

Amnesty International UK

Principles for

INCLUSIVE,

EQUITABLE AND

ANTI-RACIST

communications

AMNESTY
INTERNATIONAL



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WHY WE NEED THESE PRINCIPLES

These principles will help us put inclusion, diversity, equity and anti-racism at the heart of our communications.

To be anti-racist and anti-oppressive in our communications, we must:

- **Commit to change.**
- **Act consistently as a team.** This is not a one-off project, but a life-long journey of learning and unlearning. How to use these principles

How to use these principles

As a guide

- They apply to every piece of content we produce and we also need to look at and consider the overall impact of all of our communication choices.
- These principles are not an exhaustive checklist. Anti-oppression changes in different contexts, these principles provide the framework to consider how we develop inclusive and equitable communications.
- These principles are interconnected.

OUR PRINCIPLES





1

We are actively anti-racist and anti-oppressive

“

In a racist society it is not enough to be non-racist, we must be anti-racist.
Angela Davis, American activist and scholar

”

Principle 1 We are actively anti-racist and anti-oppressive

Our communication must do more than avoid harm.

- We are more than just not oppressive (for example, not-racist). We are anti-oppressive.
- We actively challenge white supremacy and all forms of oppression.
- We name, question and challenge intersecting forms of discrimination.

Principle 1 We are actively anti-racist and anti-oppressive

What this means for our communication

To become actively anti-racist and anti-oppressive, we must:

- **Recognise that our communication has a real impact** on people's attitudes, beliefs and behaviours.
- **Challenge stereotypes.** We do more than avoid biased storytelling. Our content is accurate, respectful and celebratory of the richness and diversity of minoritised and marginalised communities.
- **Call it what it is.** We are not afraid to talk about racism, sexism, ableism and other forms of oppression.
- **Hold firm in the face of criticism.** We listen to people directly affected by these issues. We understand that backlash is part of anti-oppression work and are prepared for criticism.
- **Show activism and resistance.** We never present people as victims. Even if their freedom is restricted, we show minoritised and marginalised people advocating for themselves.
- **Look at the big picture.** Stories about passive victims sometimes drive short-term success. But in the long term, they reinforce harmful stereotypes about some people being weak or incapable, and some parts of the world being inherently at risk of disaster and injustice. We never present people as passive victims, even if it would drive support and donations.

Principle 1 We are actively anti-racist and anti-oppressive

- **Don't assume lack of support.** If we assume our audiences won't accept a progressive story, we can't tell bold stories, challenge stereotypes, or learn together. We trust in our partners', and audience's, ability to evolve with us, and to be ready for more nuanced and respectful storytelling.
- **Make injustice visible.** Systems of oppression such as racism and colonialism cause injustice. We point this out, to stop injustice from looking accidental. **For example**, we show how the climate crisis is disproportionately created by wealthier nations.



Wealthy countries are the most responsible for the climate crisis.

They must take faster action than others.

Here's how they should do it:

TO PROTECT HUMAN RIGHTS, WEALTHY COUNTRIES MUST:

- ✓ Adopt and implement the most ambitious emission reduction targets possible to reach zero carbon emissions by 2030 or as soon as possible after that
- ✓ Phase out fossil fuels and shift to renewable energy by 2030
- ✓ End coal and the most polluting forms of fossil fuel production before 2030
- ✓ Prohibit new investments that expand fossil fuels
- ✓ End fossil fuel subsidies immediately
- ✓ Increase funding to support people affected by climate change in less developing countries

Principle 1 We are actively anti-racist and anti-oppressive

How to put this principle into action

- **Are we specific?** Name the relevant groups or communities, as specifically as possible. If we're talking about non-binary people, for example, we say non-binary and not LGBTQIA+.
- **Have affected communities shaped this story?** If a topic affects people from minoritised communities, check in with them. Use language that is understood to be approved and supported by the relevant communities.
- **Did people tell their own stories?** Quote people directly, with as little editing or intervention as possible. If we can't quote somebody in full, we centre their perspectives, wants and needs as fully as possible. We never assume we know how people feel or assign them emotions.
- **How does the topic of this piece of content impact people from minoritised communities?** How can we highlight this?
- **If this issue affects a minoritised group and is widely misunderstood or rarely talked about, why?** What stories and stereotypes exist about this group? Choose images, stories and quotes that not only avoid, but directly challenge harmful stereotypes about minoritised communities.
- **Did we prioritise process, not just the end result?** An image or story can seem empowering, but the process of creating it can harm people. From how we conduct interviews to how we gather and maintain active consent procedures, we treat the process with as much care as the final product.

Principle 1 We are actively anti-racist and anti-oppressive



This video features named activists in Afghanistan speaking out, marching and advocating for themselves with confidence.



This contrasts with this **more passive image** which plays into stereotypes about the oppression of Muslim women.





2

We centre and collaborate with people from minoritised communities

“

Being alienated from people whose knowledge and experience is essential to transformational change-making prevents organisations from fully playing their own role in much needed change.

It's All About Power

”

Principle 2 We centre and collaborate with people from minoritised communities

Minoritised communities are the people who are harmed by racism, ableism, sexism and other **systems of oppression**. For example, disabled people, Black people, women, non-binary and gender-nonconforming people are all minoritised in the UK.

People from minoritised communities can tell their own stories. We don't need to speak over or for them. We need to go way beyond passive solidarity and allyship. It's not enough to engage in performative displays that make us look good. We must take real action, to create justice and liberation for affected people.

We do more than simply represent people from minoritised communities: we work in meaningful collaboration with them. That means working together, without being tokenistic or superficial.

Principle 2 We centre and collaborate with people from minoritised communities

What this means for our communication

To partner meaningfully with people from minoritised communities, we must:

- **Centre people from minoritised communities.** We never speak over or for them, for example, using captions to explain how people think and feel, rather than allowing them to tell their stories.
- **Collaborate with people from minoritised communities** outside of Amnesty International UK and Amnesty International. We use our platforms and reach to amplify often-ignored voices. Beyond simply telling stories, we share decision-making and creative powers.
- **Eliminate tone policing.** We do not censor or paraphrase what minoritised groups want, to make them more appealing to those seen as the ‘majority’. We allow people to express their views their way, as long as it doesn’t conflict with our organisational position or cause harm to others.
- **No heroes, no saviours.** Individuals are not superheroes. Idealising people like Greta Thunberg, the March For Our Life activists or Malala Yousafzai – holds minoritised people to impossible standards. We show the power of activists from minoritised communities, and also the challenges they face.

Principle 2 We centre and collaborate with people from minoritised communities

How to put this principle into action

- **Are we highlighting the achievements of minoritised communities?** They are experts in their communities' needs and experiences. We name them and credit their achievements.
- **Are we being a responsible partner?** Many activists see NGOs as unable to partner equally. We commit to meaningful partnerships.
- **Have we considered the power and role of the brand?** We are a globally-recognised brand, and our name can easily overshadow activists and movements we work with. There may be other occasions when activists want our brand alongside them for recognition or protection. We are guided by activists' needs. We are careful to decentre ourselves, and centre them where appropriate. No matter our approach, we never de-emphasise the role of others or claim more than we have done.
- **Are we crediting creators?** People from marginalised communities often have their intellectual property stolen. We always take the time to research and credit creators – whether of a social media hashtag, or a mass political movement.
- **Does this need to be done? Does it need to be done by us?** Find out who's already doing the work and lend our support, rather than repeating or distracting from their efforts.
- **Are we telling a three-dimensional story?** Not all minoritised people's experiences are the same. We tell nuanced stories about people's lives, showing the richness and complexity of individual experiences, as well as experiences within and across social groups.

Principle 2 We centre and collaborate with people from minoritised communities

- **Are we amplifying often-ignored voices?** We bring in voices that have expertise, knowledge and experience on an issue, always crediting creators.
- **Is there a long-term plan?** We avoid one off, tokenistic mentions of oppression when an issue is trending, or on an awareness day. We show the link between individual events, wider systems of oppression and the sustained long-term effort needed to dismantle them.
- **How are we gathering and listening to feedback?** We seek out, and deeply listen to feedback from people from the relevant communities. We test our content with:
 - Specific people whose stories are being told (or people in a similar position).
 - People from that community in the relevant country.
 - People in the diaspora, especially in the UK.
 - Processes to be established in the next phase of work in 2023.
- **Are we gathering stories in an ethical way?** We recognise the trauma that people face when they relive their stories. We are mindful of the impact we can have, from when we gather someone's story, to how we promote it, and how we involve and inform them throughout this process.
- **Are we centring marginalised voices in equitable, non-extractive ways?** We always work in equitable partnerships that do not reinforce systems of oppression. For more information see our [ethical guidelines](#) on working with individuals and upcoming partnership principles.

Principle 2 We centre and collaborate with people from minoritised communities

Amplifying often-ignored stories means putting them centre stage. In this [Instagram post](#), it would be more authentic and compelling to hear direct from disabled people, telling their own stories.





3

We put accessibility first

Principle 3 We put accessibility first

We often think of disability using the medical model, which says:

- People are disabled by cognitive, physical or motor differences or impairments.
- The ‘problem’ is in their body.

But people can be disabled in one setting and not in another. This is called the social model of disability. It says:

- The problem is social systems, not people’s bodies.
- People are disabled by structures. A wheelchair user is disabled by design choices, like buildings without ramps. A screenreader user is disabled by images without alt text.

We can use this model to think about accessibility of social spaces, written, visual and spoken communication more broadly.

- In written communication, ‘professional’ English, with its long, complex words, niche vocabulary, jargon and idioms, can exclude people who speak English as an additional language, are neurodivergent or experiencing anxiety (to name just a few).
- In visual communication, images without alt text, webinars with inaccurate automatic captions, or video captions that are out of sync can disable people.
- In spoken communication, background noise, not facing somebody when we are speaking to them, expecting people to be able to focus when they’re in a distracting environment, not having sign language interpreters etc can all disable people.

Principle 3 We put accessibility first

What this means for our communication

To put accessibility first, we must:

- **See accessibility as normal.** We all experience a blend of situational, temporary and permanent impairments. We know that thoughtful accommodations can enable people, just as lack of support can disable them.
- **Recognise that the design of our content, events and spaces can disable people.** Focus on disabling as few people as possible, and give careful consideration to any choices that we know will disable some people, whether digitally or in-person. See [AIUK guidance on accessibility](#) for more information.
- **Proactively reach out to people who need support accessing our content** and make it easy for them to get that support
- **Support people who do need to adapt content,** not only with adapting it but also using it.
- **Offer flexible, ongoing and dynamic accommodations** (not a one-time request).
- **Use short, simple words.** This helps people who speak English as an additional language, have a cognitive impairment or disability, have memory or focus issues, or have conditions like dyslexia or dyspraxia. It also helps less confident readers. The average reading level in the UK is around the expected reading ability of someone aged nine to eleven.

Principle 3 We put accessibility first

- **Use short, simple sentences.** People read 25 per cent more slowly online than they do in print, so sentences need to be shorter, preferably no more than 20 words. For every additional 100 words on a page, you increase the mental effort needed (cognitive load) by **11 per cent**. Short sentences help people who are tired or distracted, as well as speakers of English as an additional language, less confident readers and people with a cognitive disability or impairment.

Principle 3 We put accessibility first

How to put this principle into action

- **Are we thinking about barriers to access such as cost, lack of infrastructure, availability or discriminatory behaviour?** What are we doing to remove such barriers?
- **Do we understand what additional support people might need to access our communications?** If so, how are we providing this?
- **Who are we writing for?** We do not assume our audience is made up of highly-educated native English speakers, or well-rested and relaxed people with lots of time on their hands. Our audiences include: people who speak English as an additional language, people who feel uncomfortable with reading and writing, people recovering from a stroke, and people who are tired, anxious or distracted. We create simple, clear content because it works for all of them.
- **Are we using simple language?** We use tools like [Hemingway Editor](#) to highlight and remove complex language and long sentences. We swap difficult words for easier ones, using our [list of plain English words](#).

Principle 3 We put accessibility first

Instead of an Instagram post saying that Chris Kaba's killing 'bears hallmarks of the same prejudicial mindset', we could say 'is part of a bigger story.' Instead of saying 'pernicious' we could say 'long term and harmful'.



Principle 3 We put accessibility first

- **Are we explaining figurative language?** Figurative language, including similes and metaphors, can exclude some neurodivergent people. It's important to provide some context, to help more literal readers understand us. If we use figurative language in a headline, for example, we might explain the meaning in literal language in the body text that follows. Common metaphors (like “the petition exploded in popularity”) can be used alone, but unusual ones may need to be explained.
- **Can anyone who speaks English understand this, or do they need to have had specific life experiences?** We avoid jargon and obscure cultural references. If we use idioms or metaphors, we explain them in standard, literal English.
- **Are we testing with a broad range of people?** Testing content with a diverse group of users doesn't have to be expensive or difficult. Try running content past a mixture of people assigned to give feedback on equity – being sure not to burden colleagues (without asking them to disclose their disability status). Ask what works, doesn't work, and what they'd like to change.
- **Are we seeking expert advice?** Informal testing does not replace paid consultancy. We consult disabled people and other groups of people experiencing barriers to access (see principle 2) at all stages of project development. Processes to be established in the next phase of this work 2023.
- **Are we working with, not against, assistive technology?** We design our content to be accessible to people who use assistive technologies, including screen magnifiers, screen readers and speech recognition tools.
- **Is accessibility in the brief, from the beginning?** It's not an add-on. We build in thinking around accessibility from the start.
- **Are we budgeting for accessibility?** Many accessibility improvements cost nothing. But we must still budget for quality expertise where needed.



4

We avoid umbrella terms and recognise the Global Majority



Global Majority [...] refers to people who are Black, Asian, Brown, dual-heritage, indigenous to the global south, and or have been racialised as 'ethnic minorities'. Globally, these groups currently represent approximately eighty per cent (80%) of the world's population.

Correctly describing the Global Majority as such, disrupts the narrative and moves the conversation away from the margins to the centre, from disadvantage to advantage, and the added value, what I call the additionality, that these groups of rich, diverse heritages potentially bring.

Rosemary Campbell-Stephens



Principle 4 We avoid umbrella terms and recognise the Global Majority

People who are often called ‘ethnic minorities’ are the majority of people in the world. We refer to ‘Global Majority’ not ‘ethnic minorities’ or ‘developing/third world’. This applies to people from and in Global Majority countries, as well as people with that heritage living elsewhere in the world.

Global Majority describes many different people with different needs and experiences. If we use Global Majority as an umbrella term (instead of saying people of colour or BAME), and homogenise the people it refers to, then we are continuing to minoritise people.

The purpose of Global Majority is not to provide another lazy shorthand. It is about re-centring and honouring the people who have previously been minoritised, so they are treated with nuance, subtlety and specificity.

Principle 4 We avoid umbrella terms and recognise the Global Majority

What this means for our communication

To recognise the Global Majority, we must:

- **Avoid generalisations.** Talking about the Global Majority is not a ‘one-size fits all’ way to group people. It doesn’t replace the need to name specific countries and regions, or to break down simplistic ‘us’ and ‘them’ narratives.
- **Show nuance and depth,** by telling complex, varied stories. These stories include positives and negatives, challenges and successes, as the lives of all real people do.
- **Watch out for stereotypes.** Two-dimensional storytelling about Global Majority people is all too common. We challenge stereotypes, even seemingly positive ones (for example, that Asian Americans are the ‘model minority’).
- **Celebrate wisdom.** We respect and acknowledge expertise from Global Majority communities in our communications where relevant.

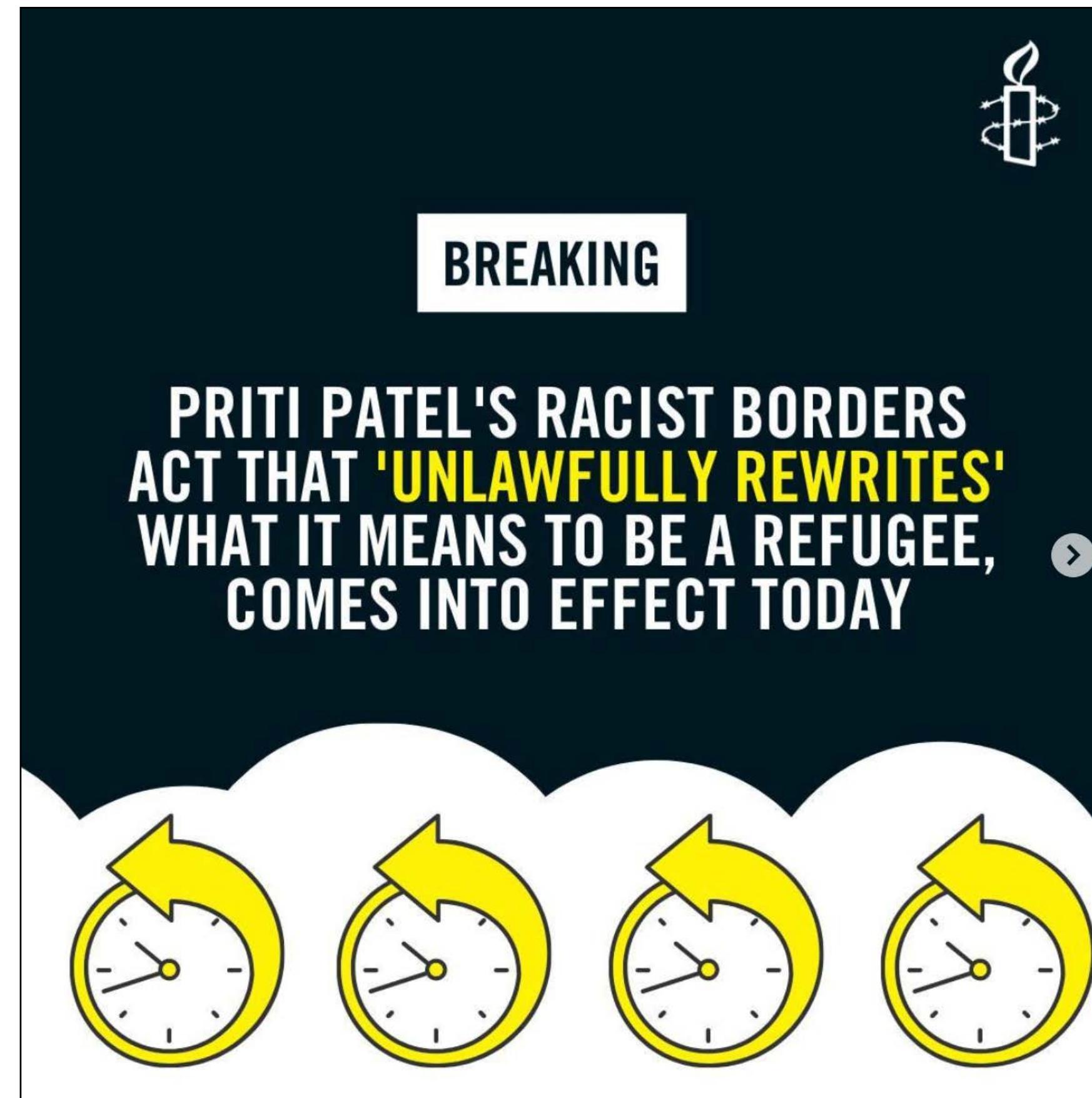
Principle 4 We avoid umbrella terms and recognise the Global Majority

How to put this principle into action

- **Are we naming specific communities and identities?** If we're talking about a specific group of people (for example, people from South Asia), we name that specific group. We avoid umbrella terms, even preferred terms like "Global Majority" unless we are genuinely talking about the entire group. In circumstances when it is appropriate to use the term Global Majority, we explain what we mean.
- **Does this language have colonial or racially coded associations?** For example, the phrase sub-Saharan Africa groups together many dramatically different countries. We would name the relevant countries, describe what they have in common or say West, East and Southern Africa instead.
- **Are we looking beyond the label?** Using the language of 'Global Majority' is not radical, unless we actually shift power and challenge colonial and racist narratives.
- **Are there any generalisations here? How can we eliminate them?** Cut out stereotypes and two-dimensional storytelling about Global Majority communities.
- **Are we showcasing Global Majority perspectives?** People tell their own stories, wherever possible, with minimal interference or editing from us.

Principle 4 We avoid umbrella terms and recognise the Global Majority

Even better than this [Instagram post](#) pointing out that the Borders Act is racist, would be centring and quoting extensively from experts in the racialised communities most affected by it.





5

We are never saviours

“

If you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.

Aboriginal Rights Group, Queensland

Relying on images that evoke negative emotions like shock and pity when talking about poverty might work in the short term to raise donations, but can ultimately disenfranchise the public from feeling they can make any difference long term.

Dela Anderson and Ruthie Walters, former campaigns staff at NGO, RESULTS UK

”

Principle 5 We are never saviours

Saviourism categorises some people as in need of saving, and others as having the capacity to save them. If we portray ourselves as saviours and the people we work with as passive victims, we create false hierarchies and risk reducing people and groups to caricatures or stereotypes rather than fully rounded individuals.

This is not only about avoiding exaggerated and exploitative ‘poverty porn’, as this is not enough. Instead, we invite people to create impact by working together.

We never take the stance of ‘saviours’. We do not raise ourselves and our donors to hero status, or reduce others to just being objects of need.

We might invite supporters to join us in defending, fighting, advocating for or supporting a cause, or an injustice against one person. When we advocate for an individual at risk (IAR), we draw attention to the systems of oppression that are harming that person. Asking our supporters to challenge systems of oppression, and the people affected by them, is different from asking our supporters to ‘save’ a person, community or nation.

Principle 5 We are never saviours

IRC describes floods in Pakistan factually. They avoid sensationalist disaster metaphors, and use comparisons to the UK to help people understand the enormity of the floods. They say that people in Pakistan ‘must not be forgotten.’ While this statement doesn’t show impact, it does show how a call to action can centre care, support or attention for a cause, without saviourism.



Principle 5 We are never saviours

What this means for our communication

To avoid saviourism we:

- **Avoid over-simplifications.** Individual actions can have a real-world impact. But we don't imply that a single action can transform a life, change the world or rescue a whole community. We're more likely to talk about building a better future, challenging injustice, or working together to create change. This shows impact, without implying there are overnight fixes to complex situations.
- **Tell three-dimensional stories.** Our commitment to avoiding saviour stories is also a commitment to telling rich, varied, nuanced stories about the reality of injustices, and the imperfect, complex reality of the people who challenge them.
- **Create nuance.** Simple stories about heroes and victims aren't just inaccurate and unfair, research suggests they're also less likely to attract, compel and engage audiences in the long term. Moving away from saviourism is in our strategic self-interest, as well as being the right thing to do.

Principle 5 We are never saviours

How to put this principle into action

- **Are we showing how problems are interconnected?** When we present global human rights issues as connected, we remind people of our shared humanity. This helps create genuine solidarity.
- **Are we showing how solutions are interconnected?** We celebrate collective achievements and mutual support. Individualism asks us to focus on heroes and saviours, but collectivism shows us that even the leaders of movements are part of something bigger.
- **Are we centring the most affected people?** People are experts in their own situations and needs. We share the stories, perspectives and demands of the people who best understand injustices: those who are living them.
- **Are we promoting solidarity, or pity?** We create a sense of togetherness through our storytelling. For example, by anchoring our campaigns to a shared human need ('we all want our families to be safe') or experience ('growing up can be tough'), whoever and wherever you are.
- **Can people tell their own story?** We don't paraphrase or manipulate people's stories (although we can edit stories to make them clearer and more accurate). Substantial quotes are better than soundbites. We listen to people's exact words, and then amplify them.
- **Are we showing the causes of injustice?** Injustices don't just happen. We explain what caused them. By showing the causes of and connections between present and historical injustices (for example, how the present-day climate crisis was largely created by former colonial powers), we help to disrupt the idea that certain people in certain parts of the world should be expected to endure injustice, and others shouldn't.



APPENDIX: Definitions

ANTI-RACISM is the process of actively challenging and dismantling racist behaviours, practices and structures. Anti-racism is a verb – it is defined through action and not declaration.

DIVERSITY is about difference. It includes differences of identity, lived experiences, expertise and opinions. Simply telling diverse stories and using diverse images is not enough. We have to challenge stereotypes, dismantle oppressive structures and celebrate the contributions of minoritised communities.

EQUITY means everyone getting what they need. We recognise people have different access needs, privileges and power in different spaces and at different times. We recognise our own power and privilege as an organisation, and as individuals working in our sector. We are outspoken when it comes to tackling justice and inequity.

INCLUSION means removing barriers so that everyone feels a sense of belonging. It is our end goal. We do this by ensuring we are equitable in our approaches to recruiting, supporting and developing people.

Our communications play an important role in this, specifically making sure that people from minoritised communities feel valued, respected and can actively participate in our work.

INTERSECTIONALITY is the way systems of oppression overlap with each other. It acknowledges the multiple forms of oppression people who hold multiple identities can experience.

- The term was coined by legal theorist Kimberlé Williams Crenshaw to explain the particular experiences of

African American women, who experience both racism and sexism.

- It's now used more widely to talk about other intersecting identities, like class, sexual orientation, migration status, disability or nationality.
- As Crenshaw puts it: 'Intersectionality is a lens through which you can see where power comes and collides, where it interlocks and intersects. It's not simply that there's a race problem here, a gender problem here, and a class or LGBTQ+ problem there.'

Definitions

MARGINALISED GROUPS

are unable to fully participate in social, political and economic life. They are under-estimated and under-served; the groups that society considers unimportant and unworthy. Examples include: people with experience of the criminal justice system, care leavers or sex workers. Being marginalised is distinct from being minoritised. For example, women are a minoritised group. But a wealthy, professional woman who enjoys high social status has not been moved to the margins of society. She is likely to be able to participate

in social, political and economic life and to access the services and support she needs. Being part of a minoritised group (as a woman) may bring her challenges, but it doesn't automatically put her at the margins of society. A single mother experiencing poverty is likely to be marginalised. Through a combination of her minoritised group memberships (woman, working class, single parent), and the circumstances of her life (like where she lives, and what her social and educational experiences have been like) she has become marginalised.

MINORITISED GROUPS is the way that we collectively describe people who are impacted by *systems of oppression* (see definition below).

- We don't say minorities because minoritisation does not describe being a numerical minority, but treatment by society.
- Minoritisation is an active process which includes people being discriminated against, being marginalised and excluded, being denied rights and basic humanity, being abused and mistreated, being told that their views don't count, or being made to feel

invisible or unimportant.

A SYSTEM OF OPPRESSION is a structure that systematically disadvantages an identity group. It has three elements:

1. **A bad belief** about a social identity group.
2. **A good belief** about a social identity group.
3. **Systems, policies and institutions** that produce outcomes aligned with these

Definitions

Examples of systems of oppression

ABLEISM – the discrimination and/or social prejudice against disabled people or those who are perceived to have a disability.

‘A system that places value on people’s bodies and minds based on societally constructed ideas of normalcy, intelligence, excellence and productivity. These constructed ideas are deeply rooted in anti-Blackness, eugenics, colonialism and capitalism’

- Talila Lewis, Disabled activist.

ANTISEMITISM – a system of oppression that discriminates against Jewish people.

CISSEXISM (TRANSPHOBIA) – prejudice and discrimination against someone based on the fact they are trans, including denying their gender identity or refusing to accept it. Transphobia may be targeted at people who are, or who are perceived to be, trans or gender-nonconforming.

CLASSISM – prejudice or discrimination on the basis of social class, benefitting people who have greater access

to wealth and resources (the ‘upper’ or ‘middle’ class) at the expense of those who don’t (the ‘lower’ or ‘working’ class).

COLONIALISM – the violent exploitation of people in many parts of the world (particularly Global Majority countries and communities), by people from countries including the UK, Spain, Portugal, the Netherlands, Japan and the USA. It is both a historic process and an ongoing dynamic, facilitated by international companies and organisations, international law and economic policy.

HETEROSEXISM (HOMOPHOBIA) – prejudice or discrimination, based on someone’s perceived sexual orientation (their patterns of sexual or romantic attraction). Homophobic bullying may be targeted at people who are, or who are perceived to be, lesbian, gay, bisexual or many other orientations.

ISLAMOPHOBIA – a system of oppression that targets and affects people who are or are perceived to be Muslim.

RACISM – is the belief that race accounts for differences in

Definitions

human character or ability and that a particular race is superior to others, justifying access to power, privilege, resources, and opportunities on the basis of race.

RACE – a highly flexible and dynamic cultural phenomenon, with no biological basis. Racialisation is the process that converts perceived differences (like skin colour or facial features) into cultural meaning.

SEXISM – the idea that men are superior to women and people of marginalised genders. It is expressed through behaviours,

prejudice, actions and stereotyping that discriminate against women and girls.

WHITE SUPREMACY is a culture and a belief system.

- It sets up white people and experiences as normal, neutral or default.
- It constructs white culture as uniquely capable, credible and competent.
- It seeks to make itself invisible by creating and perpetuating myths about Global Majority people being innately inferior.

White supremacy shows up in behaviours like defensiveness,

sense of urgency and perfectionism. Read Dr Tema Okun's [*Characteristics of White Supremacy Culture*](#) to learn more.



RESOURCES

ANTI-OPPRESSION

Learning materials, Fearless Futures. Resources on a wide range of social justice topics including colonialism, climate change and equity, and Islamophobic sexism.

ANTI-RACISM

How To Build Anti-Racism into Your Brand, *Brand By Me*. 7 practical tips to help you build anti-racism into your brand.

DISABILITY AND ACCESSIBILITY

Disability Definitions, *Sulaiman Khan*. Resources put together by Brand By Me associate and

disability justice advocate, Sulaiman Khan. They cover topics like ableism, anti-ableism, disability justice and the notion of ‘Crip Time’.

Disability is Not a Dirty Word, *Fighting Talk*. An introduction to disability justice, the social model of disability, and content accessibility, with practical tips, tools and resources to create content that enables people.

#CriticalAxis, The Disabled List. A community driven project that collects and analyses disability representation in media”. It gives an in-depth, disability-

led and profound insight into often awarded and critically acclaimed communications (and a lens to evaluate your communications).

ETHICAL CONTENT CREATION

The Ethics of Accountability

Amnesty International’s Global ethical guidelines for working with individuals.

The People in the Pictures: Vital perspectives on Save the Children’s image making, *Save the Children*. A toolkit to ethical image-making, particularly focused on international development contexts.

You’ve been reframed: Putting the contributor centre frame: What the people in our pictures think about the way we tell their stories, *Jess Crombie*. Insights and recommendations on how to represent service users in marketing and fundraising.

Taking British politics and colonialism out of our language, *Bond*. A guide to decolonising language, also focused on international development.

Barefoot and begging, by *Dela Anderson and Ruthie Walters*. A sharp analysis of the problem with ‘poverty porn’.

Resources

SOME EXAMPLES OF STORYTELLING THAT RESISTS SAVIOURISM

Long-form storytelling content about:

- [Child marriage in Syrian refugee communities](#),
- [Mayan activists in Guatemala](#),
- [Girls at risk of child marriage in the Dominican Republic](#).

INCLUSIVE LANGUAGE

[Oxfam Inclusive Language Guide](#)

Explains why inclusive language matters, with useful definitions of terminology around poverty, gender, disability, health, race and colonialism.

PLAIN LANGUAGE

[Simple writing is better writing](#)

Fighting Talk. Why simple language is an accessibility and inclusion win. An introduction to concepts like cognitive load, plain language, and accessible writing, full of practical tips and resources to help you with simple writing.

[Readability Guidelines](#), by Content Design London. An award-winning, open-source resource to help make content more accessible.



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Amnesty International
is a movement of ordinary people
from across the world who stand
up for humanity and human rights.
Its purpose is to protect individuals
wherever justice, fairness, freedom
and truth are denied.