversification of membership to ensure better representation of Black, Asian and Minority Ethnic people should be considered a key priority.

6 Action and Improvement

Whilst the completion of this review presents some encouraging, challenging and concerning issues for BABAO to reflect on, it is in the hope that the findings and recommendations strongly encourage the organisation to see this as an opportunity to positively disrupt harmful aspects of its culture whilst harnessing its existing strengths.

The approach to achieve this should be strategic and developed in partnership with internal and external stakeholders. The implementation plan outlined in **Appendix 1**, which summarises recommendations alongside key indicators of improvement, provides a framework from which to convert this report into action. It is recommended that evaluation is ongoing and iterative to ensure that BABAO remain abreast of cultural changes both within and beyond the organisation.

Appendix 1: Implementation Plan

Note the plan below is not exhaustive; the targets and indicators are a starting point to guide forward action. KPI = key performance indicator

	Recommendation	Target/Indicator	Action Owner/Progress	
1	Opportunities to collate meaningful feedback should be frequent, meaningful and sensitive (i.e. anonymous or within a safe, reflective space).	<ul style="list-style-type: none"> • Multiple forums for feedback identified & communicated. 	EDI committee	Part-complete July 2020
2	There should be a clear process for responding to and acting on feedback.	<ul style="list-style-type: none"> • Procedure outlined or included in current (relevant) policy. 		
3	Race and racism, including the lived experience of Black, Asian and Minority Ethnic members, should be centred at every opportunity.	<ul style="list-style-type: none"> • Review of current policies; • Level of wider involvement. 		
4	Separate reviews should be carried out for key minoritised communities, such as those with disabilities. Intersectionality should be woven throughout each report.	<ul style="list-style-type: none"> • Reports/review commissioned relevant characteristics/issues. 		
5	Identify key pinch points over the career pipeline and related membership stages that can be targeted through racially literate recruitment and advertising campaigns	<ul style="list-style-type: none"> • Campaign working group (WG) established & funded. 		
6	Communicate a more inclusive strategy and vision that is available both internally and publicly	<ul style="list-style-type: none"> • Senior leaders/trustees to agree and communicate vision. 		

7	Continue work to decolonise the current charitable activities and ensure they are more inclusive.	<ul style="list-style-type: none"> • Decolonisation WG set up & funded, with frequent review. 	
8	Communicate strong commitment to and investment in antiracism at senior leadership/trustee level, including finance and time resources.	<ul style="list-style-type: none"> • Senior leaders/trustees to issue statement & agree funding. 	
9	To build community and culture among members that targets “invisibility” and increases racial literacy (e.g. reflective spaces and workshops)	<ul style="list-style-type: none"> • No. of workshops and spaces established (KPI). 	
10	To consider intersectional variables (e.g. gender) when developing initiatives that increase racial equity	<ul style="list-style-type: none"> • Consultation with relevant experts to inform initiatives. 	
11	To partner with other antiracist organisations to build community and share learning and good practice.	<ul style="list-style-type: none"> • Establish WG; • Partners connected with (KPI). 	
12	To engage in ongoing review and consultation to ensure reporting procedures are effective and racially literate.	<ul style="list-style-type: none"> • Formal review cycle and accountability structures listed. 	
13	To utilise restorative approaches that centre the experiences of those impacted by racism, whilst supporting a culture of learning and humility.	<ul style="list-style-type: none"> • No. trustees up-skilled; • Agencies/training sourced. 	
14	To ensure victims of racism are offered culturally responsive support, outsourcing to appropriate external agencies if required.	<ul style="list-style-type: none"> • Connection with relevant agency (KPI). 	

15	To ensure appropriate consequences are taken when dealing with racism, including strong management support and weight at senior leader/trustee level.	<ul style="list-style-type: none"> • Senior leader commitment, reviews of current policies. 	
16	Lessons learned processes to follow every incident, with dissemination as appropriate.	<ul style="list-style-type: none"> • To update relevant policies and procedures, build in reviews. 	
17	To mainstream racial equity by reviewing all policy documents, in consultation with members and/or stakeholders of colour, to ensure antiracism is considered.	<ul style="list-style-type: none"> • Establish WG in consultation, with formal review targets. 	
18	To ensure EDI is a standing agenda item at all key meetings, including at senior leadership level	<ul style="list-style-type: none"> • No. agendas added & discussed (KPI). 	
19	To identify key areas (e.g. charitable activities, website, campaigns, etc.) where modernisation can take place, doing so in consultation with members and/or stakeholders of colour	<ul style="list-style-type: none"> • Establish WG & funding; • Level of consultation. 	
20	To schedule regular antiracist workshops and initiatives, including through a variety of mediums (e.g. online, face-to-face).	<ul style="list-style-type: none"> • No. of workshops delivered; • No. of mediums offered (KPI). 	
21	Senior leaders/trustees should endorse antiracist initiatives by investing fiscally and with time, communicating this commitment and expectation to all members.	<ul style="list-style-type: none"> • Senior leaders to issue statement & agree funding. 	
22	To continue to collect, monitor and report on data, using qualitative and quantitative methods, to support meaningful review and evaluation of the changing BABAO landscape.	<ul style="list-style-type: none"> • Data survey issued annually, with analysis & report (KPI). 	

23	To ensure that creative ways of measuring attitudes are considered, such as engagement, participation and commitment from BABAO members and senior leaders.	<ul style="list-style-type: none"> • Establish WG; • No. of data sources. 	
24	To challenge negative attitudes through senior leader commitment, sanctions for racism, workshops and initiatives, and member-wide culture/community building.	<ul style="list-style-type: none"> • Senior leaders to issue statement & agree funding. 	
25	To facilitate regular conversation and dialogue, with examples of courageous leadership that can model vulnerability and humility to trustees and members.	<ul style="list-style-type: none"> • Senior leader accountability structures (both top down and bottom up processes). 	
26	To consult with “experts by experience” when making key decisions and to learn to decentre whiteness and centre lived experience of minoritised communities.	<ul style="list-style-type: none"> • Level of consultation; • Reviews of decisions made. 	
27	To engage in training to increase cultural competence and improving confidence in dealing with race-related issues.	<ul style="list-style-type: none"> • No. training offered (KPI); • Evaluation/focus groups. 	

Appendix 2: BABA0 EDI survey 2020: summary results

Background

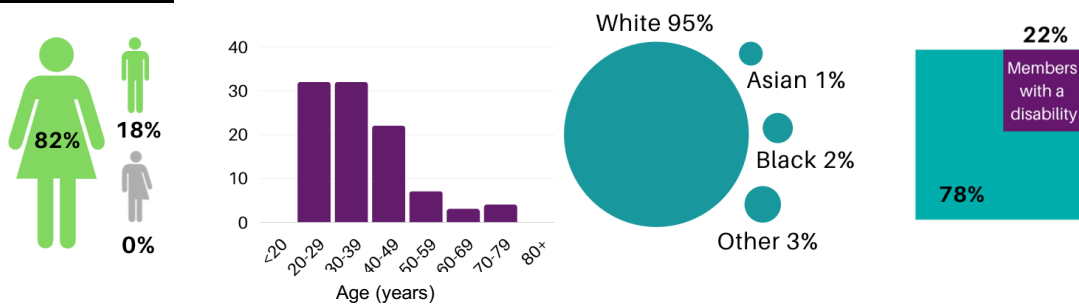
The BABA0 Equality, Diversity and Inclusion (ED&I) survey was undertaken to provide benchmark data concerning the current membership demographic profile and to gather opinion-based and experiential data on a wide range of issues related to ED&I. An anonymised electronic SurveyMonkey questionnaire was designed by the BABA0 ED&I sub-group to facilitate this survey via emailing the BABA0's entire membership. The survey ran from December 1st 2019 to January 31st 2020.

The questions were grouped into three sections: demographic data (Part 1 'Identity'); professional qualifications and employment history (Part 2 'Training, qualifications and employment'); and experiences and perspectives of equality and inclusion in both BABA0 and the wider professional sphere (Part 3 'Your thoughts and experiences'). Ethics approval for this survey was granted by the University of Sheffield.

Participation

At the time of the survey there were 542 association members. Of these, 116 provided responses to the survey representing 21% of the membership.

Results: Identity

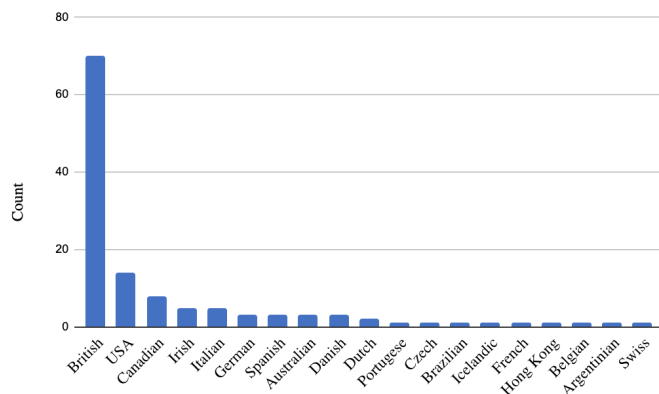


The majority (82%, n=95) of respondents were female and 18% (21) were male. No trans or non-binary members were represented. The age of respondents was varied, but those in their 20s and 30s were most numerous. The overwhelming majority of members were White, with 2% (2) Black, 1% (1) Asian and a further 3% (3) from other groups. A substantial number of respondents were members with a disability (22%, 25). Of this group, the majority (84%, 21) described their disability as hidden/unseen.

Q6: How would describe your ethnicity?



Q7: What is your nationality?



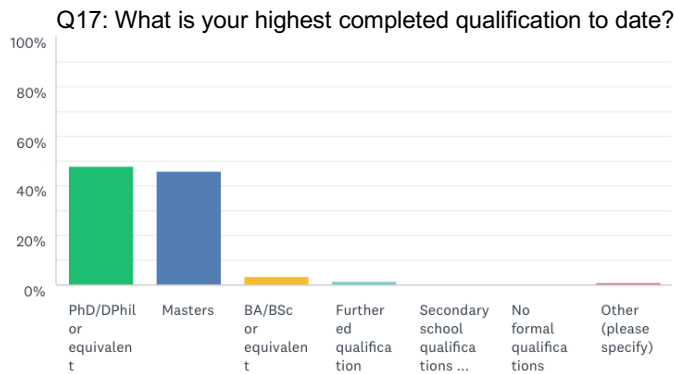
The majority of respondents held British nationality (60%, 70), with smaller proportions of members from many different parts of the world. A range of different ethnic identities were expressed. Non-native English speakers comprised 16% (19) of the respondents and 3% (3) had multiple first languages.

18% (21) of members were primary carers of children and 3% (4) of adults.

33% (38) of members were affiliated with a religious group, including Christianity, Islam, Judaism, Buddhism, Paganism and Spiritualism.

42% (49) of members were the first in their family to attend university.

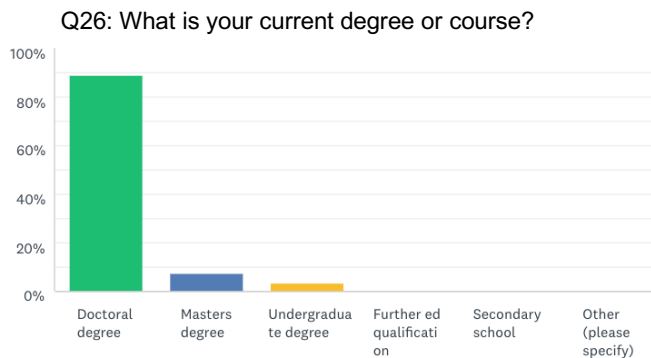
Results: Training, qualifications and employment



All respondents had higher or further education qualifications. 90% (92) obtained their highest qualification in the UK. Groups of 4% or fewer obtained their highest degrees in the US, Canada or the Netherlands.

At the time of the survey, 56% (64) of respondents were in employment, 26% (30) in education, 4% (5) retired and 12% (13) unemployed.

Student members



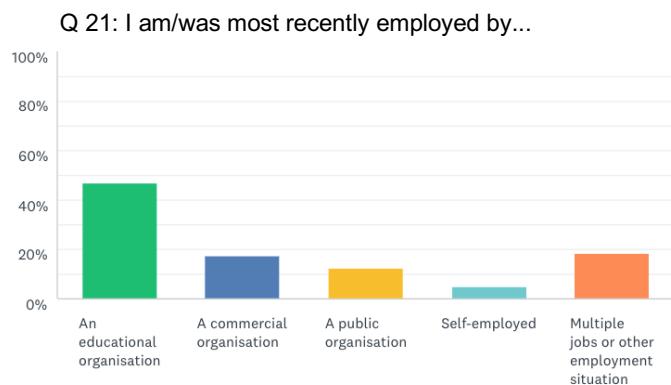
Student respondents were primarily undertaking a PhD or equivalent level degree. All student members were on higher education courses.

The subjects being studied were all within the sphere of BABAO's interests, including Biological anthropology, human osteology/osteochondrology, forensic anthropology, forensic sciences and archaeology.

Members in employment

The respondents in work were employed by a range of different organisations, mostly in the UK but also Australia, Belgium, Canada, China, Denmark, France, Germany, Greece, Iceland, Italy, the Netherlands, Portugal, Spain and the USA.

Just over half had a permanent contract (52%, 42), therefore indicating a substantial number on fixed term or multiple contracts. 69% (56) worked full time and 15% (12) part time.



Results: Members' thoughts and experiences

A large majority of respondents (79%) believe that there are issues of equality, diversity and inclusion that need to be addressed in our field. An even greater proportion wanted BABAO to invest time and resources in addressing ED&I issues: 86% indicated we should use our resources to address issues both within our organisation and the wider fields of Biological Anthropology and Osteoarchaeology and 5% just within the organisation, with 9% suggesting BABAO should not use its resources for this work.

Views of respondents from minority groups

38% (44) of BABAO members identified as belonging to a minority group. **More than half (52%, 23) of our members who identified as from a minority group reported feeling overlooked or targeted by others in professional or educational spaces as a result of their identity.**

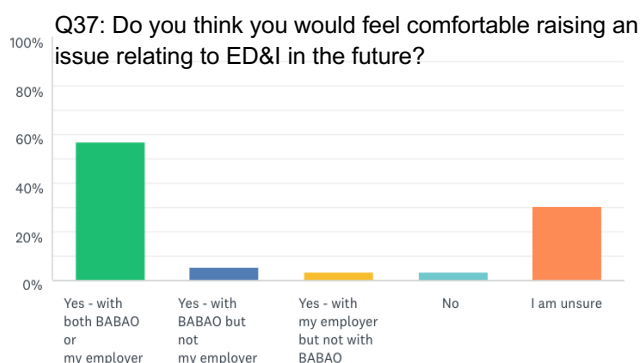
Two thirds of this cohort (77%, 34) had encountered situations they felt demonstrated poor ED&I either as students (45%, 20), at work (36%, 16), elsewhere (36%, 16) or within BABAO (14%, 6). The latter focused on limited race diversity within the organisation and calls for BABAO to do more to address ED&I issues. This cohort also identified a series of positive experiences that included supportive and inclusive supervision, BABAO's code of conduct, teaching that confronted issues of ethics and race in Biological Anthropology, lack of age discrimination and the ongoing work of the ED&I sub-group.

39% (17) had reported one or more incidents to an authority (where specified this was within their workplace or HE institution). However, only one person (2%) said their complaint was satisfactorily resolved. 27% (12) experienced problems but did not report them. Slow responses, hostile complaints processes, lack of leadership, lack of time afforded to the issues, and ineffectual reprimands/punishments were all highlighted.

Members from minority groups identified a range of topics as BABAO priorities for ED&I work. These focused on race, disability, gender, LGBTQ+, fostering a supportive community, support for parents/carers and financial support for members with low incomes.

Views of all respondents

The majority of BABAO members had experienced or witnessed examples of both poor and good ED&I. While there was a trend towards more members experiencing positive behaviour within BABAO than in other areas of their work and student lives, there were still many who had poor experiences in their jobs (36%), as students (37%) or within BABAO (10%).



Around half of respondents felt they would be comfortable raising an issue related to ED&I with their employer and BABAO (57%, 62) but a substantial number were unsure (30%, 33). The remainder had reservations about reporting (13%, 14).

41% of all respondents had witnessed someone who is part of a minority group being overlooked or targeted because of their identity at some point in their professional lives. These experiences included being witness to harassment and discrimination and the abuse of power by some people in senior roles.

All respondents suggested a very wide range of EDI topics which should be BABAO's focus, but many expressed a desire for BABAO to be a more racially diverse organisation and offer extra support for members experiencing intolerance and exclusion.