

**STOP  
RACISM**



# **Racism and anti-racism in the UK**

**An educational resource  
from a Jewish perspective**

**October 2020**

**The Jewish Council for Racial Equality (JCORE)**

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# Introduction

**Racism remains a significant problem in the United Kingdom**, both systemic (occurring throughout society) and institutional (within organisations). While many racial injustices have been addressed over the past few decades, the racial marginalisation of individuals and groups remains deeply ingrained in our society. It can take many forms: from explicit hatred and violence, as with hate crimes, which reached a record high in the UK in 2019, to discrimination in areas such as employment, education and policing. As long as these issues persist, they give urgency to anti-racist education and activism.

The Jewish community has played, and must continue to play, a significant role in combatting racism in the UK. Many British Jews have campaigned for anti-racist legislation and causes and have worked with other communities to champion anti-racist dialogue. It is not hard to see why: Jewish history makes us sensitive to the political implications of prejudice and marginalisation of minority groups. Though Britain tends to congratulate itself on its history of acceptance and tolerance of Jewish communities, the historic treatment of Jewish immigrants in many ways mirrors the experience of minorities in the UK today.

But anti-racism and anti-racist education, which require a commitment to fighting *all* forms of marginalisation, can only happen with the active involvement of and dialogue between black, Asian and Jewish communities. Britain's tendency to discourage any discussion about British history undermines the possibility of this dialogue. It also prevents us from seeing how racism and Islamophobia are historically linked. And it leads to a lack of mutual understanding between black, Asian and Jewish communities—barriers that are particularly painful for people who identify with more than one group.

## About JCORE

JCORE has provided a Jewish perspective on race and asylum issues since 1976. We campaign, educate and provide practical support on a range of race and asylum issues because we believe that social-justice activism is integral to Jewish identity.

JCORE sees the issues of racism and asylum politics as interlinked. It believes the Jewish community has a responsibility to ally with other communities in the fights for racial equality and justice for refugees. Educating ourselves about racism is a necessary first step.

## How to use this resource

This package provides a Jewish perspective on racism in the UK.

The resources can be used selectively and in any order. We hope they provide an opportunity to think about how to approach the issues sensitively, how to engage with them productively, and how to act in solidarity with the communities impacted. We also hope they enable Jews to feel confident in connecting the responsibility to combat racism with their own Jewish identity.

## How much do we know about racial minority groups in the UK?

1. Read the questions.
2. Mark the answer that you think is correct.
3. When you're done, check the answers in the back of the booklet and see how you did.

### ***Section 1: UK Population***

Of the 56 million people in England and Wales, how many self-identify as being from the following communities...



#### **Question 1: ...Black?**

- a. 0.8 million    b. 1.8 million    c. 2.8 million    d. 3.8 million

#### **Question 2: ... Asian?**

- a. 2.2 million    b. 3.2 million    c. 4.2 million    d. 5.2 million

#### **Question 3: ...Jewish?**

- a. 163,000    b. 263,000    c. 363,000    d. 463,000

## ***Section 2: Employment and wealth***



**Question 4:** If you are black, how much more likely are you to be unemployed than someone who is white?

- a. The same likelihood
- b. Twice as likely
- c. Three times as likely
- d. Four times as likely

**Question 5:** On average, how many more job applications must people from ethnic minorities submit to get an interview?

- a. 10
- b. 40
- c. 60
- d. 80

**Question 6:** 20% of white families in the UK live in poverty. What is the percentage for black families?

- a. 20%
- b. 30%
- c. 40%
- d. 50%

## ***Section 3: Health***

**Question 7:** True or false: A mother is five times more likely to die in childbirth in the UK if she is black than if she is white.

- a. True
- b. False

## ***Section 4: Housing***



**Question 8:** What percentage of the people who died in the Grenfell Tower fire were from ethnic minorities?

- a. 25%                      b. 45%                      c. 65%                      d. 85%

**Question 9:** You are five times more likely to be homeless in London if you are from which of these communities?

- a. Southeast Asian                      b. Jewish                      c. Black                      d. Pakistani

## ***Section 5: COVID-19***

**Question 10:** From the highest to the lowest, put these ethnic groups in order of COVID-19 death rates amongst males in the UK.

- a. Bangladeshi/Pakistani                      b. Indian                      c. Black                      d. White

**Question 11:** According to the Metropolitan Police, hate crimes against people of East Asian origin have increased by approximately how much since the start of the pandemic?

- a. 25%                      b. 40%                      c. 65%                      d. 100%

**Question 12:** Of the first 11 GPs who have died from the virus, how many were from black and/or Asian communities?

- a. 5                      b. 8                      c. 7                      d. 10

## ***Section 6: Policing***

In 2019 there were four stop-and-searches for every 1,000 white people.



**Question 13:** What is the number per 1,000 black people?

- a. 18                      b. 28                      c. 38                      d. 48

## *What is racism?*

Racism describes a complex set of attitudes and behaviour towards people from another racial or ethnic group, most commonly based on:

- the belief that differences in physical/cultural characteristics (such as skin colour, language, dress, religious practices, etc.) correspond directly to differences in personality, intelligence or ability, leading to assumptions about mental superiority and inferiority;
- the social or economic power of members of one racial or ethnic group to promote, enforce or 'act out' such attitudes. Racist views and attitudes usually lead to discriminatory behaviour and practices that in turn contribute to inequality and social exclusion.

## *Race equality in the UK today*

Although race equality in the UK has improved over the past sixty years, recent protests and anti-racist activism have highlighted that inequalities and discrimination continue to affect people from black, Asian and other minority ethnic backgrounds. The COVID-19 pandemic, which has [disproportionately impacted black, Asian and minority ethnic communities](#), has laid bare stark inequalities and injustices within society. The hostile environment immigration policy and resulting Windrush scandal have evidenced ongoing institutional racism.

In 2018-19, a record [103,379 hate crimes](#) were recorded by the police in England and Wales. Of these, around three-quarters (78,991) were race hate crimes. Over 55 years after the UK's first law to address racial discrimination, the 1965 [Race Relations Act](#), statistics reveal ongoing and systemic racial inequality in the UK:

- Black families are over two times more likely to suffer from poverty than white families.
- White students are 13% more likely to graduate with a 1<sup>st</sup>/upper-2<sup>nd</sup> degree than black, Asian and minority ethnic students.
- Black, Asian and minority ethnic patients are much less likely to receive GP care rated as "satisfactory" or above.

## *Diversity and representation in politics and business*

The UK's first non-white MP was elected in 1841, and minority ethnic MPs were also elected in 1892, 1895 and 1922. But it was not until 1987 when the next non-white MPs were elected, with Diane Abbott, Paul Boateng and Bernie Grant elected as the UK's [first black MPs](#), alongside Keith Vaz, the first British Asian MP for nearly 60 years.

Although the 2019 general election produced the most diverse House of Commons, with [65 minority-ethnic MPs](#), this still only accounted for 10% of the total number of MPs, representing a population where [nearly 14%](#) of people are from an ethnic minority background. Representation is even lower in the House of Lords, where only 6.1% of members are from non-white backgrounds. And in Scotland, Wales and Northern Ireland there are currently no black, Asian or minority community MPs.

In the business sector, as of July 2020, only [51 of the 1097 \(4.7%\) most powerful jobs](#) in the country were held by people from non-white backgrounds. Only two FTSE 100 chief executives are from an ethnic



minority; and in 2019, total numbers of black, Asian and minority community board members also fell to just 7.4%.

## ***Education***

Young people from ethnic minority backgrounds also face disparities in educational outcomes, with [black Caribbean, Pakistani and Gypsy, Roma and Irish travellers](#) experiencing ongoing disadvantage. Pupils from ethnic minority backgrounds are also far more likely to be [permanently excluded from schooling](#). Compared to white British pupils, Gypsy/Roma and Irish traveller pupils are nearly three times as likely to be permanently excluded, and black Caribbean pupils almost twice as likely.

Racial inequality is also a challenge in higher education. Although black, Asian and minority young people are more likely to attend university than their white British peers, they are also more likely to attend 'less selective' institutions, and far less likely to receive a 1<sup>st</sup> or 2:1 degree classification. Research from the [Runnymede Trust](#) has also found that almost 40% of black African graduates in the UK are in non-graduate jobs, double the percentage of white Britons,. Among academic staff, only [140 of the UK's professors](#) (0.7%) are black; research in 2019 found that black, Asian and ethnic minority academic staff are paid on average [£7,000 less than their white colleagues](#).

## ***Economic disparity***

In 2018-19, [nearly half of black, Asian and minority ethnic households](#) in the UK were living in poverty, with child poverty rates also far higher than among the general population. In 2019, [unemployment rates were far higher](#) among people from black, Asian and minority communities (6.3%), than people from white backgrounds (3.9%). People from black, Pakistani or Bangladeshi backgrounds face particularly high unemployment rates, are almost twice as likely to work in the gig economy, and are more likely to be paid below the National Minimum Wage than white people.

The Runnymede Trust's [The Colour of Money](#) report has found vast disparities in wealth and assets held by different ethnicities. In 2020, for every £1 held by white British families, black African and Bangladeshi households have around 10p, black Caribbean families about 20p and Pakistani households 50p. People from black, Asian and minority communities are also far more likely to live in [overcrowded households](#), and there are severe disparities in [levels of home ownership](#), with only 20% of black African and 17% of Arab households owning their home, in contrast to a country-wide average of 63%.

## ***Health***

Minority ethnic people are [twice as likely](#) to die from coronavirus.

## ***Criminal justice***

Black people are [nearly ten times more likely](#) to be stopped and searched by police than white people, and young black, Asian and minority ethnic men were [twice as likely to be fined](#) by the police during the coronavirus lockdown. Minority ethnic people face [higher odds](#) of receiving a custodial sentence, and are [disproportionately represented](#) in both adult prisons and the youth criminal justice system.

# The murder of Stephen Lawrence and the UK's troubled history of institutional racism

## *What's the issue?*

Stephen Lawrence was born to parents who had moved to Britain from Jamaica in the 1960s, and was a talented college student who dreamed of becoming an architect. On the evening of April 22<sup>nd</sup>, 1993, when he was just 18 years old, he was brutally murdered on his way home from his uncle's house. Stephen and his friend Duwayne Brooks had been waiting for a bus in Eltham, south-east London, when a group of five or six white youths began moving towards them threateningly. Duwayne managed to escape before the gang got aggressive, but Stephen was unable to get away. Within just a few seconds, the group surrounded Stephen, stabbed him and left him bleeding on the street.



Stephen had not done anything wrong, and his actions that night had nothing to do with the motive of the crime – he had simply been waiting for a bus on his way home. The white group that murdered Stephen, a black teenager, had shouted racial abuse seconds before surrounding and attacking him. Stephen's colour of skin had made him vulnerable enough to become the victim of a racially motivated murder.

## *What happened afterwards?*

Stephen's murder was not the only crime of its kind. The neighbourhood he was murdered in, Eltham, had some of the highest annual numbers of racial incidents in the country at the time. Stephen's murderers had themselves previously committed numerous racist attacks in the area. But what struck the public about Stephen's case was the jarring contrast between the seriousness of the crime, and the incompetent and corrupt way with which it was treated by the police. Stephen's murder had been seen by three witnesses, and dozens of residents left the police open or anonymous tips pointing to five main suspects. Despite this, it took more than two months for the police to arrest all five, and, less than a month later, the charges against them were dropped due to insufficient evidence.

Stephen's family initially placed trust in the justice system but began to grow frustrated at the treatment of the case and the behaviour of the Metropolitan Police. It took multiple investigations, media and international pressure, and nearly 20 years for any progress to be made. Two of the murderers are now in prison after having been convicted in 2012, but the other members of the group were never tried. In August 2020, the Metropolitan Police announced that they were declaring the murder investigation inactive, a decision that has dismayed Stephen's parents.

## *Institutional racism in the United Kingdom*

Perhaps the most significant factor contributing to the botched investigation of Stephen's murder was the institutional racism of the UK's police and criminal justice system. It affected the murder case from the very beginning, when Duwayne Brooks went to the police to say his friend had been murdered and was met with "constant questions... about Stephen and (his) integrity". Stephen's family, too, were treated in a

similar way, and were met with little sympathy, unprofessional behaviour and groundless disbelief and doubt from the police. In 1997, after much pressure, the then Home Secretary Jack Straw launched an inquiry into the investigation. The resulting Macpherson Report declared the Metropolitan Police “institutionally racist”, confirming that racism and anti-black bias had significantly hampered the investigation at every stage, from the initial evidence-gathering to the treatment of witnesses and Stephen’s friends and family.

The Macpherson Report was of landmark importance because it revealed that the UK’s criminal justice system was riddled with issues of institutional racism. At the time it was published, the police were still exempt from the UK’s Race Relations Act, meaning they were under no obligation to eliminate discriminatory practices within their ranks. Such institutional racism within the police manifests itself not just in the handling of hate crimes, but also in the treatment of black suspects, in the groundless ‘stop and search’ of black civilians, and in the treatment of black police officers.

These problems did not arise merely by accident or even out of sheer incompetence. Fifteen years after the Macpherson Report was published, a former undercover policeman came forward and revealed how he had been tasked with finding information to discredit Stephen’s friends and family. This operation, part of the police force’s “systemic corruption”, was investigated in yet another report that found “devastating” issues of corruption in the Metropolitan Police.

### ***What has been done to prevent something like this from happening again?***

Since Stephen’s murder, some steps have been taken to address systemic racism within the police and criminal justice system. The police are now subject to the Race Relations Act, and taskforces have been set up to root out racism and corruption. Citizens’ groups have been instrumental in making progress, too, with mass protests, campaigning groups such as the Stephen Lawrence Trust, and movements such as Black Lives Matter putting pressure on the system to change. But the issues still persist. Hate crimes are on the rise and reached [record levels in 2018-2019](#). Black people are still far more likely to be stopped and searched than other groups, and figures also show that black people are more likely to have [Tasers or force used against them](#) by the police. It remains more important than ever to root out racism in the police and criminal justice system and ensure that people from black, Asian and minority communities in Britain are able to achieve justice.

### ***Questions to consider***

- *How do you think the investigation into Stephen Lawrence’s murder could have been better handled?*
- *How do experiences with police and the criminal justice system differ between the Jewish community and black, Asian and minority communities? How do they differ between black and white Jews?*
- *What responsibilities do we have as a Jewish community to help eliminate systemic racism in the UK?*
- *How can we help start a discussion about systemic racism in the UK?*
- *Stephen was murdered in Eltham, a neighbourhood which at the time was fraught with deep-seated issues of racism. How can we bring groups from different communities together to combat tensions like these where we live?*

### ***Resources***

**Watch** ITV’s series [Stephen Lawrence – Has Britain Changed?](#)

**Read** the Stephen Lawrence Trust’s Timeline of [Stephen’s Story](#)

## Discussion sheet 2:

# Windrush and the ongoing struggle for justice



### What's the issue?

The Windrush generation refers to people who moved to Britain from Caribbean countries between [1948 and 1971](#). The first large group arrived on The Empire Windrush ship, in June 1948. As citizens of Commonwealth countries, they were British subjects, which allowed them to work and live in Britain permanently. Many of those who arrived filled roles in the recently formed NHS, and other sectors with post-war job shortages.

In late 2017 the Windrush scandal emerged, as stories surfaced of Commonwealth citizens being [wrongly deported and detained](#), despite having lived and worked in Britain for decades. Windrush generation children had often arrived on their parents' passports, and, as the Home Office had destroyed thousands of records, including landing cards, many of those children did not have documentation to prove their 'right to remain' in Britain. Individuals were forced by the Home Office to prove that they'd arrived in Britain before 1973, and to provide an official document for every year they'd been in Britain—an often impossible task.

This led to members of the Windrush generation wrongly being deemed undocumented migrants. As a result of the government's hostile environment immigration policy, many black Britons lost their jobs and their homes, and were denied access to healthcare, benefits and legal rights. In 2018, the Home Office admitted that between 2012 and 2017 [at least 850 people](#) had been wrongly detained. At [least 11 people](#) who were wrongly deported have since died.

While the government has now apologised for the appalling injustices suffered by members of the Windrush generation, true justice for Windrush victims has still not been delivered. A compensation scheme was introduced in April 2019, but despite having a potential budget of up to £500m, [only 60 people received compensation](#) during the scheme's first year of operation and just £360,000 was paid out. Many of those who lost their jobs as a result of the scandal subsequently accrued debts, which they are unable to pay off until they receive compensation.

### Paulette Wilson: the case that drew attention to a scandal

In 1968, Paulette Wilson, then aged 10, left Jamaica to [join her family](#) in the UK, and has lived here since. She attended primary and secondary school in the UK, and before her retirement worked as a cook. Paulette raised her daughter, and became a grandmother, in the UK. Yet despite having paid national insurance contributions in the UK for [over thirty years](#), and being able to prove a long history of paying tax here, Wilson was classified as an illegal immigrant and sent to Yarl's Wood immigration removal centre in October 2017.



Although Wilson had a legal right to remain in the UK as she had arrived as a British subject under the [1948 British Nationality Act](#), she had no papers proving this and had never previously applied for a passport. Only a last-minute intervention from her MP and a local charity prevented her deportation to Jamaica, a country she

had not visited since she moved to the UK. Very sadly, Paulette Wilson [died aged 64](#) in July 2020, just one month after delivering a petition to Downing Street calling for justice for Windrush victims.

## The history of the hostile environment

Although the hostile environment policy was only introduced in 2012 by the then Home Secretary, Theresa May, such approaches are not a new phenomenon in Britain. Immigration controls were introduced in Britain for the first time over a century ago through the 1905 Aliens Act. Under the provisions of this act, more than 1,300 Jews, many of whom had lived here for years, were deported from Britain. The introduction of this policy had followed anti-immigrant and antisemitic [rhetoric in the British press](#) in the late 19<sup>th</sup> century. This hostility continued in the 1930's as Jewish refugees sought sanctuary in Britain, with a Sunday Express editorial from June 1938 declaring: "Just now there is a big influx of foreign Jews into Britain. They are over-running the country."

More recently, Jewish refugees from Aden (a former British protectorate, now in Yemen), who have lived in Britain since the 1960s, were made to feel like they didn't belong here when they struggled to get their [passports renewed](#) in 2019.

## Questions to consider

- *Victims of the Windrush scandal were suddenly told that they were undocumented migrants, and lost their jobs, access to healthcare and other benefits. How do you think you would feel if this happened to you?*
- *Why is it important for the Jewish community to campaign for justice for Windrush victims?*
- *Should people without the right papers be able to access essential services like healthcare?*
- *What connections can you see between the Windrush scandal and wider racism in our society?*
- *Under the hostile environment, doctors and other medical professionals are required to [check the ID of patients](#) to see if they are legally eligible for free healthcare. What do you think about this?*
- *What connections, similarities and differences do you see between black and Jewish experiences?*

## Get involved and take action

- Write to your MP to ask the government to honour its promise to [fully implement](#) the full set of recommendations from an independent report that examined the scandal, the *Windrush Lessons Learned Review*. Visit the Runnymede Trust's website to read [ten urgent Windrush recommendations](#) the government should implement.

## Further resources

**Watch** *Sitting in Limbo*, a BBC drama written by Stephen S. Thompson, based on his brother Anthony Bryan's real life Windrush scandal story. <https://www.bbc.co.uk/iplayer/episodes/p08g29ff/sitting-in-limbo>

**Watch** [Windrush Betrayal](#), a half-hour film featuring 50 'mini-biographies' of people whose lives were shattered by the Windrush scandal.



# Slavery, statues and memorialisation in Britain

## What's the issue?

Recent protests and anti-racist activism have reopened discussions about Britain's history of slave trading, racism and colonialism, and the connections between past and current injustices.

While the slave trade was [abolished in 1807](#), its legacy in Britain continues. Britain's economy was transformed by the slave trade, and the wealth of many British cities was built on money from slavery. Links between the slave trade and British history and heritage sites, many of which were built from the profits of slavery, often [remain hidden or unrecognised](#). Racism, which legitimised and underpinned slavery, continues to impact and disadvantage the lives of black and ethnic minority people in Britain.

Extensive media coverage has centred on the statue of Edward Colston, a 17<sup>th</sup> century merchant who made his fortune from the slave trade, which was toppled in June by demonstrators in Bristol. Activists had previously unsuccessfully campaigned for the statue to be [removed for decades](#).

## Who was Edward Colston?

*Edward Colston (b. 1636 – d. 1721) was a leading figure within the Royal African Company (RAC), which monopolised the British slave trading industry. During Colston's involvement with the company, [84,000 Africans were transported into slavery](#). An estimated 19,000 of these people died en route. After his retirement, Colston served as MP for Bristol from 1710-1713. During this time, he [defended](#) Bristol's 'right' to trade in slaves. Due to large sums that Colston donated to charitable causes within Bristol, many streets, buildings and schools in the city bear his name, and a statue was erected for him in 1895.*



The toppling of Colston's statue has led to widespread debate about how Britain's colonial past and historical racism can be more honestly and accurately portrayed, and the best way to approach statues that uncritically display similar figures.

Campaigners have argued that such statues act as an ongoing reminder of injustice and current racial inequality, and should therefore be removed. While statues to slavers remain in place, there is still no permanent memorial to victims of the transatlantic slave trade in the UK.

## Questions to consider

- Can you think of other examples from modern history where statues have been toppled?
- What is the purpose of statues and memorials?
- Have you been to a memorial or commemorative site? How did visiting it make you feel?
- Within the Jewish community, how have we commemorated our own persecution?
- Are there any people whose commemoration we would find unacceptable?
- Some people feel that statues of slavers should remain in place to educate about the past, while others, especially from communities who were victims of slavery, find them insulting and painful. What do you think?
- Are statues a useful way to remember and depict our history? What are their limitations?
- If statues of figures like slave traders are removed, what would you introduce in their place?
- What do you feel is the best way to educate about and commemorate past injustices like slavery?
- As Bristol comes to terms with the toppling of Colston's statue, historian David Olusoga recently [wrote](#): "A storm that began in America crossed the Atlantic and made landfall in Bristol, at the base of a statue to a man who died 299 years ago. What followed the toppling of Colston was a purge, an act of civic purification." What do you think Olusoga means by this, and do you agree?

## Get involved and take action

Activists have been [campaigning for a permanent memorial](#) to victims of the transatlantic slave trade for over a decade. Planning permission was granted in 2016 for a sculpture in Hyde Park, but lapsed last year because the campaign didn't have the £4m needed to build it, and the government refused to provide the extra funds required.

- Join the campaign and write to the Prime Minister, urging him to take action on this to ensure this important part of British history is recognised, and the statue used as an opportunity for education.

## Did you know?

Although the [1833 Slavery Abolition Act](#) abolished slavery in most British colonies, the government then borrowed £20 million, 40% of the national budget, to [compensate slave owners](#). This debt was only paid off in 2015.

## Further resources

**Watch** David Olusoga, *'Is this the end for colonial-era statues?'*

<https://www.theguardian.com/world/video/2020/jun/19/is-this-the-end-for-colonial-era-statues-racism-slavery-black-lives-matter-video>

**Read** David Olusoga, [I shared my home with Edward Colston for more than 20 years. Good riddance.'](#)

**Justice, justice, you shall pursue** (Deuteronomy 16:20)

## **A new conversation about racism and the Jewish community**



***“In a racist society it is not enough to be non-racist, we must be anti-racist.” — Angela Davis***

A discussion about racism and the Jewish community can bring up uncomfortable feelings, but it is important to investigate them. What is it about exploring anti-racism that brings out these emotions?

In response to some of the opinions one sometimes hears voiced, this section provides some counter-arguments given by both black activists and non-black allies.

***“With some recent antisemitic rhetoric stemming from certain members of the black community, shouldn’t Jews just disengage from this dialogue?”***

“Jews have museums all over the world dedicated to Holocaust remembrance. We teach it in schools. We sit across from Holocaust survivors and listen to their... stories as they cry... We preserve concentration camps to show people, Look, this is where it happened... We shout and hashtag #NeverAgain at any and every opportunity. So, now’s your opportunity to engrave what’s happening into the fabric of our history, and never let it happen again. Amplify the Black voices. Learn about their individual experiences, the injustices they’ve suffered... You cannot just “not be racist” anymore. You must be anti-racist. What does that mean? In the words of Ibram X. Kendi: “Like fighting an addiction, being an antiracist requires persistent self-awareness, constant self-criticism, and regular self-examination.””

Jewish commentator @NicoleBehnam

‘We can’t fight racism without fighting antisemitism. We can’t fight antisemitism without fighting racism. These two communities are linked by our shared fate under the institution of white supremacy. Until we are able to embrace this complexity of identity, we will continue to talk past each other, endanger each other and further marginalize people in Black and Jewish communities **that hold both identities**. What I’ve noticed... is how often both these communities, to which I belong, talk past one another instead of with each other. It seems as if Jewish & Black communities are acutely unaware of each other’s oppression, struggles and historical traumas.’ —

Shekhiynah Larks (Program Coordinator/Diversity Trainer at Be'chol Lashon) (<https://blavity.com/whos-the-enemy-why-this-black-jew-is-tired?category1=opinion>)

***“But what about Antisemitism?”***

Some may be thinking “What about me?”, or “What about Jews?”. Black Jewish journalist Nadine Batchelor-Hunt firstly states: “There is anti-Blackness in the Jewish community. There is antisemitism in the Black community. Both can be true, and both can be tackled without being racist.” Asking our



community to stand up against racism towards black people is not an exclusionary or divisive demand. It is vital to acknowledge the intersectionality in our community (**not all Jews are white**). Nadine writes: “As someone who is Black and Jewish I’m used to abuse online, but it’s the most difficult when it comes from within your community.” (<https://www.gq-magazine.co.uk/culture/article/wiley-anti-semitism>).

Black Jewish Journalist Y-Love writes: ‘It hurts especially pointedly when the bigotry comes from one’s own community, especially at a time when we’re all supposed to be coming together against the common enemy of white supremacy.’ (<https://tribeherald.com/black-jews-should-not-have-to-remind-everyone-we-exist/>)

### ***What not to say to Jews of Colour (by Alison Barnes)***

1. Don’t ask if they are Jewish.
2. Don’t say “Really? You don’t look Jewish!”
3. Don’t ask if or when they converted.
4. Don’t ask if they are Ethiopian/another Jewish ethnic group.
5. Don’t assume they identify as half-Jewish, “Jew-ish,” or that only one of their parents is Jewish.
6. Don’t force them to recite their Jewish resumé.
7. Don’t ask if they know (or worse, are related to) this other Jew of colour you know.
8. Don’t try to make a joke.

### ***Common Social Media mistakes that shift the narrative away from racial justice***

(Source: @sassy\_latte and @rachel.cargle)

- **Sharing images of police doing good deeds:** The good acts of individual police distracts from the issues of racial profiling, police brutality and lack of accountability that are sadly present within the police force.
- **Sharing images of Black and white children embracing each other:** These images perpetuate a false narrative that unity looks like focusing on kindness instead of equity.
- **Focusing on looting & rioting:** It is jarring, but should not be the focus - it detracts from justice. This is beautifully described by Comedian Trevor Noah: [www.youtube.com/watch?v=v4amCfVbA\\_c](https://www.youtube.com/watch?v=v4amCfVbA_c)
- **Sharing images of Black people or protestors being attacked:** It can be re-traumatising.
- **Tokenising successful Black people (“Look at Oprah/Obama.”):** This glorifies the exception in order to obscure the rules of the game of success in a capitalist society, and buries the realities of systemic racism. It is also rarely followed by a discussion on how to reproduce this success.
- **Bringing up reverse racism:** White people do not experience the same systemic and institutional racism that people of colour do. White people can experience racial prejudice from non-white people (e.g. stereotypes of ‘white people can’t dance’), but racism is a system in which a dominant race benefits off

the oppression of others. The reverse racism narrative ignores which group holds more power/privilege, and assumes racism occurs on a level playing field. Aamer Rahman explains reverse racism in this video: <https://www.vox.com/2016/4/16/11438488/reverse-racism-aamer-rahman>

- **Using the term “All lives matter”:** Saying that Black lives do matter doesn’t mean that other lives don’t. Keegan Michael Key explains: ‘Saying "all lives matter"... is like saying the fire department should spray down all houses in a neighborhood, even if only one house is on fire, because all the houses matter.’
- **Saying “I don’t see colour”:** Obioma Ugoala explains: “We need you to see colour. If you can’t or won’t, how can you be an effective ally? How can you hear if somebody is making racist comments, or see if your colleague is giving your Black co-worker a hard time?”  
<https://www.facebook.com/www.JOE.co.uk/videos/how-to-become-a-true-ally/579944189573777/>
- **Using the opinions of one Black voice to speak for all Black people:** Just as there are differing opinions among Jews, so too, are there differing opinions within the Black community. Ensure you have explored a wide range of perspectives, as well as the motivations or political standpoints of the individual.

Thanks to [Nicole Gluckman](#) for compiling this section.

## Ten ways to **combat racism**

- 1. Call out and report racism**
- 2. Listen to black voices**
- 3. Ensure communal spaces are safe and inclusive for Jews of Colour**
- 4. Teach Jewish children about black history and experience**
- 5. Take action in your workplace**
- 6. Back the campaign for a slavery memorial**
- 7. Campaign for justice for Windrush victims**
- 8. Campaign against child poverty**
- 9. Advocate for greater refugee and asylum rights**
- 10. Continue to support refugees and asylum seekers**

## **1. Call out and report racism**

- Call it out, wherever you find it, and report racist abuse and attacks offline and online. You can report hate crime to the police, a Third-Party Reporting Centre and groups like [Tell Mama](#) and [StopWatch](#).
- Commit to acting as an ally in solidarity with other communities, understanding that while different forms of racism have distinct features, Antisemitism, anti-black racism and Islamophobia have.
- Put pressure on communal organisations to tackle racism more broadly, including directly calling out incidents of racism when they occur.

## **2. Listen to black voices**

- Take a personal responsibility to learn and reflect. Educate ourselves by reading and listening to those who face and know anti-black racism, and familiarise yourself with black writers. Use this knowledge for personal introspection, and while it can be uncomfortable, seek to become aware of and address our own often unconscious biases.
- Push communal organisations to better hear and represent voices of Jews of Colour.

## **3. Ensure communal spaces are safe and inclusive for Jews of Colour**

- Challenge your synagogue and other communal groups you are in to commit to being safe spaces for Jews of colour, and encourage your community and communal groups to recognise, welcome and promote the involvement of Jews of all ethnic backgrounds.
- Establish committees that oppose racism within these spaces, and work alongside other communities to fight racism and prejudice in your local area.

## **4. Teach Jewish children about black history and experience**

- Urge your children's schools, cheders and youth groups to provide anti-racist education; decolonise, broaden and transform their curriculums; and ensure Jewish children are taught about black history and experience beyond slavery. Visit [the Runnymede Trust's website](#) for more ideas on how you can reform the history curriculum.
- Discuss anti-racist issues at home with family and with friends.
- Contact JCORE if you would like advice on further resources to help with such conversations.

## **5. Take action in your workplace**

- Push your employer to go beyond making a statement of solidarity and to ensure the organisation is racially and ethnically diverse and has policies and procedures to counter racism and discrimination.
- Call out unjust recruitment practices and challenge any bias you see in the workplace.

## **6. Back the campaign for a slavery memorial**

- The [campaign for a permanent memorial](#) to victims of the transatlantic slave trade has been running for over a decade. Planning permission was granted in 2016 for a sculpture in Hyde Park, but was lost last year because the campaign didn't have the £4m needed to build it, and the government refused to provide the extra funds required.
- The government must reconsider this decision, and give funding without delay to ensure this important part of British history is recognised, and used as an education opportunity.

## **7. Campaign for justice for Windrush victims**

- Despite the Windrush Compensation Scheme having a potential budget of up to £500m, only 60 people received compensation during the scheme's first year of operation and just £360,000 was paid out. Many of those waiting for compensation lost their jobs as a result of the scandal, and subsequently accrued debts which they are unable to pay off until they receive compensation.
- Write to your MP and campaign for the scheme to be made far more accessible, and lobby the government to honour its promise to fully implement the full set of recommendations from the *Windrush Lessons Learned Review* to address institutional racism within the Home Office. Visit [the Runnymede Trust](#) for ten urgent Windrush recommendations the government should implement.

## **8. Campaign against child poverty**

- Join with others in the Jewish community to build a campaign against child poverty, which disproportionately impacts black, Asian and minority communities, with 45% of their children in poverty, compared to 26% for the rest of the population. Worryingly, the economic impact of the coronavirus pandemic is likely to make this situation even worse.
- The 'No Recourse to Public Funds' visa condition prevents people subject to immigration controls from accessing social housing and many welfare benefits. This has resulted in over 100,000 children in the UK living in poverty. Take action, and lobby for this condition to be scrapped.

## **9. Advocate for greater refugee and asylum rights**

- Fighting for racial justice also involves fighting for migrant justice. The ending of the 'Dubs Scheme' means that there are now no safe and legal routes for refugee children to come to the UK. A properly funded programme must be introduced in its place.
- When protections for refugees were removed from the EU Withdrawal Bill in January 2020, the Prime Minister promised that the UK would continue its commitment to child refugees. This has not been reflected in the government's planned Brexit agreement for child refugees, which would be the end of child family reunion from Europe as we know it. Write to your MP, and urge the government to rethink its proposals and safeguard family reunion after 1 January 2021.
- The latest Home Office Immigration Statistics show a backlog of over 51,000 asylum cases, a record high, with a staggering 61% of those waiting over 6 months. Despite this, asylum seekers are banned from working until they have waited over 12 months for a decision, and are still only then eligible for a very limited shortlist of jobs. With the government recently announcing an insulting 26p/day rise to asylum support, campaign to [#LiftTheBan](#) and help people seeking asylum escape destitution.

## **10. Continue to support refugees and asylum seekers**

- The combination of very limited statutory support and social distancing measures during the coronavirus pandemic have left refugees and asylum seekers at a very real risk of extreme poverty. If you're able to, contact your local refugee and migrant drop-in centre to see how you can help, or donate food, or old smartphones, laptops or tablets in good working condition.

# QUIZ ANSWERS

## Section 1: UK Population

Of the 56 million people in England and Wales, how many self- identify as being from the following communities...

**Question 1:** ...Black?

b. 1.8 million (3.3% of the population)

**Question 2:** ...Asian?

c. 4.2 million (7.5% of the population)

**Question 3:** ...Jewish?

b. 263,000 (0.5% of the population)

## Section 2: Employment and wealth

**Question 4:** If you are black, how much more likely are you to be unemployed than someone who is white?

b. Twice as likely

**Question 5:** On average, how many more job applications must people from ethnic minorities submit to get an interview?

d. 80

**Question 6:** 20% of white families in the UK live in poverty. What is the percentage for black families?

d. 50%

## Section 3: Health

**Question 7:** True or false: A mother is five times more likely to die in childbirth in the UK if she is black than if she is white.

a. True

## Section 4: Housing

**Question 8:** What percentage of the people who died in the Grenfell Tower fire were from ethnic minorities?

d. 85%

**Question 9:** You are 5 times more likely to be homeless in London if you are from which of these communities?

c. Black

## Section 5: COVID-19

**Question 10:** From the highest to the lowest, put these ethnic groups in order of COVID-19 death rates amongst males in the UK.

c. Black      a. Bangladeshi/Pakistani      b. Indian      d. White

**Question 11:** Since the start of the pandemic, attacks on people of East Asian origin have increased by how much?

d. 100%

(From January to June 2020, the Metropolitan Police recorded 337 hate crimes against people of East Asian origin, compared to 174 hate crimes between January and June 2019).

**Question 12:** Of the first 11 GPs who have died from the virus, how many were from black and/or Asian communities?

d. 10

## Section 6: Policing

**Question 13:** In 2019 there were 4 stop-and-searches for every 1,000 white people. What is the number per 1,000 black people?

b. 38

How did you do?

# Further Resources

## Nonfiction Books

- *Why I'm No Longer Talking to White People about Race*, by Reni Eddo-Lodge
- *How to be an Antiracist*, by Ibram X. Kendi
- *The Fire Next Time*, by James Baldwin
- *Brit(ish)*, by Afua Hirsch
- *Black & British*, by David Olusoga
- *Me and White Supremacy*, by Layla F. Saad

## Fiction Books

- *White Teeth*, by Zadie Smith
- *The White Family*, by Maggie Gee
- *The Final Passage*, by Caryl Philips

## Picture Books

- *Sulwe*, by Lupita Nyong'o
- *Something Happened in Our Town*, by Marianne Celano, Marietta Collins, and Ann Hazzard
- *Skin Again*, by Bell Hooks

## Articles

- "Jews of Color and the policing of white space", by Rebecca Pierce in *Jewish Currents*. <https://jewishcurrents.org/jews-of-color-and-the-policing-of-white-space/>
- "Translating Black Lives Matter into Yiddish", by Anthony Russell in *Jewish Currents*. <https://jewishcurrents.org/translating-black-lives-matter-into-yiddish/>
- "There's a hidden epidemic of racism at British schools – but it's finally coming to light", by Aditya Chakraborty in *The Guardian*. [https://www.theguardian.com/commentisfree/2020/jul/22/racism-uk-schools-teenager?fbclid=IwAR0-fsntGBdWr5dcvrnKgNj3MGRcXLJK5U7oXSjoBdITnLuAABphOV\\_dCCo](https://www.theguardian.com/commentisfree/2020/jul/22/racism-uk-schools-teenager?fbclid=IwAR0-fsntGBdWr5dcvrnKgNj3MGRcXLJK5U7oXSjoBdITnLuAABphOV_dCCo)
- "Why are black Asian and minority communities disproportionately hit by COVID-19?", by JCORE Director Edie Friedman in *Jewish News*. <https://blogs.timesofisrael.com/why-are-bame-communities-disproportionately-hit-by-covid-19/>
- "Black Lives Matter everywhere", by JCORE Director Edie Friedman in *Jewish Chronicle*. <https://www.thejc.com/comment/opinion/black-lives-matter-everywhere-1.500449>
- "Paul Stephenson: the hero who refused to leave a pub – and helped desegregate Britain", by Kehinde Andrews in *The Guardian*. <https://www.theguardian.com/society/2020/oct/01/paul-stephenson-the-hero-who-refused-to-leave-a-pub-and-helped-desegregate-britain>
- "Many GCSE pupils never study a book by a black author", by Sally Weale and Lanre Bakare in *The Guardian*. <https://www.theguardian.com/education/2020/sep/30/many-gcse-pupils-never-study-a-book-by-a-bame-author>

## Others

- School Slavery Resource by JCORE & René Cassin. [https://295f9873-0de9-4605-8ef1-808be41cc06a.filesusr.com/ugd/d059c8\\_c951e08103d045a19c2c3343add0802c.pdf](https://295f9873-0de9-4605-8ef1-808be41cc06a.filesusr.com/ugd/d059c8_c951e08103d045a19c2c3343add0802c.pdf)
- "Black Lives Matter Everywhere" Panel Discussion by JW3 and JCORE. <https://www.youtube.com/watch?v=cjTKCbKEBKY>



## Book a Zoom session

JCORE is offering educational zoom sessions to interested parties on a variety of issues that we specialize in. We have organized these sessions with the Liberal Jewish Synagogue in London in the past, and are happy to offer them to other interested parties. Feel free to get in touch using one of the ways above to book a zoom session on one of the topics below:

- **The disproportionate impact of COVID-19 on black and Asian communities**
- **The Jewish history of anti-racism activism**
- **Facts and figures of racism in Britain**
- **Practical action to combat racism**

For synagogues interested in coordinating or hosting sessions with similar topics together with JCORE, please contact us using one of the means listed below.

## Get in touch with JCORE

<b>Address</b>	The Jewish Council for Racial Equality, PO Box 47864, London NW11 1AB
<b>Phone</b>	020 8455 0896
<b>Website</b>	<a href="http://www.jcore.org.uk">www.jcore.org.uk</a>
<b>Social media</b>	@JCOREUK
<b>E-Mail</b>	<a href="mailto:admin@jcore.org.uk">admin@jcore.org.uk</a>
<b>Charity Number</b>	1132666

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