The Network Newsletter: tackling social exclusion in libraries, museums, archives and galleries

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The Network's Website is at www.seapn.org.uk and includes information on courses, good practice, specific socially excluded groups, as well as the newsletter archive.

Contents List

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Did you see …?

Museums Journal

The Jan/Feb issue[1] includes:

- Geraldine Kendall Adams "Brexit: the next crisis?" [pp4-5], which sums up some of the main issues facing UK museums, and also includes a really useful list: "Brexit: key practical issues for museums" [p5]

- Geraldine Kendall Adams "A question of independence", which briefly summarises the recent political discussions about museums' work on issues such as decolonisation (particularly following the criticism of the National Trust's report[2]) and concludes:

  > "With museums and heritage organisations heavily reliant on Whitehall funding during the Covid-19 crisis, sources indicate that, after gaining momentum in recent years, work on issues such as decolonisation and contested history is now being treated with increasing caution by institutions and arm's-length bodies." [p6]

- Tehmina Goskar "Small museums should spearhead drive to decolonise museum practice" ("Comment" column) [p12], which argues that "Rural museums need to be central protagonists in decolonising efforts if the sector is to be credible in this movement."

- Zoe Partington "Disabled people are still striving for equality in cultural venues" [p13], which reflects on the introduction of the DDA 25 years ago, and argues that:

  > "We are still fighting for our freedom, representation, social justice and true equality. We are still waiting for 'the cultural change to happen'."

- "How is your museum tackling the climate crisis?" ("Vox pop" column) [p13], which looks very briefly at work being developed at Amgueddfa Cymru, the Science Museum Group, and Bristol Culture.

- Tamsin Russell "We'll fight to end bullying" ("Comment/Policy" column) [p15], which reiterates the MA's commitment to end bullying, following the publication of their recent report, *Sticks and stones*[3]

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[1] *Museums Journal*, Jan/Feb 2020.

[2] Sally-Anne Huxtable, Corinne Fowler, Christo Kefalas <u>and</u> Emma Slocombe (eds). *Interim report on the connections between colonialism and properties now in the care of the National Trust, including links with historic slavery.* National Trust, 2020. Available to download as a pdf from: https://nt.global.ssl.fastly.net/documents/colionialism-and-historic-slavery-report.pdf.

[3] See: https://www.museumsassociation.org/campaigns/workforce/sticks-and-stones/.

- Jonathan Knott "That was the year that was" [pp16-19], a review of the year, which covers the Museums Change Lives Awards[4]; and then, more briefly – Learning and Engagement; Digital; Decolonising Museums; Workforce; and Climate Emergency

- Simon Stephens "Rooted in the people" [pp20-23]:

  "[…] on how Coventry, the UK City of Culture 2021, is working with residents to produce a programme that addresses activism, radicalism and social change"[5] [p21]

- John Holt "Triumphs over adversity" [pp28-31], which looks in more detail at the Museums Change Lives Awards winners

- Deborah Mulhearn "Dog days" [pp62-63], which looks at the growing practice of welcoming dogs to venues (including Seven Stories).

Black Lives Matter

It takes a system: the systemic nature of racism and pathways to systems change

This new report[6] from Beyond Race and Race on the Agenda [ROTA] aims to demystify the discussions around systemic racism:

"It is now normal to hear that racism is systemic. This is an important and essential truth and one worth holding on to. In a time of COVID-19 and Black Lives Matter, systemic racism, as a term at least, is on the agenda.

But what does systemic racism really mean?

The problem with the concept of systemic racism as it stands now is that it obscures as much as it reveals. A lack of clarity on what systemic racism is and how it works risks it becoming an almost mystical concept – one which is too easy for cynics to dismiss. What is more, research shows that racism is viewed mostly as personal prejudice […] and hostile actions directed by one person towards another, rather than as something that is designed into our systems.

With this as the state of play, how can we move decisively away from systemic racism towards systemic racial justice?" [p5]

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[4] The Museums Change Lives Awards winners and nominees were covered in *The Network Newsletter*, 236, Oct 2020, https://www.seapn.org.uk/uploads/files/Newsletter-NS-236.pdf, pp14-15.

[5] Further information about the City of Culture 2021 at: https://coventry2021.co.uk/.

[6] Sanjiv Lingayah. *It takes a system: the systemic nature of racism and pathways to systems change.* Beyond Race/Race on the Agenda, 2021. Available to download as a pdf from: https://www.rota.org.uk/sites/default/files/researchpublications/It%20takes%20a%20system%20FINAL%20-%20January%202021.pdf.

As Sanjiv Lingayah argues, many people may look to the US and consider that the UK is in much better shape; however:

> "In this society, racially minoritised people are killed and brutalised at the hands of the state. This can take the form of police violence and intrusion, but it can also occur through enforcement of the 'hostile environment' – including violence in immigration detention, deportation flights and agendas such as making sea crossings from France to England 'unviable' […]
>
> Moreover, for settled racially minoritised people in Britain, bodily harm is suffered through heightened rates of infant mortality in Pakistani, black Caribbean and black African families and in the fact that black women die in childbirth at rate five times that of white women […] These deaths lack the 'drama' of the ways in which black people can be killed in the United States. But they are part of the important everyday ways in which, around the world, the lives of racially minoritised people are diminished by racism." [p5]

He then looks at how both systems operate:

> "More than individual institutions, it is the interconnections between institutions that matter most in structuring life. And we can see how the web of laws, rules, practices and customs in one area of life tends to mutually reinforce those in neighbouring areas.
>
> For example, people who safely navigate further education will be more likely to get into a 'prestigious' university which in turn is more likely to impress employers. And if it comes to it, these credentials may mean that such people tend to be more favourably treated by the police, the courts and even the healthcare system.
>
> Just as positive experiences with institutions can be mutually reinforcing, so can negative ones. And if particular people 'fall short' in education, this can have profound negative knock-on effects on employment, income levels, housing and so on." [pp6-7]

The report then looks at race thinking and racism, and particularly how this has been used to create an hierarchy:

> "There are three central pillars to race thinking as a mental model. The first pillar is that humanity can be differentiated along the lines of the category called 'race'. The second is that there exists a racial hierarchy in which being white is the highest form of humanity. The third is that populations racially minoritised as 'other than' white are deeply and irreversibly biologically and/or culturally flawed. In other words, the racial order is largely fixed." [p8]

Sanjiv Lingayah then looks at how and why some people deny systemic racism (and how this links to particular ideologies). He also describes "strands of resistance", including:

- Questioning the seriousness of racism
- Switching the blame from the system, eg by arguing that over-emphasis on racism feeds a grievance culture
- Distractions, eg claims of an "anti-white racism" and "white suffering"
- Over-the-top reactions to even minor changes (such as proposing that an instrumental version of "Rule Britannia" was played at the 2020 Proms): "Change is portrayed as an attack on the nation and its history and almost the beginning of the end of civilisation itself." [p13]

He then moves on to developing an agenda for systems change:

"Looking to the future, a central question is how advocates and activists might invest their energies to illuminate, disrupt and ultimately replace systems designed to ensure lesser outcomes for racially minoritised populations.

Sometimes it is hard to know where to start, even though we know that another world is possible.

So much time and energy of advocates and activists is used up dealing with some form of emergency or another for racially minoritised people: think Windrush scandal, Grenfell, COVID-19 and so on." [p13]

and argues that this involves three key areas of work:

- Building systems literacy:

    "In practice this may necessitate efforts to accessibly show how systemic racism operates in order to enable conversations about how systems can be redesigned.

    In part this agenda is about unlocking and 'decolonising' systems knowledge stored by academics and academia to more fully put it into public use." [p14]

- Investing in new mental models on and around 'race'

    "We must continue to take on hierarchical race thinking and racist stereotypes and also recognise that these thought patterns are deeply entrenched. We can also expose some of the supporting ideas that help to maintain a racial order.

    One such idea is that of meritocracy. This is the concept that people will rise (and fall) by their talent and hard work. Attachment to merit means that 'success' is seen as a sign of virtue – and 'failure' is a sign of vice. This reinforces the idea that racially minoritised populations (with lesser outcomes) are to blame for their own circumstances. And it provides an excuse to leave racist systems intact.

We need a much more nuanced discussion of merit, including building an understanding that context and how people experience systems significantly influence the progress that they can make. With this more contextual outlook, we can recognise that some successful people may be highly meritorious – for example, the relatively few black university professors – while also questioning the neat link between status and deservingness [...]

Alongside merit, the idea of scarcity of resources keeps us wedded to existing, unjust ways of organising society. Scarcity is emphasised in public and policy discourse and is driven home by an economy based on precarious employment and often low income. It discourages affinity between relatively privileged populations and their marginalised counterparts. Those with advantage may view their situation as fragile and see equitable treatment of other populations as contrary to their own interests. Instead of scarcity, perhaps we need to raise into prominence ideas of sufficiency and sharing." [pp16-17]

- Working up systems-level solutions to racism:

  "We know that it is possible that the systems that govern life can have as their purpose justice rather than disregard for justice. We know too that we can replace mental models about racial hierarchy with ideologies that insist on the full humanity of all people. We also know that it must be the case that our structures – laws, institutions and everyday behaviours – can deliver on these higher values." [p18]

Finally, in an epilogue, the author talks about "Life beyond racism":

  "We must focus relentlessly on removing the shadow of racism and its systemic delivery mechanisms. There is no alternative to that project. But we must remember, too, the light that still shines in the lives of racially minoritised populations." [p20]

Highly recommended.[7]

Coronavirus/COVID-19

Build back fairer: the COVID-19 Marmot Review – the pandemic, socioeconomic and health inequalities in England

Published in Dec 2020, this Review[8] reiterates the recommendations of and builds upon the report, *The Marmot Review 10 years on*, published in Feb 2020[9].

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[7] Source: *Equally Ours Newsletter*, 28 Jan 2021.
[8] Michael Marmot, Jessica Allen, Peter Goldblatt, Eleanor Herd <u>and</u> Joana Morrison. *Build back fairer: the COVID-19 Marmot Review – the pandemic, socioeconomic and health inequalities in England.* UCL Institute of Health Equity, 2020. Available to

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The following are taken from the summary report.

It begins by highlighting key issues which have a significant bearing on the way that COVID has affected people, including:

- Previous health conditions: "These higher risk health conditions are associated with living in more deprived areas and being in a lower income group and are therefore exacerbating existing health inequalities. Evidence presented in our *10 Years On* report showed that there had been a deterioration in health in England, specifically in more deprived areas in some regions; COVID-19 has exacerbated this situation." [p66]

- Deprivation of area of residence

- Region: "While the pandemic is affecting different regions differently over the course of the pandemic, the close association between underlying health, deprivation, occupation, ethnicity and COVID-19 makes living in more deprived areas in certain regions particularly hazardous" [p66]

- Living conditions

- Employment: "Some occupations have a higher risk of mortality than others – these include occupations that do not facilitate working from home or social distancing. Close proximity to other people is a clear risk factor for mortality from COVID-19. All the occupations with above-average mortality rates are lower paid and lower status. The health and care workforce are particularly at risk, especially nursing and care staff." [p66]

- Ethnicity: BAME groups are experiencing higher rates of mortality from COVID-19. This is related to their disproportionate experience of high-risk living and working conditions. These are partly the result of longstanding impacts of discrimination and exclusion associated with systemic racism. There is also evidence that the BAME workforce in highly exposed occupations are not being sufficiently protected with PPE and safety measures." [p66]

- Religious group: "Most major religious groups have higher rates of mortality from COVID-19 than people who do not follow a religious faith.

download – summary, https://www.health.org.uk/sites/default/files/2020-12/Build-back-fairer--Exec-summary.pdf; full report, https://www.health.org.uk/sites/default/files/upload/publications/2020/Build-back-fairer-the-COVID-19-Marmot-review.pdf.
[9] Michael Marmot, Jessica Allen, Tammy Boyce, Peter Goldblatt and Joana Morrison. *Health equity in England: the Marmot Review 10 years on*. Institute of Health Equity, 2020. Available to download as a pdf from: https://www.health.org.uk/sites/default/files/upload/publications/2020/Health%20Equity%20in%20England_The%20Marmot%20Review%2010%20Years%20On_full%20report.pdf. This was assessed in *The Network Newsletter* 228, Feb 2020, https://www.seapn.org.uk/uploads/files/Newsletter-NS-228.pdf, pp9-14.

Some of this is explained by high numbers of BAME groups following a faith, and by attendance at religious gatherings." [p66]

It then looks at "Building Back Fairer", with recommendations (divided into long term, medium term, short term) for:

- Reducing inequalities in Early Years

- Reducing inequalities in education, including (in short term):

  o "Inequalities in access to laptops, are addressed and the programme designed to enable provision of laptops to more deprived pupils is expanded and adequately resourced." [p67]

- Recommendations to build back fairer for children and young people, including (in short term):

  o "Reduce child poverty […]
  o Urgently address children and young peoples mental health with a much strengthened focus in schools and teachers trained in mental first aid.
  o Increase resources for preventing identifying and supporting children experiencing abuse.
  o Develop and fund additional training schemes for school leavers and unemployed young people.
  o Further support young people training and education and employment schemes to reduce NEET and urgently address gaps in access to apprenticeships.
  o Raise minimum wage for apprentices and further incentivise employers to offer such schemes.
  o Prioritise funding for youth services." [p68]

- Recommendations for creating fair employment and good work for all

- Ensuring a healthy standard of living for all

- Creating and developing healthy and sustainable places and communities, including – long term:

  o "Invest in the development of economic, social and cultural resources in the most deprived communities.
  o Ensure 100 percent of new housing is carbon-neutral by 2030, with an increased proportion being either affordable or in the social housing sector.
  o Aim for net-zero greenhouse gas emissions by 2030, ensuring inequalities do not widen as a result." [p71]

- Strengthening the role and impact of ill health prevention, including (short term):

  o Public Health needs to develop capacity and expand focus on social determinants of health. The pandemic highlights how

poverty, deprivation, employment and housing are closely related to health, including mortality from COVID-19 and impacts from containment." [p72]

This is an important reassessment – with need for urgent action. Recommended.[10]

Tackling social and digital exclusion – Libraries, Museums, Archives and Cultural and Heritage Organisations

Museums and Human Rights: human rights as a basis for public service

This important new guide[11] has just been published by Curating Tomorrow[12].

> "Whether they realize it or not, museums, and indeed every individual who works in and with them, have duties to fulfil regarding human rights. In fact, every individual in society has duties to uphold the rights of others, just as they should expect to be able to attain their own rights.
>
> If people are to exercise their rights and responsibilities, they need to know about them, care about them, understand how they relate to their lives and work, and to have effective, transparent institutions that fulfil their responsibilities and obligations.
>
> However, for the most part, human rights are not even talked about in museums or in society. Few museums incorporate human rights perspectives into their planning or across their areas of activity, and the basis of museums' decisions – their visions, missions, programming decisions and management – is often untransparent.
>
> This Guide aims to support museums and museum workers to understand and fulfil their human rights duties with greater confidence, to use human rights as a basis for more effective public service, and to enable more people – whether as individuals, groups or communities – to be able to exercise their basic rights and freedoms through museums. It is not intended to be the last word on the subject, but to be a tool for empowerment." [p10]

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[10] Source: MARCH Mental Health Network *Newsletter*, Jan 2021.

[11] Henry McGhie. *Museums and Human Rights: human rights as a basis for public service*. Curating Tomorrow, 2020. Available to download as a pdf from: https://curatingtomorrow236646048.files.wordpress.com/2020/12/museums-and-human-rights-2020.pdf. (Donation requested).

[12] "Curating Tomorrow is a consultancy for museums and the heritage sector, helping them draw on their unique resources to enhance their contributions to society and the natural environment, the Sustainable Development Goals, climate action and nature conservation." [p4]

The guide starts by looking – in a very useful summary section – at Human Rights Conventions and Declarations (beginning with the Universal Declaration of Human Rights). It then looks at "Rights and Obligations":

"Human rights are not only the responsibility of nations, but of institutions, including museums, and of every individual. Human rights are more than legal duties, but are moral responsibilities. At the individual level, while we are entitled to our human rights, we must also respect the human rights of others.

Rights-holders are individuals or social groups that have particular entitlements in relation to specific duty-bearers. In general terms, all human beings are rights-holders under the Universal Declaration of Human Rights. In particular contexts, there are often specific social groups whose human rights are not fully realized, respected, protected or fulfilled. These groups tend to include women and girls, impoverished people, children, older people, ethnic minorities, LGBTI people, Indigenous peoples, disabled people, refugees and asylum seekers, and migrants, among others.

Duty-bearers are those actors (sectors, organisations and networks) who have a particular obligation or responsibility to respect, protect and fulfil human rights, and to abstain from human rights violations. Duty-bearers include both nations (States) and non-state actors. However, the ultimate duty-bearer is the State as it ratifies the international Conventions […]" [pp23-24]

Section 3 covers "Particular Human Rights relevant to museums", including:

- The Right of Everyone to Participate In Cultural Life
- The Right to Enjoy One's Own Culture
- The Right of Everyone to Enjoy the Benefits of Scientific Progress and Its Applications
- The Right of Access To and Enjoyment of Cultural Heritage
- The Right to Participate in Public Affairs
- The Right to Education
- Freedom of Speech and Expression, and the Right to Information
- The Importance of Public Space in the Exercise of Cultural Rights
- Museums, Memory and Human Rights
- Human Rights and the Environment
- The Rights of Nature.

Section 4 looks at how to incorporate Human Rights into the work of museums, particularly Human Rights as a basis for public service:

"A human rights-based approach is:

1. a framework for public service and public participation
2. based on international human rights standards
3. that seeks to promote and protect human rights." [p70]

The core of this section is the part that looks at working with marginalised, under-served and vulnerable people, groups and communities:

> "A human rights-based approach recognizes that people are, or should be, active agents in their own development. This ensures that people are not simply passive subjects.
>
> People and groups who are marginalized/under-served or vulnerable shouldn't be the subject of museum activities without their involvement in shaping activities to support their rights, or involvement from suitably experienced individuals or groups, to ensure that activities don't inadvertently marginalize or disempower them further by making assumptions about them (which only perpetuates stereotypes), by speaking for them, or by making the museum the centre of attention. The needs and aspirations of people, including marginalized/ under-served and vulnerable people, must be the focus of activity and treated with respect.
>
> Their voices, opinions and experiences should be given the opportunity to be heard in the realization of their rights. Activities that address the needs of minorities should form an ongoing commitment, to avoid tokenistic or one-off events. Applying a human rights-based approach should allow museums to progressively shift the balance of their activities, so that they are of value and relevance to more people, enabling more people to realize their rights." [p76]

The guide ends with links to and a list of further reading. This is a thought-provoking guide with a mass of really useful information and ideas. Recommended.[13]

LGBTQ+ issues – Other Agencies

Pathways to LGBT+ inclusion: report – homophobia, biphobia and transphobia in schools today

This is an important new report[14] from Diversity Role Models. The Executive Summary outlines how it was created – and also its limitations:

> "Between January 2019 and March 2020 Diversity Role Models (DRM) worked with 94 primary and secondary schools to support improved education about LGBT+ issues and tackle homophobic, biphobic and transphobic (HBT) bullying. This grant funded programme was called Pathways to LGBT+ Inclusion. Due to the nature of the programme, there are some limitations to this study. DRM was funded to work with primary

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[13] Source: *GEM eNews*, 148, 29 Jan 2021.

[14] *Pathways to LGBT+ inclusion: report – homophobia, biphobia and transphobia in schools today.* Diversity Role Models, 2020. Available to download as a pdf from: https://www.diversityrolemodels.org/media/1473/pathways-to-lgbtplus-inclusion-report.pdf.

and secondary schools that were at the start of their journey towards LGBT+ inclusion in certain regions, namely London, the West Midlands or South East of England. We received survey responses from 90 schools which comprised a mix of selective and non-selective schools, independent, faith schools and non-denominational schools, local-authority-maintained schools, academies, free schools and mixed- and single-gender schools. As such, results can be taken as indicative of the experiences and perceptions of stakeholders in schools in London, the South East of England and West Midlands who were early on their journey towards LGBT+ inclusion and who sought the support of DRM to improve their schools." [p6]

Key findings include:

- "Surveyed schools were not consistently described as a safe environment for LGBT+ individuals or those with LGBT+ families – only 27% of secondary school students say their school would be safe for LGBT+ individuals to 'come out' as LGBT+
- Homophobic, biphobic and transphobic (HBT) language and bullying was prevalent in surveyed schools – 42% of year five and six primary school students and 54% of secondary school students report HBT language to be common at their school
- Rates of education about LGBT+ identities and relationships in surveyed schools was low – only one fifth (20%) of secondary school students report learning about LGBT+ identities and HBT bullying at school
- Parents and carers were less engaged in LGBT+ and homophobic, biphobic and transphobic (HBT) issues at school – only one quarter (25%) think that staff would be able to support students who are LGBT+, parents and carers frequently underestimate the prevalence of HBT language and bullying at schools." [p7]

Whilst there are grounds for saying that there have been some improvements in schools, nevertheless, some elements of the report show that very little has changed, for example:

"Students and staff were asked about how frequently they challenge HBT language when they witness it. Only 67% of primary staff and 78% of secondary staff said they challenge HBT language when they hear it. These numbers were lower in students, where 54% of primary school students and 28% of secondary school students said they themselves challenge HBT language. Secondary school students also reported significant variations in confidence that staff challenge HBT language and bullying. Only 32% of secondary school students reported that staff challenge HBT language. This gap suggests a need to provide better training and support for staff in schools to help them feel confident in challenging HBT behaviours and supporting LGBT+ students. The data suggests that in secondary schools many students are likely to become bystanders and turn a blind eye to HBT behaviours. This may be to fit in amongst their peers and adhere to social pressures to not report incidents." [pp14-15]

"Data also highlighted a significant disconnect between schools and their governors. Governors were 30% more likely to say their school was safe for LGBT+ students than staff, and 65% less likely to say their school was unsafe. Governors were also overly optimistic on the confidence of staff to support LGBT+ students, with 50% suggesting their school staff knew how to support LGBT+ students, compared to just 35% of staff themselves. That only 35% of school staff know how to support LGBT+ students suggest significant scope for training and development for staff to help close this gap and ensure schools can offer the network of support necessary for students." [p14]

There is also a number of short 'case studies'/quotes – I found this one from a secondary school student particularly grim:

"The boys at the school are the problem here; whether you are LGBT, openly or closeted, or some people think that you are, they will mock you for it. There are people in our year group (Year 11) who are teased on a daily basis, and they aren't even gay. The boys at the school need to be educated so that the school can be a more inclusive environment. Year 11 has no PSHE sessions, so assemblies/Tuesday morning form periods can be used for LGBT education so that the boys become less ignorant. Use of slurs like 'fag' and 'faggot' are commonly used throughout the school, sometimes in relation to LGBT and sometimes as a 'banterous' insult. The boys don't know the full history of this word and the slur that surrounds it and don't know the full effect of using a word like this."

as it reminded me all too much of my own days at secondary school over 50 years ago (and reemphasised that we have to do something to change this 'culture').

The report makes a number of recommendations which are summarised as:

"**Curriculum and education**
Ensure LGBT+ identities are discussed openly and sensitively across the curriculum to help educate about diversity and prevent HBT bullying and language. Ensure schools are supported to effectively deliver LGBT+ inclusive RSE at all levels, including in primary schools.

Policies and procedures
Ensure all relevant school policies are LGBT+ inclusive and are effective in challenging HBT bullying and language. They should be effectively communicated to all stakeholders, including students, staff, governors and parents and carers and data on HBT incidents should be regularly reviewed by governors and senior leaders.

Training and support
Ensure funding is available for schools to allocate to training staff on LGBT+ inclusion, giving them the confidence and support to effectively challenge HBT bullying and language and prevent it through LGBT+ inclusive education.

Values and visibility

Embed LGBT+ inclusion and a commitment to celebrating diversity into the school values and communicate this to the whole school community. Visibly celebrate differences across school life, in displays, examples, lessons, libraries and assemblies to create a culture in which LGBT+ identities are openly discussed and respected." [p7]

and also lists other ideas that had arisen from the surveys:

- "Making age-appropriate books on LGBT+ issues available to children in school libraries
- Introducing more LGBT+ topics into lessons such as LGBT+ inclusive sex education, pronoun awareness and history of the LGBT+ community
- Inviting LGBT+ guest speakers into school to give informal talks on lived experiences
- Hosting more awareness days, e.g. 'Pride month' events or fundraisers for LGBT+ charities
- Providing gender neutral toilet and facilities for students
- Establishing a parental engagement and education system to engage parents and carers if their child or children are demonstrating discriminatory behaviour" [p26]

This is an important report and illustrates just how much still needs to be done to make schools safe and positive for all young people (and school staff). There is a number of ideas that we can take on in our own organisations. Recommended.[15]

Abbreviations and acronyms

BAME = Black, Asian and minority ethnic
DDA = Disability Discrimination Act
MA = Museums Association
NEET = Young People Not in Education, Employment or Training
PPE = Personal Protective Equipment
RSE = Relationships and sex education

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[15] Source: email from Diversity Role Models, 13 Jan 2021.