Pearson Race & Ethnicity Diversity, Equity and Inclusion Guidelines (Products)

Guidance for the development and production of Pearson Content

Produced by the Pearson Employee Resource Groups: People Representing the Interests of Multiple Ethnicities (PRIME) UK Commercial Products & Services Committee, with Pearson Bold (North America)

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Section 1: The Race & Ethnicity Diversity, Equity and Inclusion (DEI) Guidelines

Overview

Content developers are expected to use these Guidelines in the process of developing new educational content, and in reviewing existing content across all Pearson Products. The diagram overleaf illustrates the Pearson product and development process, and where the guidelines in this document apply.
Overview of the scope of the Pearson Race & Ethnicity Guidelines
Introduction

At Pearson, we are committed to ensuring authenticity in the portrayal of protected characteristics including race, ethnicity, gender, sexual orientation, social class, geographical location, religious beliefs and disability in all our content, in line with our Editorial policy. We go beyond authenticity, and strive to ensure social justice, that is that whatever we produce aims to enable all to achieve their potential, and reflects and meets the needs of all individuals in the communities we serve.

Individuals from some minority ethnic groups continue to experience institutionalized and disproportionate short and long-term disadvantage regarding human, civil and political rights, including inequalities in access to and participation and achievement in education, work and socioeconomic outcomes. It is important that Pearson, as a global leader in education, actively works to change this, to empower all individuals to achieve their potential and enrich our communities and societies. By ensuring our products and services are consciously antiracist, accurate and authentic in representing the diverse communities we serve, we will play a role in driving positive change. Our Global Product and Global Diversity and Inclusion functions are central to this commitment, and we continuously engage in rigorous process of internal and external review and validation to ensure our products and services are bias-free, fair and inclusive.

These guidelines focus on ways to ensure meaningful representation of people of Black, Asian and other Minority Ethnic (as defined in social policy in the UK and related territories, as BAME) groups, and Black, Indigenous and People of Color (referred to as BIPOC in North America and related territories). Though developed primarily for content development and editorial teams in the UK and USA, the intention is for these guidelines to be applied in global contexts and sets out our expectations for Pearson content teams and other third parties working for Pearson in this regard. We recognise this is the first step in an ever-evolving landscape and, as we continue to learn and grow, we anticipate that the content of these guidelines will adapt to reflect important changes, societal standards and new knowledge over time. We invite colleagues and others to share their insights, experiences and research to improve these guidelines. Please email prime@pearson.com with your comments and suggestions.

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1 Pearson is a FTSE 100 company, we operate in 70 countries, employ over 25,000 staff, and provide educational content, qualifications, assessments and services to tens of millions of learners every day
2 With this in mind, we recognize that racial and ethnic contexts vary by country and while the principles are global, how they are applied in other geographies will need to be tailored to the local context, and complement existing local guidelines and best practice
The Pearson Global Editorial Policy remains in place as the overarching protocol. The Policy was created and launched in 2017 to ensure all Pearson products and services are free from discrimination and bias, avoid content that is not aligned to Pearson’s values and prevent unintentional errors or inappropriate content being published. As with the Pearson Women in Learning and Leadership (WILL) Gender Equality Guidelines, and the Spectrum LGBT+ Inclusive Resources and Quals Guidelines, the guidance outlined here intends to take this a step further in the specific area of race equality and the challenging of racial stereotypes and associated prejudices, conscious and unconscious, across all content and services.

This Guidance intends to help Pearson take a positive and progressive approach to this issue, and should not be seen as a burden. Rather, the hope is that it will be a helpful tool for ongoing change for good, and that having supportive and properly implemented guidance will help to foster more diverse and inclusive Pearson products and services.

Whilst it is implicit in this Guidance that ‘race’ includes all people across ethnic, religious and cultural groupings, an intersectional approach must be applied. Please refer to specific guidance from the Global Diversity & Inclusion team and Employee Resources Groups (including Pearson Spectrum, Pearson ABLE, Pearson WILL, Generation Pearson, Pearson Latino Network, Pearson Bold, Pearson Parents, and Pearson Veterans) to ensure the products and services produced at Pearson are truly diverse and inclusive of all identities.

We recognize that guidance alone is not sufficient to drive positive change to products and services and identify and eradicate inappropriate content, and that governance is crucial to success. In order to measure progress against the guidelines for the process of developing content, Appendix 2 includes a list of requirements and expectations for product owners and developers. The items in that list are primarily intended to make it easier for teams to apply the Guidance to their work, but will also allow for comparison, monitoring and impact assessment over time.
The Evidence Base

“[…] the Government should consider how best to empower local education authorities to create, monitor and enforce anti-racist policies through codes of practice and by amendment of the National Curriculum, to provide education which deals with racism awareness and valuing cultural diversity […]”

The Stephen Lawrence Inquiry, Sir William McPherson, 1999

Systemic inequality

Much research into the relationship between education and inequality shows that education is the “primary mechanism by which social inequalities are reproduced and institutionalized…”v

Ensuring that all groups in our society are treated equitably, included and engaged is not only a central tenet of human rights legislation and policy, but is also vital if we are to develop a society that represents the best of humanity, one that champions creativity, innovation and sustainable progress for all.

There are inequalities that undermine the vision above, many of which are embedded into the systems in society, within which education is a central function. In the UK, USA and elsewhere impacted by Western Imperialism, societal systems have been built around ideas that deliberately minimized and excluded people of color from the routine narrative of progress, achievement and excellence. This ‘colonial’ discourse is systemic and has had a detrimental impact on education on a global scale, and the way people learn about what (and who) is ‘normal’, desirable, aspirational and positive – stifling progress and limiting possibilities and opportunities for all.

The Frameworks Institute has found that, even on a purely visual level, stereotypes or exaggerated representations in the media “literally make it harder for people to see or grasp information that does not fit the predominant images they encounter.”vi Not only does this impact the individual(s)/groups which are portrayed, but they frame the thinking of individuals consuming these portrayals, causing them to internalize these (mis)representations.vii
Poor, erroneous or inadequate representation leads to a lack of diversity in perspectives and understanding. The effects of this have been explored in publications such as K. Schucan Bird and Lesley Pitman's study, *How Diverse Is Your Reading List?* (2019) and Elizabeth Charles' article, *Decolonising the Curriculum* (2019), in which she states: “What happens to the student when they do not hear their voice at all, or when they do, it is glossed over or framed as a negative? The message that is being communicated is then that you don’t belong, or that people like you have made no contribution to this subject area.” This and further research demonstrate that this bias in educational material impacts the perception, experience and behavior of individuals and can contribute to continuing systemic racism.

**Addressing subconscious and unconscious bias**

Identifying and dismantling evidence of racial prejudice inherent in educational content can be difficult, particularly as examples of this may be subliminal and nuanced. Overt evidence of discrimination and explicit negative stereotypes and aggressions associated with race are increasingly unlikely to appear in educational products (though they still do). However, systemic, institutionalized and often unconscious evidence of unjustifiable bias, exclusion and negative attitudes widely persists. One ongoing issue is the use of characteristics associated with race, class and gender (for example) being presented in such a way as to reinforce stereotypical beliefs about the groups we associate with the characteristics presented, as in the example below.

**Example of subliminal messaging:**

A module in a Social Work qualification that explores the cause of serious youth violence. If the text characterises the ‘typical’ individual that joins a gang and commits violence as an urban youth, engaging in illegal drug activity and with a musical preference for hip-hop

What does that tell you about the group?

- It may be easy to draw the inference that the ‘problem’ is caused by factors specific to individuals and their home environments. This does not recognise the significant impact of wider society and societal structures or how this affects opportunities available to the individuals portrayed. It also fails to acknowledge the impact of the behaviour of others towards the portrayed individuals (in vilifying, infantilising or treating them as outsiders) and the subsequent impact on self-esteem and behaviour. The consequence of this representation is that the learner who is engaging in this material may internalise these limited and biased understandings, and act on them (personally and professionally), further exacerbating a cycle of prejudice and discrimination.

Tackling such nuanced attitudes may be challenging, however it is important to take the necessary steps to redress these and address systemic and institutionalized thinking which continues to disadvantage individuals in society, if we are to realize our vision to provide content and resources that are engaging, inclusive and sustainable, representing and reflecting the diverse communities we serve every day.

**The value of diversity in education**

Addressing issues of diversity and inclusion in education and training can result in tangible long-term benefits for society. It improves performance and achievement, leading to significant and sustainable economic and social benefits for all. Research by the Open University in the UK points to ‘decolonizing the curriculum’ in their list of the 10 most important global innovations for the future of education that is in its infancy but that will have a profound impact on education in the coming years.

As such how, and with what, we educate people must change. To get people to think, and learn, differently is entirely feasible – humans are built to
adapt. It is vital that we work to support policy and approaches that actively redress any such imbalance and promote inclusion through our educational products and materials.

What can we do to achieve this?

Research has shown that embedding diversity, and consistently challenging racial stereotypes in training material and broader education can result in changes to an individual’s mindset. This results in individuals being less likely to associate stereotypes with the characteristics identified.

The Pearson approach is to lead by example and address this head on, taking steps to identify and tackle biases in educational subject areas (notably in English Literature and History) by producing materials such as diversity guides. However, as a company we must be more proactive and work faster in order to ensure all our educational products are diverse and inclusive. We aim to produce material such as these guidelines and additional training and support material to enable all contributors to our educational material to build content with the principles of Diversity, Equity and Inclusion at the forefront. Further, these guidelines are intended to not only serve the development of new products and services, but should be applied to those already in-market, during audits, to ensure that over time ALL Pearson products and services prevent, identify and tackle incidences of bias and stereotyping.

Whereas these guidelines are not able to entirely resolve complex multigenerational and multifaceted issues that result in social inequalities, they provide a framework for us to identify and acknowledge ‘the problem’ towards enabling active work to ensure that our educational products are instrumental in supporting and supplying solutions in the educational sector.

The Guidance below will primarily focus on Content Development as this is the critical area where we directly shape the thinking of our learners and can reinforce positive or negative beliefs about race and ethnicity. Here we focus on identifying the challenges well-established by research (The Opportunity Agenda, 2019), illustrating how these may be reflected in our content, and actions we can take to address these. However, we are cognizant of the fact that unconscious biases can also influence the key stages of the product development process. We develop our products and services with good intentions - but as much as we might want to believe in their neutrality, our products and services reflect the diversity (or lack thereof) of the teams of people who develop and approve them. Therefore, these guidelines must be viewed as part of a holistic approach to Diversity, Equity and Inclusion which should also include ensuring the diversity of our internal and external editorial community.
Section 2: Representation in Content

In ensuring appropriate representation in content where applicable, the following pyramid illustrates the various levels of content to which these principles should be applied:

Pearson’s aim is to create content that reflects the diversity of today’s world, including a balanced representation of people of diverse identities, abilities, ages, genders, ethnicities, religions, cultures and sexual orientation. The way that people and characters are represented throughout our products and content (not only in text but also in illustrations, photographs, videos, audio etc.) is, arguably, the area in which we can have the most substantial impact towards achieving our aim. This is beyond the construction of the content itself however, we must also consider the cues that indicate that any subject in our content is the province of individuals of the majority group i.e. references to texts, articles and papers, quotes, links to external content and the sources and examples teams choose to include should be consciously inclusive and diverse.xvi

Taking this approach will have a positive impact on the challenging of racial, and other, stereotyping and embed DEI in people’s thinking and understanding of the contributions of people of different ethnicities to the world’s history, knowledge and experience.

While we talk about race in the guidance below, it is implicit that an intersectional view is considered, as well as one that looks at each characteristic in turn.
Addressing the Challenges in Content

The Principles described below are broad.
For each of the principles presented in the challenges below, Pearson will produce additional support material to support the application of these principles as appropriate and relevant to the content being developed or reviewed.
Challenge 1: Underrepresentation

Pearson is a leader in working to address underrepresentation of people from minority groups in all our marketing, promotional material, and educational products. The idea is to think twice about our portrayal of what is ‘normal’, who is ‘aspirational’. For instance, ensuring that characters from BIPOC/BAME backgrounds – across the socioeconomic spectrum – feature consistently in our marketing and promotion work, including when launching new products, will support this inclusive approach.

In building content:

• People of different ethnicities should be included in all material, and should be portrayed as equal and active participants (in terms of their voice, influence and authority) throughout, in all aspects of life: at educational institutions; in the workplace; at home; in politics and civil society; in public life and in the community.

• Choose texts and imagery that promote racial equality, especially those which flip stereotypes or offer a retelling of traditional perspectives or narratives or are traditional tales from other cultures or communities. Choose fiction references which portray characters as individuals.

• In products which cite or include research, papers and studies, ensure a balance of scientists, academics, researchers, statisticians and other authorities in the field across different cultural identities.

• In fictional narratives, avoid only using identifiers that are clearly associated with individuals in the dominant culture e.g. only using English names for characters, including when images are of people of BIPOC/BAME ethnicities. These reinforce assumptions that certain roles and professions are restricted to individuals of the majority ethnicity. Recognize that, whereas there is inequitable representation across all levels of society, providing such representations risks children and young people internalizing an assumption that individuals of these ethnicities ‘belong’ only in these categories, as well as serving to alienate students.

• In video and audio material, ensure characters of BIPOC/BAME heritage in historic and contemporary contexts are represented authentically i.e. only use actors/voiceover artists of the same/similar ethnicity as the character portrayed and do not exaggerate characteristics to emphasize their ethnicity.
Challenge 2: Negative associations exaggerated

This refers to where negative characteristics, behaviors or traits are associated with individuals of minority ethnicities repeatedly and without merit. These are often associated with stereotypes and informed by individual or structural bias. Even experts and subject specialists are susceptible to these biases. Content developers may inadvertently reinforce the stereotypes or prejudices inherent in sourced material. The validity of such assertions must be questioned. Generalizations of character to a specific group is not acceptable.

One solution to this challenge in content has two faces. First, consider: in describing a group, do the characteristics you describe allow for a nuanced interpretation of what is being represented? Second: in describing an individual, are you utilizing stereotypes associated with their ethnic group, without allowing for nuance/ recognition of contributing factors external to the individual?

In building content:

- Avoid unconscious bias in characteristics and behaviors ascribed to race. Racial stereotypes are often associated with negative internal characteristics by society and white (male, in particular) stereotypes are generally considered aspirational, but the consequences can be harmful to all. Remove any suggestion that a characteristic or behavior is unique to one ethnicity and never carried out or displayed by another.

- Choose adjectives carefully as there are some words which – despite not having any explicit ethnic relevance – are stereotypically associated with a given ethnic group/nationality. Do not use language that describes character traits or behavior differently between different ethnicities. Do not use different adjectives to describe the same trait or behavior in individuals of different ethnicities. Even using humor may trivialize issues of prejudice and often reinforces the original stereotype.

- When applying anthropomorphism, be alert to the removal of racial stereotyping where characters are animals, aliens, talking objects, etc. and apply the same guidelines to such characters.

- Avoid the inclusion of racially biased texts, where possible. If such texts must be included, ensure commentary is used to critique racial bias and that tutors are supported to convey the message that such texts are no longer appropriate, if not outright offensive.

- Where it is legitimate to include text which features a character of minority ethnicity with negative characteristics, care must be taken to ensure that character is nuanced, and the implication that she or he is typical and representative of her or his entire ethnicity is not suggested.
Challenge 3: Limited Positive Associations

This refers to perpetuating a stereotype that on the surface, may appear positive, but in fact is limited/limiting. This is often done with good intent, that is to disassociate individuals from BIPOC/BAME backgrounds from negative portrayals.

A good example of where this occurs is the popular depiction of Black people in particular spheres related to sports, physical achievement in general, virility, and musicality. Such depictions reinforce notions that Black students are “naturally” better at sport than academic subjects. Distorted representations like this have far reaching consequences for the lives of Black people by limiting opportunities and perpetuating marginalization. In addition, taken in its historical context, representations such as these contribute the devaluation of Black mental/cognitive ability.

Moving away from these limiting depictions and providing a consistently more varied and diverse approach across positive activities, roles and careers will add value to our content.

In building content:

• Deliberately present people of minorities in roles that disrupt intersectional stereotypes and normalize the consistent and positive representation of intersectional characteristics in describing individuals. Recognize that intersectionality plays a very important role in challenging ideas of what is ‘positive’ and ‘normal’.

• Proactively include more examples of individuals of minority ethnicities as positive role models across all written content, illustrations, photos and accompanying media to challenge role and behavior stereotypes.

• When presenting issues of power, influence or authority, ensure individuals included as examples represent a range of nationalities, and are not UK/US-centric. Counter the narrative that individuals in such roles are typically of the majority ethnicity. Aim to promote people of minority ethnicities in senior level roles and positions of power, leadership and authority. Likewise, avoid portraying individuals in service roles being typically of BIPOC/BAME groups.

• Do not make unnecessary distinctions between people of different ethnicities that include stereotypes. For example, having Black male students engaging in sports, while others, such as South Asian female students, choose academic pursuits. Avoid the consistent presentation of individuals in any roles or activities that are stereotypical, or reinforce ideas of skills and abilities that are limited.
Challenge 4: Missing stories

Many important dimensions of the lives of individuals, particularly where they are minorities in our society, such as historical antecedents of BIPOC/BAME economic disadvantage and the persistence of anti-Black male bias, are largely ignored by the media, textbooks and assessment material. As such, content developers must take an equitable approach when producing narratives of history or societal structures and culture to challenge these missing stories.

This is most prevalent in the humanities subjects such as history, sociology, economics and philosophy, but is also evident in the social sciences such as psychology and in STEM subjects. For example, in history titles, the focus has tended to be on contributions made by important white men, while the contributions of important people of minority ethnicities (and with intersectional identities) are more rarely or briefly presented, or presented in a context that is deliberate and indicates a level of exclusivity, anomaly or subordination.

This is not necessarily because individuals of minority ethnicities have made less significant contributions to history, but more so that BIPOC/BAME contributions tended to be less visible or removed. Individuals from these backgrounds have often been subjugated in societies at various points in history, their contribution to public life has been unfairly limited and can be more difficult to find or easier to be (deliberately) forgotten. Content developers should make a deliberate effort to seek these missing stories and develop more diverse, richer and more accurate narratives.

In building content:

- Deliberately seek reliable sources for multicultural perspectives on even the most common/mainstream theoretical frameworks and narratives.
- The contributions of people of minority ethnicities should be included and recognized as par for the course in any subject. Efforts should be made to represent contributions that are less typical/common to avoid reinforcing the notion of exceptionalism of the individuals represented.
- Develop content so that contributions to history include people of a range of ethnicities and nationalities. This may be more challenging when including leaders of countries in the Global North, wars or revolutions, scientists, Nobel prize winners etc. from previous centuries, but people of minority ethnicities do exist in these areas and should be purposefully included. If historical information is unreliable/unavailable (and in the first instance, challenge this), try to use modern-day examples where individuals of minority groups are represented where possible. It may also be relevant to discuss and/or challenge the reasons why people of color have, and continue to be, missing from narratives.
- When representing individuals from BIPOC/BAME backgrounds in any text, taking an intersectional approach is important. Individuals are members of many different communities with different identities, representing this is a vital step in supporting inclusive narratives.
Challenge 5: The “problem” frame

Racism is systemic and institutionalized. The ‘problem’ frame positions people of color (and other minorities) as being helpless victims of their ‘own’ disadvantage. This is often due to both distortions as well as accurate and sympathetic discussion, which labels the experience of ethnic and religious minorities in terms of their ‘disadvantage’ and ‘oppression’. For example, Black males and males from Roma and Traveller communities tend to be overly associated with intractable problems, such as being prone to criminal activity, poverty and a general susceptibility to mistreatment. This oversimplification does not recognize the agency of the individual and the complexity of the societal structures that contribute to such phenomena.

In content this is often done unconsciously and using racialization (language that attributes the meaning of people’s behavior to their racial/religious identity) and with the intention to present an empathetic perspective. Likewise, a similar effect is seen with individuals of different ethnic or religious minority status, in different contexts, particularly in reference to people with disabilities.

In building content:

- Be wary of using terms like ‘disadvantaged’, ‘oppressed’, ‘vulnerable’ in relation to individuals or groups from minority ethnicities or religions. If these are necessary, clear evidence of the combination of situational and systemic factors that contribute to the experience of the groups referenced must be included, and solutions should be presented.

- When using fact-based data or real statistics which indicate racial inequality, related content should highlight an awareness of this being problematic and present any current or future proposals to address this.

- Deliberately challenge any language, imagery or other content that frames individuals from minority ethnic or religious groups as passive, helpless, incapable or operating at an intellectual deficit; and instead promote narratives that recognize the capability and agency of the individual.

- Do not only reference BIPOC/BAME communities or individuals when presenting or discussing issues of race, ethnicity, socioeconomic or immigrant status. Ensure such representations are broadened to include all ethnicities and groups.
Section 3: Representation in the Development Process

This diagram illustrates the stages of the development of Pearson products. In each of these stages, there are several opportunities to effectively embed DEI. These opportunities are listed in bold under each image.

Our products and services are human in design, which represents the working assumptions, culture and vision of a team at the time of their development.

Changing the culture and embedding DEI in processes is a medium-long term goal and will require investment in resources and people. The various systems and mechanisms used within different business units globally that are responsible for managing and monitoring these processes (such as author application/recruitment processes and business unit-specific systems) vary considerably, as does the language used to define these processes. Nevertheless, the diagram above illustrates the typical, key activities that occur during the product development process regardless of business unit.

This Guidance document has identified a series of Standards of Best Practice that can be applied by product development teams throughout this process. These Standards are provided in Appendix 1 at the end of this document.

In considering the product cycle from idea generation and funding through to development and deployment, a close look shows many places where unintended/unconscious and occasionally, conscious, bias can affect decision making.
Challenge 1: Underrepresentation in Teams

Many product teams have a systematic process that drives their development cycle, but in reality, every day key decisions are made by individuals on these teams. With a team of product developers and process managers (internal and external) that is not representative of the population it serves, it is challenging for that team to develop a product free of bias, or for individuals to recognize cultural misrepresentation and exclusive thinking in the team’s approach.

Research shows that a team with diverse outlooks can identify biases more easily and performs better. Our product development process should start with the inclusion of a balanced mix of ethnicity in project teams: authors, reviewers, academics, verifiers and examiners, voice-over artists, development and copyeditors, designers and permissions analysts, and be carried through the end-to-end process with effective briefing on equality to all team members at every stage. Further, when using external experts to offer perspectives and analysis in these activities, product developers should strive to include individuals from BIPOC/BAME groups, particularly those who are underrepresented in the subject. Addressing underrepresentation goes beyond this however, and includes ensuring the reference materials and perspectives presented in our products also present this rich diversity, and raise the profile of individuals who otherwise are not considered ‘typical’ for the subject of the content. This is addressed in Section 2.
**Challenge 2: Awareness, Knowledge and Skills**

Regardless of the diversity of a given team involved in any stage of the development of a product, if the team as a whole and the individuals within are not aware of the full extent to which bias is present in present-day society and popular media, and consequently influence our content, it is much more challenging to ensure that a product which takes these issues into account is produced.

It is vital therefore, that every team along each stage of the lifecycle of a product undergoes appropriate training and development regarding DEI in developing educational products, to enable the creation of engaging products that are representative, fair and free of bias.

These guidelines are to be reviewed and updated regularly and used as a point of reference to support training and development to address this challenge.
Appendices

Appendix 1: Standards of Best Practice in the Process of Developing Content

The Pearson Product Development Process encompasses 5 distinct stages from Proposal, Sourcing, Commissioning & Onboarding, Content Development and Publication/Post-Publication. The below are the Standards of Best Practice recommended to address structures in the system that contribute to bias in our content.

Proposal and Approval:
- All developers of educational products should receive annual training on best practice in diversity and inclusion for product design. Training can be delivered by a member of PRIME/Bold, or an outside special interest group - there are a number that focus specifically on embedding DEI in curricula.
- There should be mandatory unconscious bias training for all content production staff on a rolling basis.
- Principles of inclusive curriculum design embedded throughout the product cycle, from initial idea to publication and review, including representation on compliance/regulatory or quality control panels (e.g. QAR for qualifications in the UK).
- Support should be sought from a representative of the Diversity Reference Group (in the UK) or the Diversity and Inclusion review function (in the USA) to validate decisions as part of the approval process, and any necessary adjustments made to respond to their feedback.

Sourcing:
- Talent Acquisition/Human Resources partners should receive D&I training to support shortlisting/interviewing teams in being able to enable diverse recruitment and applicant pools, through the production of appropriate JDs, shortlisting and interviewing processes.
- Recruitment and shortlisting criteria should be reviewed and adapted to ensure they do not by unconscious design preclude/discourage applications from individuals in groups that are significantly underrepresented in our author/writer/reviewer pool.
- Actively recruit a diverse pool of writers, process editors, photo researchers, critical readers, copyeditors. Active recruitment means taking positive action, deliberately seeking appropriate representation in external contributors to the development of a product.
- Recruit at least one expert reviewer who has the responsibility to review the product against principles of diversity and inclusion in the content. This will likely mean advertising in specific outlets that address BIPOC/BAME issues in education, or BIPOC/BAME education networks.

Commissioning & Onboarding:
- In training associates to develop the product using Pearson systems, ensure they are trained on the Editorial Policy including Accessibility, Diversity and Inclusive Language.

Content Development:
- Identify BIPOC/BAME and other minority internal and external staff that can serve as reviewers/critical readers of any material we intend to publish. There should be a reviewer/critical reader from each ERG (or from the Diversity Reference Group in the UK or the Diversity and Inclusion function in the USA) involved at the development stage of any curricula or associated resources. The critical reader will ask key questions regarding DEI and confirm principles of DEI have been deliberately and effectively integrated into the development of content. An impersonal form is not sufficient to ensure this occurs, DEI risk-assessments often become routine, ‘tick-box’ exercises that are filed and forgotten.
• There should be no unnecessary features in the structure of any product that would inhibit use of the product by individuals with specific characteristics, and the language used in the product should routinely offer the opportunity for users of the product to explore issues of DEI.
• All authors/writers and reviewers involved in the development of the content of any product should receive training on the Pearson Editorial policy and specifically on embedding principles of Accessibility, Diversity and Inclusive Language in the product.
• If there are features of the product that require teachers/tutors to engage in substantial discourse on issues of equality, diversity and inclusion, consider how this can be supported effectively e.g. teacher’s guides, links to additional resources, other support material.

Publication/Post-Publication
• Products should be published on different platforms and using different modes to ensure that users, regardless of their socioeconomic background or access to specific technology, are able to access and use the product.
• Marketing of products should be via a diverse range of platforms, using different materials and modes to ensure that users from a range of backgrounds are represented and positively enabled to access and use the product.
• The opportunity to feedback on the use of any educational product should be provided using different platforms and modes to ensure that users, regardless of their socioeconomic background or access to specific technology, are enabled to engage in this activity.
Glossary

**Anthropomorphism**
The attribution of human characteristics to an animal, object or other entity (e.g. alien, a god/gods).

**Antiracism**
This is a process that involves taking conscious and active decisions to develop a healthy and functional identity and approach to issues of race, ethnicity and racism. It starts with the acknowledgement that ideas about white superiority are still deeply influential and prevalent in our society, and requires the challenging of popular narratives around race, and the effort to deconstruct and dismantle individual, interpersonal and systemic racism and race-based privilege. Being antiracist requires the recognition that the greatest challenge in creating a fair and equitable society for all is addressing institutionalised and structural racism.

**BIPOC**
North American terminology, an acronym that stands for Black, Indigenous and People of Color. Refer to endnote iii for further articulation.

**BAME**
UK terminology, an acronym that stands for Black, Asian and Minority Ethnicities. Refer to endnote iii for further articulation.

**‘Colonial’ discourse**
A systemic pattern of teaching, communicating and policy resulting from the formation of societal structures that place former imperial countries and their respective ethnic groups as a point of reference and in a position of power and advantage to formerly colonised communities and their respective ethnic groups. This discourse seeks to perpetuate the subjugation of formerly colonised communities through an omission of narratives of success, achievement and progress of people from these communities, and a focus on narratives of helplessness, dependence and exploitation.

**Disability**
A person has a disability if they have a physical or mental impairment which has a substantial and long-term adverse effect on that person's ability to carry out normal day-to-day activities.

**Diversity**
Includes all the ways in which people differ, encompassing the different characteristics that make one individual or group different from another, including but not limited to; race, ethnicity, gender, age, national origin, religion, disability, sexual orientation, socioeconomic status, education, marital status, language, and physical appearance. A person is not categorised by one diversity marker alone, collective traits combine to make the individual.

**Equity**
The fair treatment, access, opportunity, and advancement for all people, while at the same time striving to identify and eliminate barriers that have prevented the full participation of some groups. Improving equity involves increasing justice and fairness within the procedures and processes of institutions or systems, as well as in their distribution of resources. Tackling equity issues requires an understanding of the root causes of outcome disparities within society.
Ethnicity/Ethnic Origin
This relates to a group of people with a shared history and culture, language, religion and traditions, they often share skin colour as well. The way that ethnic groups are defined has changed over time. Similarly, the way someone describes themselves may change as their perceptions, or society's, change. There are currently 18 ethnic groups categorised by the UK government, and this is likely to expand. We recognise that people from specific minority ethnic groups are most at risk of prejudice and discrimination, these individuals are in groups we refer to in policy as ‘ethnic minorities’. In the UK, we use ‘ethnic minorities’ to refer to all ethnic groups except the White British group. In UK government classification systems, ethnic minorities include individuals in Black (such as African), Brown (such as South Asian), White (such as Irish Travellers) and Mixed (individuals with more than one ethnicity) groups.

Global North/Global South
These are terms used by multinational organisations such as World Bank and the UN, that move away from the division of regions in the world using colonial/imperialist reference points, values and terminology such as First vs Third World, Developed vs Developing etc., and use more neutral language. The Global North/South are not strictly geographical regions, neither are they static or intrinsically hierarchical, they are socio-economic and socio-political terms, the Global South referring to countries that are newly industrialised or in the process of industrialising, many of which have a history of being colonised by some countries in the Global North. There is still a lot of debate around these terms also, with some researchers arguing that they still devalue and deindividualize nations in the Global South.

Human, Civil and Political Rights
Human rights refer to the inalienable moral/ethical rights of all individuals and range from the right to life, liberty, freedom from persecution and harm, to the right to equal and fair treatment, and dignity; sometimes referred to as first generation rights. This also covers individuals’ economic, social and cultural rights, which are rights that concern the production, development, and management of material for the necessities of life i.e. rights that give people social and economic security, sometimes referred to as security-oriented or second-generation rights. Examples are the right to food, shelter, education and health care. Civil and political rights include freedom to worship, freedom of thought and expression, to vote, to take part in political life such as voting, to freely associate and to have access to information.

Inclusion
The act of creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate. Inclusion embraces differences and offers respect in words and actions for all people. It’s important to note that while an inclusive group is by definition diverse, a diverse group isn’t always inclusive or treated equitably.

Intersectionality
As forms of oppression and privilege, race, class, gender and sexuality “intersect” in people’s individual lives, in the cultures and communities of which they are a part, and in the institutions that give structure to their life chances. Intersectionality is a term coined in the 1970s by black feminist scholar-activists, a number of whom were also LGBTQ. It refers to theoretical frameworks that serve to broaden feminism’s definition and scope and recognize that there are interlocking systems and identities that define women’s lives. In the 21st Century, the term intersectionality has been broadened, and is used to refer to the complexities of multiple marginalized identities e.g. being black, female, disabled and gay. It recognizes that each marginalized identity faces its specific challenges which, when combined, creates unique and overlapping experiences of prejudice and discrimination.
**Nationality and national origin**
Nationality refers to citizenship or membership of a particular nation, whereas national origin refers to an individual’s connection to a country or nation through birth. An individual can have a nationality that is different from their national origin, and a number of individuals describe themselves of dual or multiple nationalities and national origins. Nationality and ethnicity often have strong ties and are associated with similar experiences of prejudice and discrimination.

**People of color**
This is a term that refers specifically to Black and brown people, whereas minority ethnicities encompasses people with a range of skin colours that are minorities in their national context.

**Protected Characteristics**
These are the grounds upon which discrimination is unlawful in the UK. The characteristics are: age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex and sexual orientation.

**Race**
In legal terms in the UK, it refers to a group of people defined by their race, colour, and nationality (including citizenship), ethnic or national origins. Race is a social construct with little to no basis in any substantial biological or physiological difference, however it is mistakenly and widely used to denote fundamental difference between human beings. When used incorrectly, it presupposes that there are inherent physical and behavioural differences between human beings that are discrete and significant enough to categorise the human species into a small number of distinct groups on this basis. This concept has faced significant scientific and logical challenge, and is widely accepted as fundamentally flawed, though the language remains in common use.

**Racialization**
This refers to the social processes that define people, their experience and behavior according to their race/ethnicity or religion. This results in narrowly-defined racism, where definitions of racism as individualized and violent, are privileged over institutional and systematic definitions; racism also becomes conceptualized in such a way that centres whiteness as the norm, and racial inequality becomes embedded in our social structures and systems.

**Racism**
Racism, according to the Encyclopedia of Race, Ethnicity, and Society, generally means “believing that a person’s behavior is determined by stable inherited characteristics deriving from separate racial stocks; each of these distinctive attributes is then evaluated in relation to ideas of superiority and inferiority. This implies that there is a social construction in which certain groups of people are superior to others. This social construction is the result of social, economic, and political factors that have ascribed power to some groups, while leaving others powerless”. Racism is multilevel and can be internalized and individual, interpersonal, as well as institutionalized and structural (systemic).

**Religion or belief**
Religion has the meaning usually given to it but belief includes religious and philosophical beliefs including lack of belief (e.g. Atheism). Generally, a belief should affect your life choices or the way you live for it to be included in the definition.
**Stereotypes**
These are defined as fixed, overgeneralized beliefs about a particular group or class of people. Stereotypes can be negative or positive but have significant implications for society and the targets of these stereotypes. By stereotyping we infer that a person has a whole range of characteristics and abilities that we assume all members of that group have. Stereotypes typically lead to prejudices, and discriminatory behaviors towards or against different groups in our society. Stereotypes have been shown to influence our academic performance (Shapiro & Neuberg, 2007), the careers that we choose to follow (Zhang, Schmader, & Forbes, 2009), our experiences at work (Fiske & Lee, 2008), and the amount that we are paid for the work that we do (Jackson, 2011; Wood & Eagly, 2010).

**Sustainable/sustainability**
We often think of sustainability in terms of our physical environment, but sustainability goes beyond this. It refers to any structures and systems that sustain life, or the quality of life, and how effective and long-lasting these structures/systems are. In development terms, sustainable is also used to refer to economic and social sustainability, that is, the measure of whether a structure/system for economic growth and development enables the long-term health and wellbeing of the people affected by this structure/system. E.g. if a company decides to expand its operations into a community to use their natural resources (such as oil), socioeconomic impact studies and risk mitigation are expected to determine how the community will be affected, and what the company must do to manage and minimise any negative impact, and provide solutions that will ensure people have access to appropriate infrastructure, jobs, education, health and welfare services that will enable healthy growth and development.

**Systemic racism, structural racism, institutionalized racism**
Refers to the fundamental societal systems – including its structures and institutions - whose establishment and development were during periods of oppression of minorities in the societies and as a function of upholding the majority ethnicity’s dominance or control, whilst ensuring other groups remain oppressed. The dominant discourses in these systems were often enshrined in law, they favor the majority ethnicity and disenfranchise and punish others. As time has progressed, these inequalities are retained in these systems, typically in ways that are invisible to individuals in the white dominant culture (this does not only refer to white individuals).
Systemic racism recognizes that racism goes beyond a framework of individual attitudes, and is perpetuated in people's daily lives as they interact with the institutions in these systems - from education, health and welfare, to policing, criminal and civil justice, to economics and politics. Therefore, solutions to resolving racism need to be systematic, at the structural and institutional level, and not just individual.

**Unconscious Bias**
This refers to ways of thinking (cognitive frames) in favor of, or against, a thing, person or group, that individuals are not consciously aware of. Unconscious biases form through socialization, and are stereotypes that are so deeply internalized, that individuals act on these beliefs and views without conscious awareness of what has motivated their behaviors and the impact on the person/people on the receiving end. Behaviors in this context includes words as well as actions.

**Western Imperialism**
Refers to the domination of countries in Europe over countries in Africa, Australasia and the Americas. This colonial domination took the form of political, economic, sociocultural and physical control over people in the countries in these regions, their resources and labor in a period ranging from the 1400s to the late 20th Century. Many Western Imperialist ideas and structures remain in the former colonies and the impact on the descendants of the colonized, including those subject to chattel slavery, and the colonizers, can still be seen today throughout the world.
Xenophobia
A fear or hatred of that which is perceived to be foreign or strange. This is typically used to express distrust or conflict between an ‘ingroup’ and ‘outgroup’, and in the context of ethnicity specifically this is aimed to ethnic groups not perceived to be native to or belonging to the majority ethnic group of the community they are in.
References and further reading

Pearson Global Editorial Policy

Pearson Gender Equality Guidelines

Pearson Global Diversity & Inclusion Group


InVolve and CeBR (2018) The Value of Diversity


MEE (1998) A Different World: Children's Perceptions of Race and Class in Media


I. This section is adapted from the Pearson Gender Equality Guidelines developed by WILL UK
III. The authors are acutely aware that identifying a ‘group’ of individuals solely by their collective identity i.e. ethnic, cultural or religious background (e.g. as the terms BAME and BIPOC, particularly as acronyms, can imply to some) can reinforce the erroneous concept of homogeneity within groups, ‘otherness’ and the idea that these groups are defined solely by their lack of belonging to the perceived majority groups (in the UK those that identify as ‘white’, ‘Christian’ and ‘British’). This document acknowledges that a person’s identity is not limited by their collective identity, and that the concept of ethnicity and its relationship with the concept of ‘minority’ is complex, nuanced and can be fluid. The terms BAME, BIPOC, people of color and minority ethnic groups is used throughout this document, but solely in the context of the institutionalized and systemic inequalities in experience and disproportionate disadvantage in outcomes experienced by individuals in these groups (with a focus on education) and not in relation to individual self-identifications/definition.

IV. This section is adapted from the Pearson Gender Equality Guidelines developed by WILL UK
VI. Racial justice, The Framework Institute
VII. For example, in the article African American Men as ‘Criminal and Dangerous’: Implications of Media Portrayals of Crime on the “Criminalization” of African American Men (Oliver, 2003), the author asserts that “media portrayals of crime and the world’s response to such portrayals play an important role in creating and sustaining the stereotype of Black men as ‘criminal and dangerous’ [...]”

VIII. E.g., see Race, Ethnicity and Equality in UK History: A Report and Resource for Change, the Royal Historical Society (2019)
IX. Research to Shape Critical Mass Pilots to Address Under-Representation in Apprenticeships, Institute for Employment Studies (2009)
XII. Humans depend on categorizing our environment to survive. We naturally form cognitive ‘frames’ (i.e. how people think) which shapes how we process information, research and arguments. According to the Thinking Change Report (2009) by the Centre for Social Inclusion, these frames are formed by factors including values, metaphors, symbols, language, messages and messengers. This means that specific ideas which are reiterated through these factors can define, redefine or strengthen these ideas in an individual. This can result in positive and/or negative outcomes depending on what is fed into our thinking through the interactions we have, the media we consume and the institutions in which we engage. These cognitive frames however are not fixed in an individual’s mind - although they may carry implicit bias, they are malleable.
XIII. E.g., The MacPherson Report (1999) in the UK made a key recommendation highlighting the importance of embedding anti-racist and inclusive approaches in curriculums. There is scant evidence that this recommendation has been widely adopted in curricula and educational material
XVI. Authors need to seek and refer to what Foucault calls ‘subjugated knowledge’. Knowledge that is not part of the dominant discourse, that has been deliberately delegitimized and excluded to uphold dominant cultures and power structures (typically colonial). A good example of this is the idea that there are only two genders. This has been the popular dominant discourse for over a century throughout Westernized education systems, when in fact, the subjugated knowledge of the fluidity of gender is well-established and explored, and exists in many ancient cultures and in regions across the world and has only recently been popularized in the West to challenge the dominant discourse.