Show Racism the Red Card

GUIDANCE FOR INITIAL TEACHER TRAINERS

Preparing Students to Tackle Racism and Promote Equality in the Classroom

January 2010

CONTENTS

INTRODUCTION

Section 1:
BACKGROUND AND GUIDANCE

This resource has been designed to aid ITT providers to help their students to understand and comply with equality legislation and to meet their QTS standards in relation to equality and diversity. It has been written in conjunction with leading ITT providers and is intended to act as an introduction to accompany the TDA website Multiverse (www.multiverse.ac.uk) and there are links to relevant sections of the Multiverse site throughout the pack.

Show Racism the Red Card is an anti-racism education charity with 13 years experience producing educational resources and delivering anti-racism education to both pupils and teachers. In addition to the material in this pack, we can provide e-mail support and visit your institution to work with trainees and with you to further embed race equality throughout the course. For more information please visit our website **www.theredcard.org** or e-mail **sarah@theredcard.org**

This pack has been funded the Department for Communities and Local Government

A Note About Language

The terminology used when discussing these issues is complex and no term is without its problems. Racial boundaries are drawn up on the basis of physical markers. However, race is a social construction with no biological meaning. There are no different races; the genes which code for skin colour are just a handful amongst around 20,000 and are not connected to genes which code for other traits. Despite this, the perception that race does exist is widespread and this has very real outcomes in society. There are dangers in using the term "race" of reinforcing the misconception that there are different races, however in absence of a suitable alternative, the term "race equality" is employed as this is the term widely accepted and used in government legislation.

When people are collecting data on ethnicity they use a mixture of markers: physical e.g. "black", cultural e.g. "Traveller", religious e.g. "Jewish" and geographical e.g. "Asian" to differentiate between different groups., In this document we use the phrase "people from black, Asian and other minority ethnic backgrounds and groups" when referring to the people in the UK who are most likely to suffer from racism.

Racism historically arises from the belief that different races are hierarchically ordered, with the white race at the top. Today, people rarely speak explicitly in this way, but racism still manifests itself as processes and acts which disadvantage or discriminate against people because of their skin colour, ethnicity, religion, nationality or language. Racism is often seen as an aberration, separate from the mainstream; when people think about racism they often imagine images of far-right marches and violent attacks and because of this perception people are often very defensive when it comes to any suggestion that they may be acting in a racist way. However racism is complex, constantly changing and part of mainstream society. Institutional racism occurs when the policies and practices of an organisation unfairly discriminate against people from black, Asian and other minority ethnic backgrounds and groups, this can occur without conscious intention and even well intentioned acts could be considered racist if they have racist outcomes.

Equality Legislation and Standards

ITT institutions are required to ensure that their provision complies with the Training and Development Agency for Schools (TDA) current accreditation criteria and all current legislation relevant to initial teacher training, such as that relating to equality, discrimination and child safeguarding (ITT Requirement R 3.3).

Over the past 10 years there have been significant changes to the equality duties applicable to those working in education and since September 2009 the statutory requirement to engage with these issues was strengthened further as Ofsted made promoting equality and tackling discrimination a limiting judgement for schools:

"Where a school is judged to be inadequate in relation to…the extent to which the school promotes equality and tackles discrimination, inspectors treat these as 'limiting' judgements and the school's overall effectiveness is also likely to be judged inadequate" (Ofsted, 2009:14).

The Race Relations (Amendment) Act 2000
The Race Relations (Amendment) Act 2000 (RRAA) places a duty on all public bodies to proactively eliminate unlawful racial discrimination and promote race equality. In addition, from 2002 specific duties have been placed on schools to:

- Prepare and maintain a Race Equality Policy, with an action plan
- Assess the impact of all policies on pupils, staff and parents of different racial groups, including the attainment levels of such pupils.
- Report all racist incidents to the Local Authority
- Monitor, by reference to their impact on such pupils, staff and parents, the operation of such policies, including the attainment levels of such pupils.
- Take reasonable steps to report on progress annually and review and revise the scheme at least every three years.

The Equality Act 2006

The Act sets out that it is unlawful for maintained schools, independent schools and special schools to discriminate against a person on the grounds of their sexual orientation, religion or belief:

(a) in the terms on which it offers to admit him/her as a pupil,

(b) by refusing to accept an application to admit him/her as a pupil, or

(c) where he/she is a pupil of the establishment:

    (i) in the way in which it affords access to any benefit, facility or service

    (ii) by refusing access to a benefit, facility or service,

    (iii) by excluding him/her from the establishment, or

    (iv) by subjecting him/her to any other detriment.

The Education and Inspections Act (2006)

The Education and Inspections Act 2006, placed a duty on all maintained schools to promote community cohesion, and on Ofsted to inspect their effectiveness in doing so.
The Department for Children, Schools and Families (DCSF) defines community cohesion as:

'…working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people's backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all; and a society in which strong and positive relationships exist and continue to be developed in the workplace, in schools and in the wider community'.

With regards to this duty Ofsted inspectors inspect these aspects of each school:

- teaching, learning and curriculum – promoting common values and understanding
- equity and excellence – ensuring equal opportunities for all
- engagement and ethos – promoting meaningful interactions between people from different backgrounds.

QTS Standards

This resource will aid institutions to help their students to achieve the following QTS standards (2007):

Q1: Have high expectations of children and young people including a commitment to ensuring that they can achieve their full educational potential and to establishing fair, respectful, trusting, supportive and constructive relationships with them.

Q10: Have a knowledge and understanding of a range of teaching, learning and behaviour management strategies and know how to use and adapt them, including how to personalise learning and provide opportunities for all learners to achieve their potential.

Q18: Understand how children and young people develop and that the progress and well-being of learners are affected by a range of developmental, social, religious, ethnic, cultural and linguistic influences.

Q19: Know how to make effective personalised provision for those they teach, including those for whom English is an additional language or who have special educational needs or disabilities, and how to take practical account of diversity and promote equality and inclusion in their teaching.

Q25: Teach lessons and sequences of lessons across the age and ability range for which they are trained in which they:

(a) use a range of teaching strategies and resources, including e-learning, taking practical account of diversity and promoting equality and inclusion

Guidance to accompany the QTS standards and ITT requirements is available on the TDA website at **www.tda.gov.uk/qts**

The beginning of a journey…

It is often assumed that trainee teachers are free from racist views and influences, despite the fact that many of them will have come from schools where these issues have not been discussed (Tomlinson, 2008). In reality many will have been exposed to conflicting messages and never been provided with the opportunity to question their opinions and reflect on their attitudes. Research has shown that teachers can wittingly or unwittingly affect the performance of black Asian and other Minority (BAME) pupils, by being openly prejudiced, by being patronising or by having unjustified low expectations of the child's abilities (Richardson, 2005:37)

As race and racism are often seen as taboo subjects, any discussion of the issues can cause friction and bring out defensive responses from the students. Lecturers need to have received training themselves and feel secure in their knowledge and comfortable in imparting this knowledge. In order for students to become open to education around this issue it is vital to work to remove these obstacles to learning, below are some of the common statements and responses when the subject is first brought up:

"But, Surely racism isn't an issue nowadays..."

Sadly, racism is still very much a reality in all aspects of life in the UK. Ethnicity also impacts on a child's experience at school and there is an increasing body of evidence which demonstrates that many of the unequal outcomes for pupils from black, Asian and other minority ethnic backgrounds and groups occur through processes within the education system.

Evidence suggests that black pupils are disciplined more frequently, more harshly and for less serious misbehaviour and that they are less likely to be praised than other pupils; even from very early on in their education (Pilkington, 2002).). In the Ofsted report "Raising the Attainment of Minority and Ethnic Pupils: School and LEA responses" an example is given where Key Stage 2 teacher assessment scores for Pakistani heritage pupils were significantly lower than their National Curriculum test results (Ofsted, 1999:17). DfES research conducted in 2006 found that there was "largely unwitting but systematic racial discrimination in the application of disciplinary and exclusion policies" (DfES, 2006).

Travelling communities are so aware of the prejudicial attitudes they may encounter that 60% of Travellers do not want schools to know their ethnicity (Miles, 2005: 26).

Racism can lead to BAME children becoming disempowered and disenfranchised as learners (Ross, 2002: 3). African-Caribbean boys in particular begin their schooling at roughly the same level as other pupils but many fall further and further behind during the course of their education (Richardson, 2005:13). black children are disproportionately excluded from school (DfES, 2006), Gypsy Roma Traveller pupils are also particularly at risk, showing promise in primary education and then very low attainment at secondary level.

Racism between pupils

Racism between pupils remains widespread in schools and is a regular fact of life for many pupils from black, Asian and other minority ethnic backgrounds and groups (Richardson and Miles, 2008). Targeted pupils may become scared, depressed and lacking in self-confidence and this can impact heavily on their progress at school (Teachernet, 2006). However, teachers may genuinely be unaware of racism amongst their pupils, children as young as four can be aware that they should not express racist attitudes in front of adults and this awareness increases as they become older (Lane, 2008: 102), with the vast majority of pupils taking care not to use racially abusive language in front of teachers (Ofsted, 1999). Pupils on the receiving end of racial harassment may not share their experiences with parents or teachers (Pearce, 2005: 31). They are often wary of reporting their experiences with worries about grassing, being dismissed or making the situation worse. If staff are not open and confident about the issues, pupils will not feel able to raise their concerns (Ofsted, 1999) as demonstrated by the following pupil quote:

"The teachers are mostly white. You can't look at a white person and tell if they are a racist, so if they haven't told you their views you can't go to a white person and complain about white racism" (Richardson and Miles, 2006:9).

Despite this fact, in a poll conducted by Teachers TV earlier this year 48% of teachers who responded stated that they were aware of race related bullying in schools. 68% of them also stated that their school had no strategy to combat this bullying (Teachers TV, 2009).

"But, I'm not going to be working in a diverse school…"

Race Equality is an issue for everyone, if racism is left unchallenged white British pupils will develop a deep-seated intolerance and will be unable to value diversity (Ross, 2002). In schools with few pupils from black, Asian and other minority ethnic backgrounds and groups teachers may not encounter daily incidents of racist behaviour and because of this, it may appear that racism does not exist amongst the young people and issues such as promoting race equality and educating to counter racism can often be dismissed as irrelevant. However as Chris Gaine wrote in 2005:

"Colour remains a critical distorting and dangerous signifier of difference and inequality and… this is truer of white areas than more ethnically mixed ones." (Gaine, 2005: 4)

A study commissioned by the Home Office in 2005 demonstrated that white children who were segregated had more intolerant attitudes and were more likely to believe that they were superior to other "races" than those who mixed with other groups. (Tomlinson, 2006)

In areas with little diversity people often have increased levels of "learned misinformation" (Gaine, 2005:86) about people, black, Asian and other minority ethnic backgrounds and groups.which can lead to high levels of prejudice and stereotyping. These attitudes may only be brought to light once a pupil from a black, Asian or other minority ethnic background arrives at the school. On occasions such as these the victim of the racism can be blamed as though they have brought racism with them when they arrived. (Ullmann, 2009:36)

Pupils from black, Asian or other minority ethnic background in mainly white schools are more likely to suffer from racist incidents and can feel very isolated and DfES research found that 26% of pupils from black, Asian or other minority ethnic backgrounds in the mainly white schools reported that they had received race related verbal abuse whilst at school or travelling to school in the previous week and for a third of these the abuse was ongoing. (Cline et al, 2002)

"I don't notice colour, I treat everybody the same..."

Trainee Teachers who do not have strategies for promoting race equality often play down ethnic and cultural differences in efforts to treat all children the same. (Cline et al, 2002:49; Gaine, 2005:25). There often exists a lack of confidence about when and how they should "notice" ethnicity and a lack of familiarity with the issues. This can lead to a belief that the ideal response is to be "colour-blind". However this is only a position which can be adopted by the white majority. Back in 1985 the Swann Report highlighted "colour-blindness" as an issue. Stating that it was:

"Potentially just as negative as a straightforward rejection of people with different skin colour since both types of attitude seek to deny the validity of an important aspect of a person's identity." (DES, 1985: 26-27)

Therefore, to say a statement such as "I don't see colour" is not only untrue, but it also denies something which is important to the young people (Gaine, 2005:21) who often have pride in their colour; it is a signifier of their history and aspects of ethnicity can be central to pupils' self-identification (Cline et al, 2002). Additionally, teachers need to be able to discriminate between pupils in order to make sure that they are not discriminating against them. It is vital that teachers recognise a child's ethnicity and colour in order to ensure that their needs are catered for and this is recognised by the TDA:

"An inclusive education cannot be achieved by treating all pupils the same way. To be effective, schooling has to take account of the often very varied life experiences, assumptions and interests of different pupils and different groups." (TTA, 2000)

"Colour-blindness" demonstrated by teachers also has an impact on white young people. Many young people in mainly white areas are afraid to discuss differences in skin colour as they have learnt, wrongly that it is rude to do so. This in turn can lead the young people to believe that being black is somehow embarrassing or shameful. (Knowles and Ridley, 2006:12)

"But I'm only going to be working with very young children..."

Despite the claims of many to the contrary, young children do see colour and are intrigued about it. Comments such as "Is that man made of chocolate?" or the actions of rubbing another child's arm to see if their colour will rub off are not rare. There is no ill-intent in these actions, but they demonstrate a need for educators to engage with the issues and provide young children with the opportunity to learn about and discuss difference.

All young people are different and there are lots of different ways in which educators can provide opportunities to explore these differences. For example, teachers can ask parents to cut a lock of their child's hair and send it in. These can then be arranged around a circle of card so that the young people can see that they are all different colours and textures. In a similar way the young people can use tights to find a pair which exactly matches their skin tone and these can be arranged to show the range of skin tones in the class. Skin tone should be considered when providing resources for the young people to draw and paint people. It is possible to buy pencils and felt tips in skin tone colours and ready cut out shapes of faces, hands and feet in all different skin tones can also be purchased.

The Willesden Bookshop has an excellent range of multicultural children's books - **http://www.willesdenbookshop.co.uk/**

Jane Lane has produced an excellent book which provides much more information for people working with very young children:
Lane, J. (2008) Young Chidren and Racial Justice. London: National Children's Bureau.

"I don't need this training, I'm not racist..."

Everyone is affected by external influences and every teacher brings a set of cultural norms and practices into the classroom, which influences their conscious and subconscious behaviour and attitudes (Ross, 2002: 2). If teachers are not aware of the unconscious prejudice and stereotypes that they carry and are not empowered with tools to allow them to reflect on these it can result in negative outcomes for the young people in their care.

The work that the students undertake during their training will just be the start of their journey in all aspects of their teaching career; this resource aims to equip ITT institutions with the tools to provide an education that will help students to understand the importance of engaging with this subject, which will allow them to further explore equality issues throughout their working lives.

"I don't feel comfortable talking about these things. What if I say the wrong thing or the pupils ask questions I can't answer?"

Taking time to explore these issues in a safe space during ITT should help to remove most of these fears and equip students with knowledge and tools to feel confident in dealing with issues of racism and equality. Having knowledge of the correct terminology to use is vital, though it is important not to fall into the trap of spending too long discussing it so that it ends up as the focus of all work in this area.

'Language is continually evolving. The history of race equality and inclusion has also been marked by evolution of language and terminology. Some terms have fallen into disuse either because they were challenged over time or seen to be archaic or derogatory, being associated with a negative stereotype or an historical or implicit value system or hierarchy. Sometimes a term would fall into disuse as it is insufficient for the purpose or context for which it is originally intended.

No definition that relates to any individual's perception or self definition of their own identity is likely to fully describe the complex and subtle factors that contribute to that identity. These factors could include skin colour, language, national or religious origins, faith, culture, ancestry, family history in any or all combinations. (DFES, 2005, Standards website)

As with all areas of education, students may come up with questions that the trainees will not have the answer to. If this does happen there is no shame in replying that they do not know and suggesting that both they and the pupils go and research the answer. Some of the key messages underlying this work are the need to take time to go and find out about difference and think critically about the information that we receive, encouraging the pupils to do their own research and admitting that we don't have all the answers will help to reinforce these messages.

"It's the PC brigade again. You know you can't sing Baa, Baa Black Sheep any more…"

Tackling racism and promoting equality is not about being 'Politically Correct' (PC) or banning an innocent black sheep, blackboards, black coffee or black bin liners, in fact these myths have trivialised and will continue to trivialise antiracist education if not exposed for the untruths that they are.

Chris Gaine in his book 'We're all white thanks' explores the history behind these myths in detail, as in the extract below:

'In 1987 Goldsmiths College Communications Group traced a series of stories which emerged in the mid- 1980s characterising some local councils, especially in London, as 'Loony Left'. This extended beyond education to include the Greater London Council and its leader Ken Livingstone, and at various times included leaders of Haringey and Brent too, and a whole range of alleged 'policies'. Black bin liners were rumoured to be condemned as racist, teachers were allegedly not allowed to say 'blackboard' apparently only 'none white' coffee could be requested , singers of 'Baa baa black sheep' supposedly had to substitute green sheep…

The Goldsmith's study observes that of the ten stories they researched in detail:

…two..proved to be wholly false. There was no event, order or instruction which could have possibly formed the basis for these stories. (1987: 18)

Of the rest, one came to be 'true' because nursery workers believed press accounts of a ban, and the others proved to have some connection with some event or set of facts, but were so distorted as to be unrecognisable.

How, then, did it come to be so widely believed? Clearly part of the answer is the extent and nature of the coverage. While not all national papers showed equal interest in these stories, several large circulation ones did: the Sun is implicated in nine out of ten stories, and the Daily Mail in six out of ten. The Daily Mail's sister papers, the Mail on Sunday and the London Evening Standard, were also prominent in a significant number of instances. In these papers and others anti-racists were described during this time as 'these dismal fanatics, monstrous creatures'; 'unscrupulous or feather-brained observers'; 'bone-brained left fascists'; 'the hysterical antiracist brigade'; 'untiring busybodies': 'the multi-nonsense brigade'; and 'blinkered tyrants' (Van Dijk, 1993)

The Goldsmith's study goes on to comment on the dissemination of this fiction outside London where it first pupated:

A worrying feature of much of the press coverage is that many of the stories lifted froom the national press or from news agency releases are reproduced uncritically in the regional press…The journalists on these papers cannot easily check the facts of these stories, and a wholly misleading impression is consequently given to people living outside the capital. (1987: 19)

This point needs stressing: the stories were not true, the bans never happened; this self-evidently absurd policing of language was a myth.

For further discussion see Gaine, C (2005) 'We're All White Thanks'. Stoke on Trent: Trenham Books.

Section 2:
ACTIVITIES

The following activities have been gathered from organisations across the UK all have been tried, tested, revised and used successfully with many groups of students and those already working in the teaching profession.

1. Exploring Prejudice and Stereotypes

Main Aims:

- To illustrate that we all carry sub conscious prejudices and to raise participants self awareness.
- To demonstrate how we often make assumptions based on stereotypes, misinformation and generalisations
- To encourage / initiate open, honest discussion about prejudices and stereotypes

A. THE WITCHES OF GLUM

Reprinted with the kind permission of Glasstap www.trainerslibrary.com

Timings: 30 minutes

Delivery:

This activity is useful to undertake prior to any work on the subject of prejudice and discrimination and can be set up as an icebreaker at the beginning of a session. Inform the students that you are going to read out a fairy story after which they will be asked to answer some questions. Inform them that this activity is a good test of their listening skills! Once you have read out the story hand out the statement sheets, individually or in pairs. The students need to use the information that they heard in the story to answer whether the statement is true or false.

The Story:

Once upon a time, there was a great city called Glum that stood beside a lake in the kingdom of Bung. In the centre of the city was a castle, where the King lived with his only daughter, Christina. The King could no longer walk, but he was often seen being pushed around the city in a white, wheeled chair by his servants. Christina was a popular princess; happy and always willing to help others. The people of Bung often commented that she would make a good queen.

Now it so happened that as well as the King, his daughter and his subjects, there lived in the Kingdom of Bung two witches. Groga an ugly, disfigured witch, lived on the other side of the lake in a dark, damp cave. Gwendolyn, a beautiful witch who wore a gown that sparkled with the light of a thousand crystals, lived in a house to the West.

On the tenth anniversary of Groga's arrival, the king was wheeled onto his balcony, where he addressed those gathered below.

"Who will rid the kingdom of my arch enemy, Groga?" he asked. "Many brave men have ventured fourth on this mission before, but none of those sent have returned. Do any of you have the courage to complete this deed?"

The crowd included Knights from all the surrounding lands; their proud horses neighed at the ruler's words. But only one in the crowd spoke out – a stranger who had arrived the day before.

"I will kill her," said the stranger, "in return for your crown".

The King replied: "That is too much to ask, but I will give you half of all the gold in the city treasury if you rid the kingdom of her."

The stranger accepted the offer, and went to see the beautiful Gwendolyn. Gwendolyn was impressed by the stranger's boldness, and she agreed to help in return for a share of the King's gold. She went into another room, where she mixed a strange potion. This she poured into a small green bottle.

"This will you give the strength of ten men", she said, handing the potion to the stranger.

The stranger travelled from Gwendolyn's house to the dark caverns on the opposite side of the lake, where Groga, who had seen her fate in a crystal ball, was waiting.

"So, you have come, as many men before you have", she said. "Seeking the King's favour?"

They fought for many hours but Groga was no match for her adversary.

Eventually, tired and exhausted, she agreed to leave the kingdom for ever.

The stranger returned to the city to claim the promised reward.

The End

The Statements:

1) The city was called Bung

2) The city was ruled by an old King, who could no longer walk

3) The castle was in the centre of the city

4) Groga was a wicked witch, who lived in a cave on the other side of the lake

5) Princess Christina was very beautiful

6) The stranger was a knight from far away

7) The stranger wanted to be made King in return for killing Groga.

8) The king offered the stranger a great fortune instead

9) A good witch lived to the west of the city

10) The stranger agreed to give Gwendolyn half of his gold if she helped him

11) Gwendolyn mixed a potion, which she poured into a green bottle

12) The stranger rode from Gwendolyn's house to Groga's cave

13) Groga had killed many men before

14) Groga's magic was no match for the stranger

15) The Stranger used a magic potion to defeat Groga

The Answers:

1) The city was called Bung

FALSE: The city is called Glum. The kingdom was called Bung

2) The city was ruled by an old King, who could no longer walk

FALSE: We are not told the King's age. Those who said he was old were probably making an assumption based on the fact he 'could no longer walk'

3) The castle was in the centre of the city

TRUE

4) Groga was a wicked witch, who lived in a cave on the other side of the lake

FALSE: At no point are we told that Groga is wicked. Participants probably assumed she was wicked because she was ugly and disfigured. We know too that the King doesn't like her, but again nowhere does it say the King is good!

5) Princess Christina was very beautiful

FALSE: Princess Christina was "popular". She was also happy and willing to help others. But nowhere does it say she is beautiful!

6) The stranger was a knight from far away

FALSE: The crowd "included knights". We don't know that the stranger was one.

7) The stranger wanted to be made King in return for killing Groga.

FALSE: We don't know if the stranger is even a man, so we don't know if he/she would be a king or a queen. Anyway, the stranger only asks for the crown – and doesn't specifically state he/she wants a title, or even power. For all we know the stranger may have wanted to sell the crown on Ebay!

8) The king offered the stranger a great fortune instead

FALSE: The King offers the stranger half of all the gold in treasury. We aren't told how much Gold is there – maybe none!

9) A good witch lived to the west of the city

FALSE: We are not told Gwendolyn is good – only that she is beautiful and wears a sparkly gown!

10) The stranger agreed to give Gwendolyn half of his gold if she helped him

FALSE: He/She agreed to give her "a share". We are not told what the share is. And of course we don't know the stranger is a 'he'.

11) Gwendolyn mixed a potion, which she poured into a green bottle

TRUE

12) The stranger rode from Gwendolyn's house to Groga's cave

FALSE: We don't know the stranger 'rode'. The story says "travelled".

13) Groga had killed many men before

FALSE: We don't know whether Groga had killed anyone before. All we know is that those sent to kill her had not returned. Perhaps they had a change of heart and left the kingdom?

14) Groga's magic was no match for the stranger

FALSE: We are not told that Groga used magic

15) The Stranger used a magic potion to defeat Groga

FALSE: We don't know if the stranger used the potion given to him / her by Gwendolyn.

B. I KNOW A CULTURE

Timings: 20 minutes

Delivery:

Copy the "I know a culture" activity sheet provided below. Tell the students that you are going to give them a sheet describing various cultural rituals and, without discussing them with their peers, they need to decide how they feel about each ritual described and circle the relevant adjective.

1. "They have a ritual involving the use of certain garments, only worn in certain seasons. The robing and disrobing of this garment and the timing of this has great cultural significance in the hospitality ritual."

Bizarre	**Delightful**	**Interesting**	**Disturbing**	**Exotic**
Normal	**Disgusting**	**Amusing**	**Boring**	

2. "They eat a food from a paste made from the seeds of a type of grass, cooked once and then burnt near a flame, which is smeared with fat from an animal. They eat this with the albumen from a bird. Traditionally they can only eat it at certain times of day:'

Bizarre	**Delightful**	**Interesting**	**Disturbing**	**Exotic**
Normal	**Disgusting**	**Amusing**	**Boring**	

3. "Almost the entire population is addicted to a plant substance which they drink with water and other animal or plant substances. They speak openly about this addiction apparently without shame and have evolved certain rituals around its use."

Bizarre	**Delightful**	**Interesting**	**Disturbing**	**Exotic**
Normal	**Disgusting**	**Amusing**	**Boring**	

4. "Women seem to have a hard time. Modernisation only seems to have brought them more work to do and men don't respect them at all."

Bizarre	**Delightful**	**Interesting**	**Disturbing**	**Exotic**
Normal	**Disgusting**	**Amusing**	**Boring**	

Discussion: Once all the students have completed the activity, collect some thoughts from the room and ask why they felt this way.

Then explain what the statements are actually describing:

1. Taking your coat off as you enter someone's house
2. Eating egg on toast for breakfast
3. Having a cup of tea
4. Describes the position of women in Britain and many other countries.

Were they surprised?

This activity highlights that the fact that the way in which we describe customs can make them sound strange and even frightening, but if we take the time to truly understand them, they may be perfectly ordinary.

C. NEW NEIGHBOURS

Adapted from an activity by Chris Derrington, University of Northampton

Timings: 30 minutes

Delivery: Divide students into small groups and distribute sets of potential neighbours, ask 'Who would you like to live next door to?' get them to work together to decide on a top three and a bottom three and encourage them to consider reasons behind their decisions.

A family with several hoodie-wearing sons

A group of five adults with learning difficulties

A born-again Christian couple

A large extended Muslim family

A newspaper journalist

A group of animal rights activists

An asylum-seeking family from Eastern Europe

A Conservative MP

A Romany Gypsy family

An elderly gay couple

A single teenage mother

A bald man covered in tattoos

A black African family

A New (Age) Traveller family

A magistrate

A transsexual

A retired headteacher

A group of students

Discussion: Facilitate a discussion on each group's choices and question their decisions, could offer counters to challenge their thoughts.

How did you choose? Where did you get your ideas from? Are your opinions about these groups based on fact?

What is a Stereotype? How is it connected to racism?

Explore stereotypes and emphasise that we must never judge, a Stereotype doesn't allow for any individual characteristics, can we really generalise about an entire group of people just because they have one thing in common? Do we really know which of the options would be a good or bad neighbour?

Discuss the damaging effects that stereotypes held by teachers could have on pupils e.g. black children are better at sport, Travellers are not interested in education.
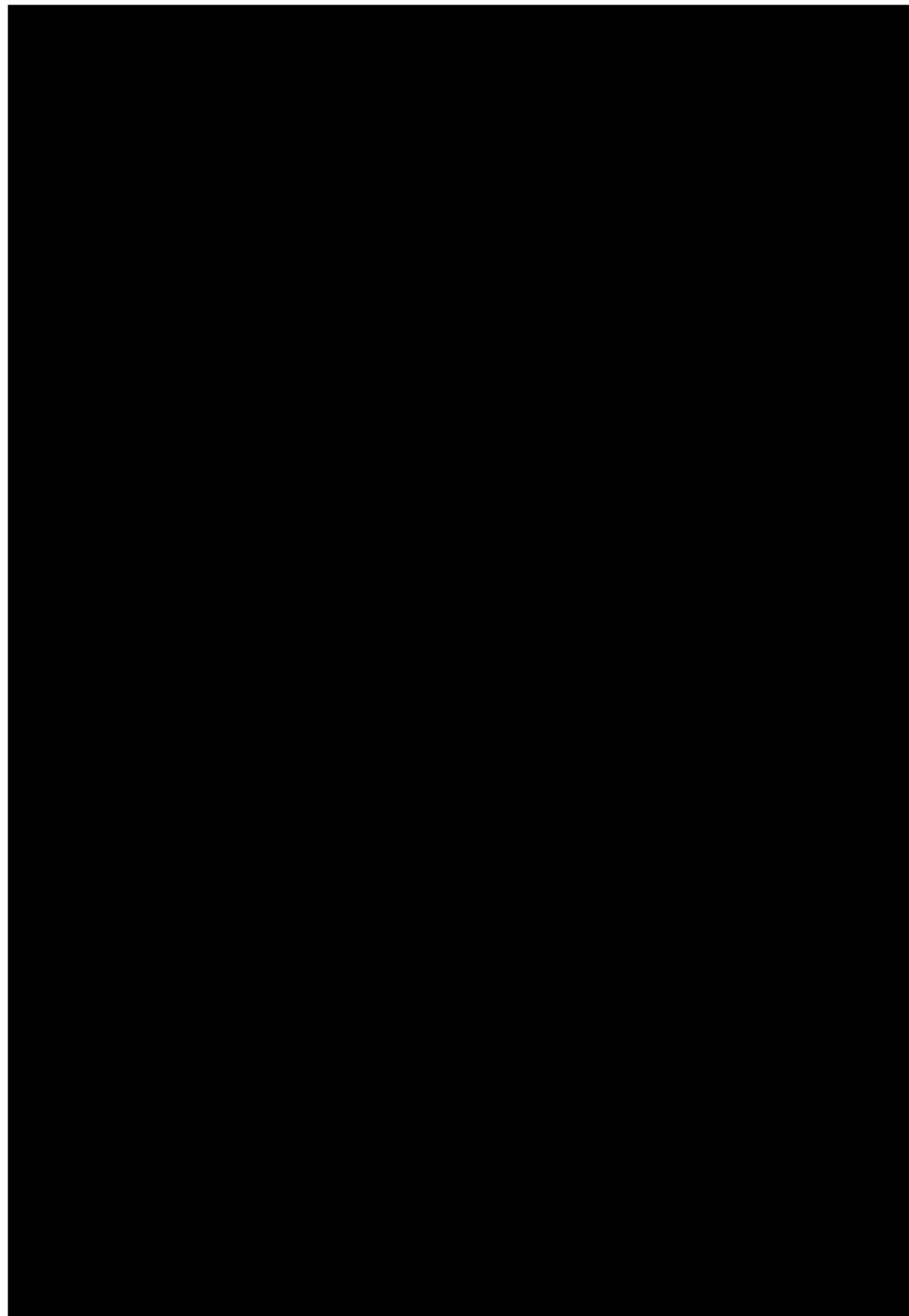
2. Exploring Racisms

As mentioned above, students may not previously receive any education on issues of race or racism. Before they are able to tackle racism and promote equality in the classroom they need to be afforded the opportunity to explore these issues for themselves.

Main Aims:

- To empower participants with knowledge to recognise racism
- To encourage dialogue and engage learners in critical thinking.
- To allow participants to evaluate their own attitudes in the context of different situations.
- To clarify the correct terminology to use when discussing issues of "race" , racism and ethnicity.

A. DEFINING RACISM

Time: 15 mins

Delivery: Ask students to work in pairs/small groups to write a definition of racism on a post-it note then bring the post-it note to the front and stick it up on the board. Discuss what has been written addressing any miscomprehensions, find a group definition and compare with some official definitions of racism. Ensure that they are aware that racism includes discrimination on the basis of skin colour, religion, nationality and culture.

B. APPROPRIATE USE OF TERMINOLOGY

Timings: 15 minutes

Delivery: Display the following terms around the room, **BLACK, COLOURED, ETHNICS, ETHNIC MINORITY GROUP, ASIAN, HALF CASTE, WEST INDIAN, AFRICAN CARIBBEAN, BLACK ASIAN AND MINORITY ETHNIC (BAME), GYPSY** along with a blank sheet of paper.

Ask participants to move round the room reading the terms and to write either '**ACCEPTABLE**' or '**UNACCEPTABLE**' on the blank sheets of paper. Ask each member to fold the paper over to conceal their answers, this will encourage honesty and objectivity, and will ensure people's opinions are not influenced by others.

Reveal the groups answers and facilitate a discussion using the following information, adapted from 'We're all white, thanks, the persisting myth about 'white' schools by Chris Gaine.

BLACK (OR BLACK PEOPLE)
ACCEPTABLE:
The most accepted term in current use for people of Africa and / or Carribbean descent.

COLOURED
UNACCEPTABLE:
Long declining in acceptability especially among those of Caribbean or African background, seen as a euphemism and offensive to many. White people should never use this term.

ETHNICS
UNACCEPTABLE:
A completely meaningless term, though widely used. It denies any ethnicity of white majorities and had rather patronising nuances of simplicity and primitiveness when applied as an adjective to handbags, clothing and art.

ETHNIC MINORITY GROUP (S)
ACCEPTABLE:
Technically accurate and can be used for all such groups or a particular one. The sequence minority ethnic group is preferred by some people in the hope that it may discourage the ignorant usage above: it keeps the words 'ethnic' and 'group' together to stress that everyone has ethnicity, but some ethnic groups are minorities. English residents in Wales are a minority ethnic group, as are Welsh residents in England. The DFES states clearly that it uses the sequence 'minority ethnic' for just this reason.

ASIAN
ACCEPTABLE BUT USE WITH CAUTION:
Geographically confusing since it ought to include the Chinese, but in common usage it does not. Probably for this reason 'South Asian' has been increasingly used to refer to those originating in the Indian sub-continent, who come from several distinct regions in India, Pakistan and Bangladesh. For a while it was generally accepted by the people concerned, unless used in a context where the many differences between 'Asian' groups ought to be recognised, in which case it would be taken for ignorance at least. May people often prefer identification by country, for example Indian, Bangladeshi, Pakistani. Some, British born people with Asian heritage may use British Asian.

HALF CASTE
UNACCEPTABLE:
This term is widely disliked in the USA and Britain. 'Mixed Race' is often preferred. Other terms that will not be perceived as offensive are 'mixed heritage' or 'dual heritage.

WEST INDIAN
UNACCEPTABLE:
The term most widely used in the past for African-Caribbean people and may be acceptable for some, especially for older people born in the Caribbean. In essence it is an old colonial term derived from Columbus's mistake and besides, the West Indies no longer exist in any tangible form except as a cricket team.

AFRICAN-CARIBBEAN
ACCEPTABLE:
Widely used and acceptable to almost anyone of Caribbean background with historic African roots (It has replaced Afro-Caribbean) Those wishing to stress their African ancestry, whether born in Britain or the Caribbean are more likely to simply call themselves African.

BLACK ASIAN AND MINORITY ETHNIC (BAME)
ACCEPTABLE:
An inclusive shorthand for a huge range of groups including white groups like Irish and Polish groups, and Gypsy, Roma and Traveller communities, however "ethnic" is not an adjective, so it is better to use the phrase people from black, Asian and other minority ethnic backgrounds or groups.

GYPSY
ACCEPTABLE BUT USE WITH CAUTION:
There are many different Traveller communities and many would not describe themselves as Gypsies. English Gypsies and Scottish Gypsy / Travellers are distinct ethnic groups and must be distinguished from Irish Travellers, New Travellers, Show and Fairground people, Boat people and Roma. The term originated in the 1600's in the mistaken belief that the Romany nomadic people to whom it was applied were originally Egyptian, when they were actually of north Indian descent. Gypsy, Roma and Travellers or GRT is a shorthand umbrella term that can be used when referring generically to all of the different Traveller communities.

For a more detailed exploration of terminology, concepts and definitions, refer to Chris Gaine's book 'We're All White Thanks'. Stoke on Trent: Trenham Books.

> *"I maintain that this struggle with language has to be worth it…how can it not be right to watch what we say and avoid offence, or to address people and describe them in terms thy find acceptable? If education is not the place to observe and reflect upon language I am not sure where it could be done"*
>
> *(Gaine C, 2005)*

C.RACIST/NOT RACIST

Timings: 10 minutes – 40 minutes

Delivery: Explain to participants that we are going to explore what is and isn't racist.
Tell participants that you will read out some statements then allow them some time to discuss it with a partner, after a count down on 5-1 if they think it is racist they should STAND UP and if they think it is not racist they should REMAIN SEATED.

Encourage them to make their own decisions and stress that there are no wrong answers; everybody is entitled to their opinions as long as they can provide reasons and justifications.

After the participants have decided, question and ask for feedback from some people standing up and some sitting down, encourage debate and discussion as this is a good opportunity to dispel any myths and give facts and correct information.

Repeat the process with other statements. This activity is extremely flexible and can be tailored to meet the specific needs of a group.

- **A white boy asks a Sikh why he is wearing a turban**
- **I am a Sunderland fan and I would never be friends with a Newcastle fan.**
- **In geography a girl says "immigrants keep taking all the best jobs"**
- **In 1960 it was legal to pay a black person less than white person for doing exactly the same job**
- **Prince Harry refers to a soldier as "our little Paki friend"**
- **I have no black friends**
- **A white boy starts a fight with a Chinese boy, when asked why he says "he is just one of them"**
- **Ahmed is a Muslim, Lisa doesn't invite him to her birthday party**
- **A white boy calls another white boy "Paki"**
- **An Irish girl is made fun of in lots of anti-Irish jokes**
- **I call my local Chinese take away the 'Chinky's'**
- **On holiday I kept getting called a 'Brit'**
- **Black people make the best sprinters; white people make the best swimmers.**
- **A residents group are campaigning against a proposed local GRT site**

Show Racism the Red Card has many educational resources which are designed to educate against racism and prejudice. Including Islamophobia and prejudice towards Gypsies, Roma and Travellers and Asylum Seekers and Refugees. Many of these resources can be downloaded free of charge from the Show Racism the Red Card website www.theredcard.org

For further materials visit Multiverse: ITE Session Introducing "Race" Ethnicity and Education. http://www.multiverse.ac.uk/viewArticle.aspx?contentId=459

3. Encouraging Students to Reflect on their Teaching

The following activities should help students to understand the need to continually reflect how their teaching impacts on different pupils and to explore ways to make their teaching more inclusive.

Main Aims:
- To encourage trainees to reflect on their practice and to consider race equality in their lesson planning and delivery
- To aid trainees to consider the experiences of all students and provide an inclusive curriculum

A) DIVERSITY DIARY

When students are on placement ask them to spend some time imagining that they are a pupil from a particular minority background, at different occasions they could consider the needs of different pupils, for example a Traveller, an Asylum seeker or a pupil in the early stages of acquiring English as an additional language. Ask students to consider everything; the posters on the walls, the resources in the classrooms, the messages given out by staff, the content of the curriculum and ask themselves, "is this school welcoming to me?",
"do I feel included?", "what messages am I being given?" ask them to record their thoughts in a diary for the duration of the placement.
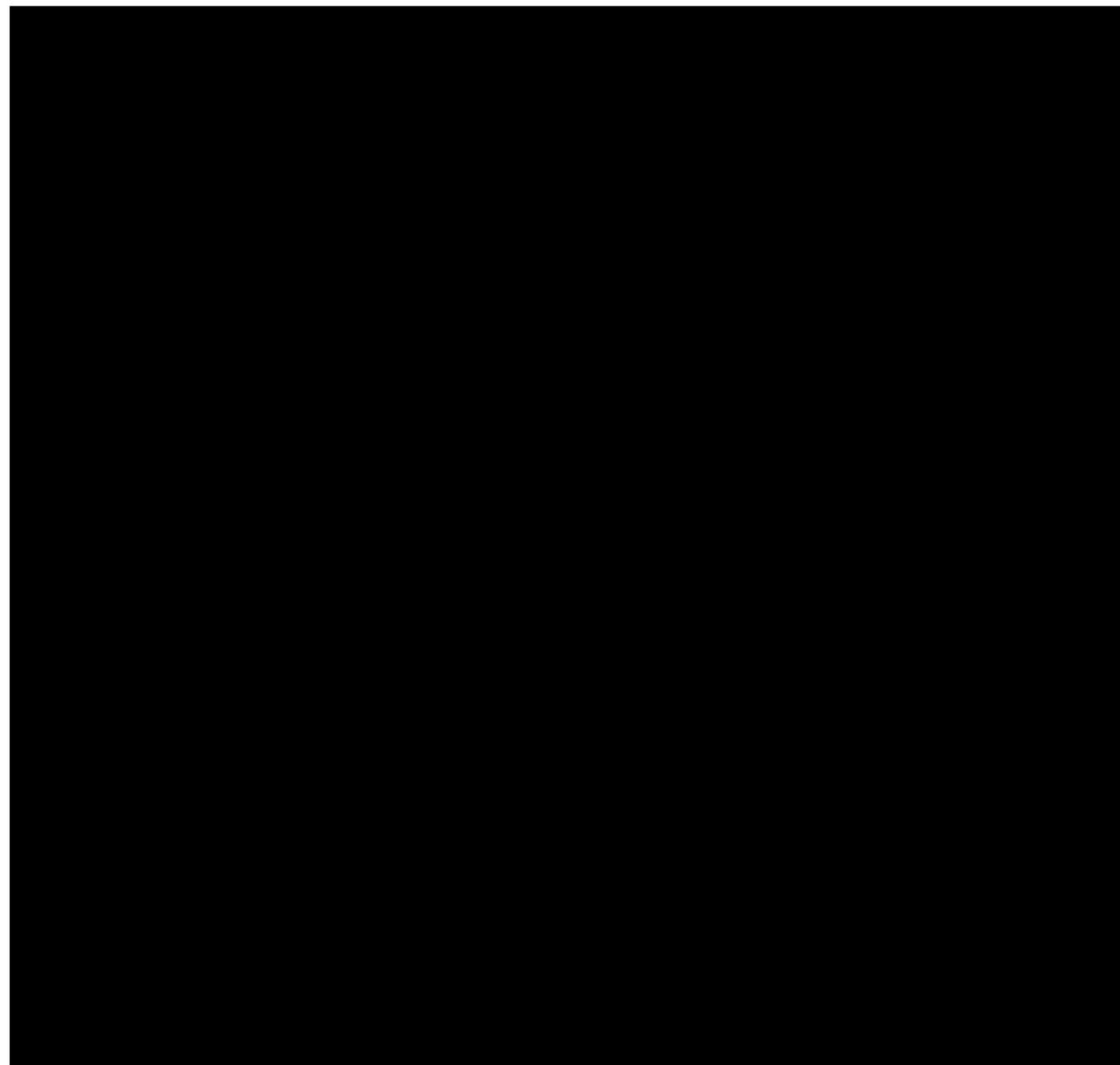
B) WALKING IN OUR PUPILS' SHOES

Adapted from an activity by Jane Davies, University of Sunderland

Students are given two copies of the statements and using the information they have gathered from their placement school, asked to consider the experiences of two different pupils; the first a pupil who is in the majority ethnic group in the school and second, a pupil in a minority group. Again, imagining that they are the pupil the students should use the baseboard to position how true each statement is for the child.

I feel safe when I come to school.	I like it when my parent/s/carer comes in to school.	My teacher/s talk to me about my life outside school.
I am made to feel that the school is interested in me and understands my cultural background.	I see words in my home language around the school.	I am made to feel that I am an important part of the school community.
The books we read in school feature children who are like me /are about things which are relevant to my life.	I am happy to play with anyone at playtime.	I understand the school rules and its expectations of me, and I behave accordingly.
I talk to my mum/dad/carer about what I do at school and they are interested and keen that I do well.	I try never to miss school unless I am ill.	My teachers talk to my parent/s/carer about my time at school.
Sometimes I need extra help and the school helps me to understand by providing extra support.	My mum and dad enjoy coming to special events at the school.	I find school a fun and exciting place to be.
When I have a problem I feel that my teachers listen to my point of view.	I have opportunities to make my views heard when I am in school.	I feel that I am popular and well-liked in school.

CHILD 1	CHILD 2
VERY TRUE	VERY TRUE
NOT TRUE AT ALL	NOT TRUE AT ALL

For further information visit Multiverse:
ITE Session: English as an Additional Language - An introductory lecture and workshop - R. Sneddon (2009)
http://www.multiverse.ac.uk/viewArticle.aspx?categoryId=409&taggingType=1&contentId=11234
Educating Asylum Seeking and Refugee Children J. Rutter
http://www.multiverse.ac.uk/ViewArticle2.aspx?Keyword=asylum+seeking+pupils&SearchOption=And&SearchType=Keyword&RefineExpand=1&ContentId=11249

4. Exploring ways to embed Race Equality in the Curriculum

Main Aims:

- To provide examples in which race equality can be promoted throughout the whole curriculum

- To highlight some of the potential issues that can arise when beginning to embark on this work.

A) WHAT IS GOOD PRACTICE?

Select some statements from the Race Equality Audits below, appropriate to the age and subject areas that the students will be covering. Add in some extra statements which are more problematic (examples are given below).

Divide the students into small groups and provide each group with a piece of flip chart paper divided into 3 columns "Good Practice", "Proceed with Caution", "Inappropriate". Ask them to discuss the statements and sort them into the different columns. When they have finished this ask them to feedback to the main group and discuss.

Suggested points for discussion

A Diversity Day is held in the Autumn Term	**PROCEED WITH CAUTION** This can be a very good starting point and a very worthwhile activity, but it is important that this is does not happen in isolation. The content of the day is also important. What constitutes a diversity day? Be careful not to portray entire continents as homogenous e.g. "African music" what is the equivalent "European Music" there are vast cultural, geographical and social differences between and within countries
The terms "They" and "We" are used when discussing differences in culture and belief.	**INAPPROPRIATE** Assumes that the group are all from one culture and mindset (not the one being discussed) and encourages the view that "other" people are strange and different from "us".
A pupil from a minority ethnic background is asked to come to the front and explain his culture to the class.	**INAPPROPRIATE** Applies pressure to the child, assumes that the pupil has a different culture to the other pupils and that he/she is able to speak for an entire community. Including pupils is a good thing, and pupils may wish to share things with the class, but this should be carefully planned and considered in a safe context.
The school is twinned with another in Africa. Pupils are encouraged to donate old clothes and shoes	**PROCEED WITH CAUTION** It can be extremely worthwhile to twin with a school from another part of the world and to undertake activities that benefit others, but this approach can encourage a deficit model and lead pupils to believe that all of Africa is poor and dependent. Care should be taken to see that the relationship is seen as mutually beneficial by the pupils and that anything donated is of good quality and required.
It is taught that technology such as computers and automated industry is what makes a country developed and that other countries need to catch up to become developed.	**INAPPROPRIATE** Doesn't recognise the value of alternative technologies and lifestyles.
Children who speak English as an Additional language are taught that English is the only language that should be used in school.	**INAPPROPRIATE** Speaking two languages is an asset not a problem and pupils use of their main language will assist them in learning English. (See ITE session above for more details)

B) RACE EQUALITY AUDITS

Adapted from "Young Gifted and Equal" Leicester City Council 2003

Issues such as prejudice, discrimination, racism and anti-racism may be taught as part of PSHE, Citizenship and the pastoral curriculum, but they must be reinforced by work in all other subject areas which can examine how forms of racism have shaped the experience, knowledge, history and structure of many societies.

All subjects at all key stages contain opportunities for teaching directly or indirectly about race equality and cultural diversity. Here are some of the many possibilities. Imagine these are all statements from a prospective parent, or from OFSTED, looking to find evidence of good Race Equality practice. What could you mention as evidence for each area?

FOUNDATION STAGE

IN PLAY

INDICATORS	EVIDENCE
1. The home corner is culturally diverse. At times there is a specific focus on a particular culture/community (eg an Asian/white home, a Chinese or Caribbean grocery store etc.).	
2. Dressing up clothes, dolls, puppets, 'duplo' and toys generally are culturally diverse.	
3. Situations are created in structured play to explore issues of cultural diversity, including racism.	
4. Opportunities are taken in unstructured play to explore issues to do with cultural diversity, including racism.	
5. Children are encouraged to voice their opinions, discuss with others and work together in solving problems to do with cultural diversity, including racism.	

PERSONAL, SOCIAL AND EMOTIONAL DEVELOPMENT

1. Practitioners and other adults provide a range of positive role models from a variety of communities.	
2. Positive images are used, for example, in books and displays that challenge children's thinking.	
3. There are opportunities in play and learning that take account of children's particular religious and cultural beliefs.	
4. Children are encouraged to develop an awareness of and sensitivity to the needs, views and feelings of others.	
5. Children are encouraged to value their own cultures and those of other people.	
6. Children understand that racist name-calling and racist behaviour is not acceptable and why.	
7. Children are encouraged to feel they have a right for others to treat their needs, views, cultures and beliefs with respect.	

PHYSICAL DEVELOPMENT

INDICATORS	EVIDENCE
1. Equipment and other materials reflect diverse racial backgrounds.	
2. Pupils are encouraged to participate in and value games, dance, PE and playground activities that reflect diverse racial backgrounds.	
3. Schools try to involve community members from diverse racial backgrounds to teach games reflective of their backgrounds.	

LANGUAGE AND LITERACY

1. Opportunities exist to share and enjoy a wide range of rhymes, poetry, stories and books, which reflect diverse racial backgrounds.	
2. Children are encouraged to explore differences within the context of similarities.	
3. Imaginative opportunities (eg story and Persona Dolls) are created for children to talk about racist incidents.	
4. Musical and artistic activities reflect diverse racial backgrounds.	
5. Opportunities exist for children to hear, use, see and read familiar words in many languages through posters, notices, labels, book form, audio, and video materials.	
6. Opportunities exist for children to see adults writing in languages as well as English and to write for themselves.	
7. As far as practical bilingual workers are involved in developing the spoken language of those children who speak English as an additional language.	

KNOWLEDGE AND UNDERSTANDING OF THE WORLD

1. Children's own experiences are considered through different school activities to develop an appreciation of diverse racial backgrounds, eg trips, visitors to schools, celebrations, food, clothing, materials etc.	
2. A stimulating environment is provided with resources that reflect cultural diversity.	
3. Activities exist to encourage exploration, observation and discussion about issues to do with racial equality and harmony.	
4. Opportunities exist to explore similarities, differences and patterns between people from diverse racial backgrounds.	
5. The contribution from people from diverse racial backgrounds to the world that we live in is demonstrated in text, pictures, discussion etc.	
6. Opportunities exist for pupils to begin to know about their own cultures and beliefs and those of other people they know.	
7. Opportunities exist for pupils to share their knowledge of their own family heritage and that of other people they know.	

CREATIVE DEVELOPMENT

INDICATORS	EVIDENCE
1. There is a rich environment, which values creativity and expressiveness across a range of cultures, including displays, posters, artefacts etc.	
2. There is a wide range of activities which reflect cultural diversity.	
3. There are resources from different cultures used to stimulate different ways of thinking.	
4. There are resources that facilitate the exploration of different identities, ie crayons that reflect accurate skin tones and dolls with different skin tones, physical features, clothing, jewellery etc.	
5. Opportunities to work alongside artist, musicians, mime artistes, dancers and other talented adults from a variety of traditions and communities are provided.	
6. Activities which are imaginative and enjoyable and encourage seeing things from different points of view are regularly organised.	
7. Accommodation of children's specific religious and cultural beliefs, eg relating to figurative art.	
8. Explorations of colour, shape, form and space in two and three dimensions use materials which reflect cultural diversity.	
9. Song and dance draw on a variety of traditions and cultures.	
10. Art and design draw on different cultures in terms of materials and themes.	
11. Imaginative role play and stories reflect cultural diversity and also provide opportunities to explore feelings (self and others') about inclusion and exclusion.	
12. Culturally specific activities are used to enhance and reinforce self-esteem.	

MATHEMATICAL DEVELOPMENT

1. Diverse racial backgrounds are reflected in the mathematics of counting, sorting, matching activities.	
2. Geometric patterns and shapes used to draw on a range of cultural traditions.	
3. Diverse racial backgrounds are reflected in stories, songs, games and imaginative play used in teaching numeracy.	
4. Reference is made to a variety of number systems used by people from diverse racial backgrounds.	
5. Children who speak English as an additional language are helped in developing and using specifically mathematical language.	

DIVERSE NEEDS OF CHILDREN

INDICATORS EVIDENCE

1. There are opportunities to build on, extend and value children's own diverse knowledge, experiences, interests and competencies.

2. A wide range of strategies based on children's language and learning needs are used.

3. A safe and supportive learning environment is provided free from racial harassment.

4. Racial stereotypes are challenged.

5. Materials reflect diversity and are free from discrimination.

PARENTS/CARERS AS PARTNERS

1. All parents/carers are welcomed and valued through a range of different opportunities for collaboration between children, parents and practitioners, including in the development of race equality policies.

2. The knowledge and expertise of parents/carers and other family members used to support learning opportunities provided by settings.

3. Practitioners use a variety of ways to keep parents/carers fully informed about the setting's values, including their position on race equality, and curriculum, such as: brochures, displays, tapes, videos.

4. Means of keeping parents fully informed are available in the home languages of the parents/carers and through informal discussion.

5. Experiences at home, for example, visits and celebrations, are used to develop learning in the school setting.

KEY STAGE 1 & 2

ART & DESIGN

INDICATORS OF GOOD PRACTICE EVIDENCE

1. Creative and high quality artistic expression is exemplified with reference to a range of art forms from diverse racial backgrounds.

2. Images and artefacts are related to their cultural contexts so pupils understand the ideas, beliefs and values behind their making.

3. The development of artistic ideas and products are all shown to be influenced by different traditions.

4. Pupils are taught to recognize how images and artefacts can influence the way people think and feel.

5. Differences and similarities in the work of artists, crafts people and designers in different times and diverse racial backgrounds are explored. (NC KS1)

6. The roles and purposes of artists, craftspeople and designers in different times and cultures are explored. (NC KS2).

7. Shared human values are shown to be reflected in different artistic traditions.

8. Visiting artists from diverse racial backgrounds representing contemporary as well as traditional influences, are used.

9. Artistic traditions of significance to pupils, their families and communities are valued and used appropriately and sensitively.

10. Pupils are encouraged to develop their own sense of identity and to explore contemporary social issues of concern through art.

DESIGN AND TECHNOLOGY

1. Reference is made to the contribution of many cultures to the development of technology and its importance in all societies.

2. Activities, tasks, projects, materials and examples reflect the multicultural nature of society and relate to pupils every day experiences.

3. Representations of people engaged in technology reflect a broad range of people from diverse racial backgrounds.

4. The response of people from diverse cultures in their design solutions is reflected on and valued.

5. Pupils appreciate the range of technologies, both simple and complex, in all societies past and present.

6. Pupils appreciate the historical and political factors involved in their development.

7. A global perspective is presented regarding the need for all to use materials in a creative, non-harmful and non-wasteful way.

ENGLISH

INDICATORS OF GOOD PRACTICE   EVIDENCE

1. Literature and drama in a range of genres from a variety of cultures, including English writing from across the world, are used.

2. Different forms of English, spoken and written, and their uses are explored.

3. Pupils see languages, oral traditions and literary heritages significant to themselves, their families and communities valued and used, including through visiting writers, poets, story tellers and actors.

4. Literature, creative writing and drama are used to explore issues of contemporary social concern, such as racism and cultural identity.

GEOGRAPHY

1. The variety of human relationships with the physical environment is explored by looking at commonalities and differences.

2. The global interdependence of people at different levels is a developing theme.

3. The way the local environment reflects the cultures of its inhabitants is explored.

4. The ways different communities use natural resources and the impact of this is explored.

5. The traditions and activities of families and communities from diverse racial backgrounds are explored.

6. A range of images of developing countries is used to offset the preponderance of negative representations in the media.

7. Migration and settlement are explored as common human experiences.

8. Pupil's own experience and those of their families and communities are drawn on to illustrate geographical subject matter.

9. The social, moral and political dimensions of the development of resources, land use, planning, etc are explored.

HISTORY

INDICATORS OF GOOD PRACTICE   EVIDENCE

1. Differences and similarities between the historical experiences of diverse communities and countries are explored.

2. British history is related to events in other countries and set within a global context.

3. The social, cultural, religious and ethnic diversity of the societies studied, both in Britain and the wider world, is taught.

4. Non-European civilisations feature in the study of cultures, beliefs and historical achievements.

5. Pupils have the opportunity to develop their understanding of historical struggles for rights, equality, justice in different societies.

6. The movement and settlement of people feature as recurrent themes in British and world history.

7. Pupils' own experiences and those of their families and communities are drawn on to illustrate historical subject matter.

ICT

1. The global dimensions and implications of ICT, especially in facilitating communication, are explored.

2. Activities, tasks, materials and examples reflect the multicultural nature of society and relate to pupils' everyday experiences.

3. Representations of people engaged at ICT reflect a broad range of people from diverse racial backgrounds.

4. Software for using/teaching community languages is available.

5. Pupils learn to access specific websites which deal with culture, religion and racism.

6. Pupils understand how information arises out of a cultural context and explore how websites reflect the culture of their creators.

7. Pupils use a variety of international websites as sources of information.

8. Pupils establish ICT links with culturally dissimilar schools locally, nationally or internationally.

MATHEMATICS

INDICATORS OF GOOD PRACTICE	EVIDENCE
1. The contributions of many cultures to the development of maths and its use in all societies are explored e.g. making use of different numerical systems.	
2. Activities, tasks, games, problems and examples reflect the multicultural nature of society and relate to pupils' everyday experiences.	
3. Representations of people engaged in maths reflect a broad range of people from different racial backgrounds.	
4. Mathis is used as a tool to develop understanding of race relation issues e.g. statistical analysis of your schools racist incidents, surveys of pupil backgrounds, etc.	

MUSIC

1. A range of live and recorded music from different cultures is used.	
2. Pupils become familiar with music and instruments from a variety of cultures.	
3. Pupils explore the different roles that music can play in different societies.	
4. Musicians used in school come from diverse racial backgrounds representing contemporary as well as traditional influences.	
5. Musical traditions significant to pupils, their families and communities are valued and used appropriately and sensitively.	
6. Pupils are encouraged to develop their own sense of identity and to explore contemporary social issues through music.	

PSHE AND CITIZENSHIP

1. Similarities and differences between people from diverse racial backgrounds are explored.	
2. Materials and approaches reflect and are sensitive to the multicultural nature of society and relate to pupils' everyday experiences.	
3. Pupils are given opportunities to interact with people from diverse racial backgrounds outside the school.	
4. Pupils learn about the diverse national, regional, religious and ethnic composition of the UK population.	
5. Issues around racial, ethnic and national identity are explored.	
6. Concepts of prejudice, discrimination, racism, exclusion, and injustice are explored with reference to local, national and international affairs.	
7. Pupils learn about the school's racist incidents, policy and procedures, explore why they are needed and what they should do about racist incidents.	

PHYSICAL EDUCATION

INDICATORS OF GOOD PRACTICE	EVIDENCE
1. Physical activities and games are drawn from a range of cultures and their commonalities and differences are explored.	
2. Pupils are taught to create and perform dances from different cultures.	
3. Pupils learn about sport and games from around the world and how sport can transcend cultural and other boundaries.	
4. Reference is made to a range of cultures in teaching about fitness, health and diet.	
5. Activities are organised that are sensitive to cultural and religious requirements.	
6. Stereotyping and its effects in sport are explored. Pupils understand that racist name calling and abuse run counter to the principles that underlie sport.	

RELIGIOUS EDUCATION

1. Common elements, concerns and values in different religious traditions are explored.	
2. Diversity within particular religious and faith traditions is explored.	
3. Representatives from a range of faith communities make curricular impacts and the school visits a range of places of worship.	
4. Moral stories from different faiths are used to teach about struggles for justice.	
5. Pupils are encouraged to reflect on their own community beliefs and experiences and to learn from members of other faiths.	
6. Pupils explore media representations and stereotyping of different faith communities.	

SCIENCE

1. Reference is made to the contribution of scientists from many cultures to the development of science and the use of scientific processes in all societies.	
2. Activities, tasks, experiments, materials and examples reflect the multicultural nature of society and relate to pupils' everyday experiences.	
3. Representations of people engaged in science reflect a broad range of people from diverse racial groups.	
4. Scientific method is utilised to explore and challenge racial stereotyping and myths e.g. that humanity can be divided into discrete racial groups.	

KEY STAGE 3

ENGLISH

INDICATORS

		EVIDENCE
1.	Fiction, drama and poetry are taken from a range of cultural traditions over the centuries, not from Europe only. Connections and comparisons between texts from different cultures are made.	
2.	Pupils learn how writers from different cultures, countries and traditions have borrowed from and influenced each other.	
3.	Different forms of English (spoken, written, formal, informal) and their uses are explored including the importance of formal English for academic success.	
4.	Pupils see languages, oral traditions and literary heritages significant to themselves, their families and communities valued and used, including through visiting writers, poets, story tellers and actors.	
5.	Pupils meet authors, poets, drama groups etc from a range of cultures and traditions.	
6.	Texts are used to explore common human concerns in different cultural contexts, reflecting universal human values.	
7.	Literature, poetry, creative writing and drama are all used to explore issues of contemporary social concern, such as racism and cultural identity.	
8.	Texts reflect non-stereotypical characters in leading roles including gypsy/travelling families; single parents; step parents; fostered children; unemployed; mums in jobs and dads at home; families with differently abled member; dual heritage families; refugees; black, Asian and Chinese families.	
9.	There is recognition of bias in literature, drama and the media. Pupils develop analytical skills to draw out underlying assumptions and to recognise racial, ethnic and cultural stereotypes.	
10.	In writing, orally and through drama pupils explore and express aspects of their own personal and cultural identity.	
11.	Links are made with another school in a different part of the country and/or world to share and compare literary findings.	

MATHEMATICS

INDICATORS OF GOOD PRACTICE

		EVIDENCE
1.	Pupils learn of the contributions of many cultures to the development of mathematics and its use in all societies.	
2.	Pupils learn how mathematicians from different cultures, countries and traditions have borrowed from and influenced each other.	
3.	Maths is seen as a universal language, used in all cultures and traditions e.g. use of different numerical systems.	
4.	Tasks, assignments, resources, games, problems and examples reflect aspects of multi-ethnic Britain and global society.	
5.	Representations of people engaged in maths reflect a broad range of people from different racial backgrounds.	
6.	There is reference to the ways in which maths is required to explore and analyse current social, economic and political issues e.g. statistics of stop and search, prison numbers etc.	
7.	Links are made with other curriculum areas to develop pupil's knowledge of themselves and the wider world.	
8.	Maths is used as a tool to develop understanding of race relation issues e.g. statistical analysis of schools racist incidents, surveys of pupil backgrounds etc.	
9.	Links are made with another school in a different part of the country and/or world to share and compare findings e.g. on statistics on weather, climate change etc.	

SCIENCE

INDICATORS	EVIDENCE
1. Examples of scientific achievement are taken from a range of cultural traditions over the centuries, not from European culture only.	
2. Scientific methods of observing, hypothesising, reasoning and testing are seen as universal, used in all societies and traditions, not as distinctively 'western'.	
3. Reference is made to the contribution of scientists from many cultures to the development of science.	
4. Pupils learn ways in which scientists from different cultures, countries and traditions have borrowed from and influenced each other.	
5. Pupils learn ways in which science is required to explore and analyse current social, economic and political issues.	
6. Tasks, assignments, resources, experiments, materials and examples reflect aspects of multi-ethnic Britain and global society and relate to pupils' everyday experiences.	
7. Representations of people engaged in science reflect a broad range of people from diverse racial groups.	
8. Scientific method is utilised to explore and challenge racial stereotyping and myths. It is stressed that there is no scientific basis for supposing that humanity can be divided into discrete racial groups.	
9. Links are made with another school in a different part of the country and/or world to share and compare findings.	

GEOGRAPHY

INDICATORS OF GOOD PRACTICE	EVIDENCE
1. The variety of human relationships with the physical environment is explored by looking at commonalities and differences. Examples of successful relationships with the physical environment are taken from all parts of the world.	
2. The global and interdependence of people at different levels is a developing theme. Pupils learn how people from different cultures, countries and habitats have borrowed from and influenced each other	
3. The way the local environment reflects the cultures of its inhabitants is explored.	
4. The ways different communities use natural resources and the impact of this is explored.	
5. The traditions and activities of families and communities from diverse racial backgrounds are explored with a stress on common elements, concerns and strivings in different cultures, reflecting universal human values and questions.	
6. A range of images of developing countries is used to offset the preponderance of negative representations in the media. Pupils see images that counter the portrayal of adults and children from the developing world as people to be pitied.	
7. Migration and settlement are explored as common human experiences.	
8. Pupil's own experience and those of their families and communities are drawn on to illustrate geographical subject matter. . Bias and stereotyping are challenged.	
9. The social, moral and political dimensions of the development of resources, land use, planning, etc are explored. The relevance of geographical concepts to current social issues and controversies is clearly seen.	
10. Tasks, assignments, resources and examples reflect aspects of multi-ethnic Britain and global society. Pupils explore aspects of their own personal and cultural identity.	
11. Visiting speakers who come into school are from a range of cultures and traditions.	
12. Links are made with another school in a different part of the country and/or world to share and compare findings.	

HISTORY

1. Differences and similarities between the historical experiences of diverse communities and countries are explored.

2. British history is taught within a world perspective, related to events in other countries and set within a global context.

3. The social, cultural, religious and ethnic diversity of the societies studied, both in Britain and the wider world, is taught.

4. Non-European civilisations feature in the study of cultures, beliefs and historical achievements.

5. Examples of successful social organisation and change are taken from a range of societies in all parts of the world.

6. Pupils learn how people from different cultures, countries and societies have borrowed from and influenced each other.

7. There is stress on common elements, concerns and strivings in different societies, reflecting universal human values and questions.

8. Different cultural/national perspectives on historical events are explored through source material. Pupils study bias in accounts and narratives about the past and recognise stereotypes.

9. Pupils have the opportunity to develop their understanding of historical struggles for rights, equality and justice in different societies. Pupils learn ways in which events in the past (e.g. slavery and empire) have affected current stereotypes, ideas and controversies.

10. The movement and settlement of people feature as recurrent themes in British and world history. Pupils learn about the history of black people in Britain and the development of Britain as a multicultural society.

11. Pupils study concepts and aspects of British identity over the centuries and differences of region, nation, gender, class, religion and ethnicity.

12. Pupils' own experiences and those of their families and communities are drawn on to illustrate historical subject matter.

13. Links are made with another school in a different part of the country and/or world to share and compare historical findings.

ART AND DESIGN

11. Examples of artistic excellence are taken from a range of cultural traditions and diverse racial backgrounds over the centuries, not from European art only.

12. Images and artefacts are related to their cultural contexts so pupils understand the ideas, beliefs and values behind their making.

13. The development of artistic ideas and products are all shown to be influenced by different traditions. There is stress on ways in which artists from different cultures have borrowed from and influenced each other.

14. Pupils are taught to recognize how images and artefacts can influence the way people think and feel.

15. There is reference to the ways in which artists explore current social and political issues through their work.

16. Continuity and change in the purposes and audiences of artists, craftspeople and designers from Western Europe and the wider world are explored.

17. Shared human values are shown to be reflected in different artistic traditions. There is stress on common elements, concerns and strivings in different cultures, reflecting universal human values, questions and concerns.

18. Visiting artists who come into school (painters, potters, sculptors, photographers, printmakers etc) are from a range of diverse racial and cultural backgrounds representing contemporary as well as traditional influences.

19. Artistic traditions of significance to pupils, their families and communities are valued and used appropriately and sensitively.

20. Through art pupils explore, express and develop aspects of their own personal and cultural identity. They explore contemporary social issues of concern through art.

21. Links are made with another school in a different part of the country and/or world to share and compare creativity and art work.

DESIGN AND TECHNOLOGY

INDICATORS OF GOOD PRACTICE   EVIDENCE

8. Reference is made to the contribution of many cultures to the development of technology and its importance in all societies.

9. Activities, tasks, projects, materials and examples reflect the multicultural nature of society and relate to pupils every day experiences.

10. Representations of people engaged in technology reflect a broad range of people from diverse racial backgrounds.

11. The response of people from diverse cultures in their design solutions is reflected on and valued.

12. There is reference to the needs met by technology which all human beings, at all times and in all cultures, have in common.

13. There is stress on ways in which designers from different cultures have borrowed from and influenced each other.

14. Pupils appreciate the range of technologies, both simple and complex, in all societies past and present.

15. There is stress on the importance and value of traditional technologies, and of alternative technology, and avoidance of negative images of 'less developed' countries.

16. Pupils appreciate the historical and political factors involved in their development.

17. A global perspective is presented regarding the need for all to use materials in a creative, non-harmful and non-wasteful way.

18. Links are made with another school in a different part of the country and/or world to share and compare DT experiences and findings.

INFORMATION COMMUNICATION TECHNOLOGY

INDICATORS OF GOOD PRACTICE   EVIDENCE

1. The global dimensions and implications of ICT, especially in facilitating communication, are explored.

2. Activities, tasks, materials and examples reflect the multi-ethnic and multicultural nature of society and relate to pupils' everyday experiences.

3. Representations of people engaged in ICT reflect a broad range of people from diverse racial backgrounds.

4. There is reference to the needs met by ICT which all human beings, from all cultures, have in common.

5. Software for using/teaching community languages is available.

6. Pupils learn to access specific websites which deal with culture, religion and racism e.g.www.britkid.org

7. Pupils understand how information arises out of a cultural context and explore how websites reflect the culture of their creators.

8. Pupils use a variety of international websites as sources of information. The Internet is used to display and explore aspects of the 'global village' by making links with other countries.

9. There is stress on the importance and value of traditional technologies, and of alternative technology, and avoidance of negative images of 'less developed' countries.

10. Pupils establish ICT links exist with culturally dissimilar schools locally, nationally and internationally.

MODERN LANGUAGES

INDICATORS OF GOOD PRACTICE   EVIDENCE

1. The teaching of languages recognises the cultural, social and historical contexts e.g. France is shown as a multicultural society.

2. Examples of the target language are taken from a wide spectrum, not from Europe alone.

3. Bilingualism and multilingualism are seen as widespread throughout the world. Reference is made to research showing that pupils who speak at least two languages do better at school than those who are monolingual.

4. Attitudes and behaviour towards cultural and linguistic traditions are explored and stereotypes challenged. Pupils develop positive attitudes towards the cultures and societies in which the target language is spoken.

5. Cultural diversity is reflected in resources, tasks and assignments.

6. Pupils explore and evaluate cultural differences and opportunities are created to relate their understanding to their own experiences.

7. The commonalities and divergences between languages, dialects and accents are used to develop language awareness. Pupils study differences between, spoken and written, formal and informal language. Nuances of meaning between different words are explored.

8. Pupils learn ways in which languages have borrowed from and influenced each other.

9. There is stress on common elements, concerns and strivings in different cultures, reflecting universal human values, questions and concerns.

10. Links are made with another school in a different part of the country and/or to share and compare experiences with local community languages and community languages exams.

MUSIC

INDICATORS OF GOOD PRACTICE   EVIDENCE

1. A range of live and recorded music from a range of cultural traditions over the centuries is used, not from European music only.

2. Pupils become familiar with music and instruments from a variety of cultures.

3. Pupils learn ways in which composers from different cultures have borrowed from and influenced each other

4. The development of music is shown to be influenced by diverse traditions.

5. Pupils explore the different roles that music can play in different societies.

6. Pupils learn ways in which composers and performers explore current social issues through their work.

7. Different music traditions are explored to identify how and why some aspects change or stay the same.

8. Music is used to explore common human concerns in different cultural contexts, reflecting universal human values. Pupils learn how music can transcend cultural and other boundaries.

9. Musicians visiting school come from diverse racial backgrounds representing contemporary as well as traditional influences.

10. Musical traditions significant to pupils, their families and communities are valued and used appropriately and sensitively.

11. Through a variety of musical forms pupils are encouraged to develop their own personal and cultural identity and to explore contemporary social issues through music.

12. Links are made with another school in a different part of the country and/or world to share and compare musical experiences.

PHYSICAL EDUCATION

INDICATORS OF GOOD PRACTICE   EVIDENCE

1. Physical activities and games are drawn from a range of cultures, not just European, and their commonalities and differences are explored.

2. Pupils experience activities from their own and other cultures and understand the importance of activities and performances in cultural identity.

3. Pupils learn about sport and games from around the world and how sport can transcend cultural and other boundaries.

4. Pupils learn ways in which sports have borrowed from and influenced each other.

5. Tasks, assignments and resources reflect aspects of multi-ethnic Britain and global society.

6. Reference is made to a range of cultures in teaching about fitness, health and diet.

7. Activities are organised that are sensitive to cultural and religious requirements.

8. Stereotyping and its effects in sport are explored.

9. Pupils understand that name calling and racist abuse run counter to the principles that underlie sport. Pupils explore what they should do if there are racist incidents at fixtures with other schools, as well as in other aspects of life.

10. Links are made with another school in a different part of the country and/or world to share and compare sporting experiences.

RELIGIOUS EDUCATION

INDICATORS OF GOOD PRACTICE   EVIDENCE

1. Common elements, concerns and values in different faiths are explored, reflecting universal human values and questions.

2. Diversity within particular faith traditions is explored. Examples of insights in Christianity and all other religions are taken from a range of societies and cultures.

3. Pupils learn ways in which different faiths, denominations and traditions have borrowed from and influenced each other.

4. Visitors who come into school to speak about their faith are from a range of cultures and traditions.

5. Pupils visit a range of places of worship.

6. Pupils learn the ways in which religions explore current social and moral issues including racism and prejudice.

7. Moral stories from different faiths are used to teach about struggles for justice and reconciliation.

8. Pupils are encouraged to reflect on their own community beliefs and experiences and to learn from members of other faiths.

9. Pupils critically explore media representations and stereotyping of different faith communities and negative stereotypes in wider society.

10. It is acknowledged that religion is sometimes used to justify injustice and conflict.

11. Links are made with another school in a different part of the country and/or world to share and compare RE experiences.

PERSONAL, SOCIAL AND HEALTH EDUCATION

INDICATORS OF GOOD PRACTICE	EVIDENCE
1. Similarities and differences between people from diverse racial backgrounds are explored. There is support for a range of personal and cultural identities amongst pupils and parents.	
2. Materials and approaches reflect, and are sensitive to, the multicultural nature of society and relate to pupils' everyday experiences.	
3. Pupils are given opportunities to interact with people from diverse racial backgrounds. There is stress on the common concerns of different cultures, reflecting universal human values and questions.	
4. Pupils learn about the diverse national, regional, religious and ethnic composition of the UK population.	
5. Issues around racial, ethnic and national identity are explored. In writing, orally and through drama pupils explore and express aspects of their own personal and cultural identity.	
6. Concepts of prejudice, discrimination, racism, harassment, race equality, exclusion, and injustice are explored with reference to local, national and international affairs.	
7. Opportunities are taken to consider issues of racist name calling and racism in the school, in the neighbourhood, and nationally. Pupils explore what they should do about racist incidents.	
8. Pupils are given opportunities to learn the techniques and skills of conflict resolution and peer mediation which they then use themselves.	
9. Visiting speakers who come into school are from a range of cultures and traditions, and have a wide range of experience.	
10. Links are made with another school in a different part of the country and/or world to share and compare PSHE experiences.	

CITIZENSHIP

INDICATORS OF GOOD PRACTICE	EVIDENCE
1. Pupils learn about the origins of ethnic and cultural diversity in the UK.	
2. Pupils discuss their own links with Commonwealth and other countries.	
3. Pupils explore the different causes of migration and find out about different groups of immigrants to the UK and to their local area at different points in history.	
4. Links are made with another school in a different part of the country and/or world to share and compare findings.	
5. Pupils consider what racism is and how the law protects victims of racism and hate crime. Pupils understand the difference between racist harassment/incidents and institutional racism.	
6. Pupils reflect on the different situations in which they might see or hear about racist behaviour or actions.	
7. Pupils are taught about the school's racist incidents policy and procedures, explore why they are needed and what their role is in developing policy and practice.	
8. Pupils devise strategies to challenge racism, discrimination and stereotypes.	
9. Examples of successful change and social organisation are taken from a range of societies, not from Britain or Europe only.	
10. There is stress on ways in which different societies and communities borrow from each other and influence each other.	
11. Visiting speakers who come into school are from a range of cultures and traditions, and have a wide range of experience.	

5. Recognising and responding to racist incidents

Aims:

- To help participants to feel more confident recognising racist incidents
- To increase understanding of the value of responding appropriately to racist incidents
- To provide guidance as to suitable responses to racist incidents.

1. Stephen is a black British boy.	2. Stephen's home is in South –East London.
3. Stephen's mum and dad, Doreen and Neville, were born in Jamaica.	4. Stephen has a younger brother and sister, Stuart and Georgina.
5. Stephen's best friend is Elvin.	6. Sometimes Stephen would baby-sit, and collect Georgina from school.
7. Stephen is an excellent footballer; he's a friend of Rio Ferdinand.	8. Stephen's best subject at school is Maths.
9. Stephen and Elvin once used their skill in art to paint caps and T-shirts to sell.	10. Stephen and Elvin love rap music. They took a Saturday job in a music shop and went to see some rap stars.
11. Stephen was the fastest sprinter in his school.	12. Stephen entered a London mini-marathon to raise money for Great Ormond Street children's hospital.
13. Stephen's ambition is to be an architect. He had a successful work experience with a firm of architects.	

A. STEPHEN LAWRENCE ACTIVITY

Lesson adapted from: Coming Unstuck by Dylan Theodore, Hampshire County Council.

Time: 5 minutes

Delivery: Print out and cut up the following table into individual statements. Distribute the statements amongst the group and ask each person to read out their statement in order. When they have all done this ask it anyone knows who Stephen is and why we are discussing him today? Then provide the information about Stephen's case.

Stephen Lawrence was brutally killed on 22 April 1993.

Stephen Lawrence Inquiry Definition

A racist incident is:

'any incident which is perceived to be racist by the victim or any other person'

This definition is deliberately broad. In the past, racist incidents nationally have been under-reported and this definition ensures that any reported incident has the scope to be investigated, without the potential of the racist dimension disappearing unchallenged. A well-intentioned response may well be to excuse the incident by emphasising the lack of explicit intent. This underplays the feelings of the individual or group on the receiving end and perpetrators must be made of aware of the hurt that they have caused and should not be allowed to be empowered at someone else's expense. Similarly, those witnessing the abuse (often referred to as bystanders) or knowing that it is happening, must not believe that the behaviour is acceptable, or that the school condones it.

Ensure the trainees are aware that racist incidents can involve any of the following:

- Verbal abuse, threats and name-calling
- Racist graffiti
- Racist comments during discussions
- Physical intimidation
- Violent attacks because of a persons colour, ethnicity, nationality or religion
- Incitement of others to behave in a racist way
- Refusal to co-operate/work with other pupils or teachers because of their colour, ethnicity, nationality or religion
- Ridicule of cultural differences e.g. food, dress, language, names, appearance
- Racist jokes (including those circulated on mobile phones and via the internet)
- Damage caused to a person's property
- Possession/distribution of racist material
- Wearing racist badges/insignia
- Cyberbullying through internet posts, threatening emails or text messages

B. SCENARIOS

Adapted from an activity by Fiona Ranson Durham EMTAS

Guidance adapted from Cumbria County Council EMA SAS

Time: 1 hour

Delivery: Divide the students into small groups and give each group a selection of scenarios and the response sheet. In their groups the students should discuss the scenario and decide their immediate actions, longer term actions, the whole school follow up and whether they would report it as a racist incident. Once all groups have completed this, the groups should feedback to the whole group for discussion.

RESPONSE SHEET

Details of Incident:

IMMEDIATE ACTION

Who needs to be involved?

What action would you take?

LONGER TERM RESPONSE

Who needs to be involved?

What Action would you take?

REPORTING

Would you report this incident?

WHOLE SCHOOL FOLLOW UP

"Are you going to the paki shop tonight?"
Overheard comment. White pupil to white pupil in a technology class.

"Racism isn't a problem in my school. We only have one ethnic pupil so we don't need any training"
Comment by Head Teacher

"Ugh, I don't want that; it's black. I don't like blacks"
Five year old asks for a doll to play with – she is given a mixed race doll.

"You can't tell me what to do…I don't take orders from you lot…why don't you get back to your own country?"
Pupil refuses to comply with BME teacher. Later it transpires that pupils have written similar derogatory comments on work completed during lesson.

"You stupid Gypo"
White British pupil to a White British pupil, shouted during a rounders match when a pupil misses the ball.

"Well what can you expect from that type of pupil?"
Teacher to teacher about a Traveller pupil in the staff room.

Discussion:

Suggested Responses are outlined below:

IMMEDIATE ACTION

- Treat the issue seriously
- Respond immediately
- Reinforce the school's position and rules on racism
- Support and affirm the victim
- Focus on the perpetrator's behaviour, rather than the person, making sure he/she knows that the behaviour will not be tolerated
- Explain how racism develops from stereotyping of an individual
- Make sure that any witnesses know that the behaviour will not be tolerated

INVESTIGATION

- Headteacher or Senior Management to take the lead
- Listen to all parties
- Address underlying issues, e.g. an incident may not be racist in origin - it might be a dispute over resources in which racist abuse has been used; in which case the original issue should be sorted out as well as the use of the unacceptable words that made it a racist incident
- Make sure race issues are covered – don't just treat incidents as a case of simple bullying. Be able to explain why it is a racist incident if you judge it to be such
- If it's not judged to be a racist incident this needs to be explained to the parties involved. The incident might still be an infringement of the school's behaviour policy which needs a response

LONGER TERM RESPONSE

- Inform and involve tutors/class teachers
- Follow through with both victim and perpetrator and any witnesses. Arrange for longer term support and counselling of the victim and longer term preventative work with perpetrator if appropriate
- Address the perpetrator's racist behaviour and correct racist misperceptions, e.g. about not belonging in "our" country
- Reinforce the school's position and rules on racism
- Bring both parties together and give them a chance to be involved in resolving the situation
- Contact the parents/carers of both the victim as well as the perpetrator and explain what action will be taken. This could involve a letter appropriate to the situation, a phone call or an invitation to discuss the issues in school.
- Victims or their parents have a right to refer cases to the police if they so wish and all parties have a right to appeal to the Governing Body.

- Follow through with appropriate measures to reinforce the school's position with individuals/groups/class/school via assembly, circle time, tutor period and curriculum
- Ask the School Improvement Team to deliver Race Equality training to the staff or do work with the pupils
- Book the anti-racist Forum Theatre productions via the RET
- Present Racist Incident Monitoring Reports to staff to ensure regular discussion and development of good practice
- Send Racist Incident Monitoring Reports each term to Elizabeth Riddick
- Continue to encourage pupils to report and discuss racist incidents and how they should respond
- Use existing means of involving pupils, such as a pupil post box or student council
- Work with other agencies and the wider school community to promote good race relations
- Inform the Governing Body each term of incidents and actions taken to deal with them as part of the Headteacher's report. Governing Bodies can look for patterns, good practice, etc and consider nominating a Governor to have an oversight of this area. Governor's should also be informed if there are no incidents to report

"Don't ignore it by thinking this is the other guy and I cannot be involved, I would say, you have to be involved because if not, god forbid, the same thing can happen again, no matter how wonderful a country is, you only need a couple of people that start spreading rumours and the whole darn thing can come tumbling down worse than an earthquake."

Mollie Stanber, Jewish Holocaust survivor

The following handout may be useful:

GUIDELINES WHEN CHALLENGING RACISM

1. **Challenge the discriminatory attitudes and behaviour, rather than the person.**

   Ignoring issues won't make them go away and silence sends the message that you are in agreement with such attitudes and behaviours. Make it clear that you will not tolerate racist, ethnic, religious or cultural jokes or slurs, or any actions that demean any person or group.

2. **Expect tension and conflict and learn to manage it.**

   Sensitive and deep-rooted issues are unlikely to change without some struggle and in some situations, conflict is unavoidable. Tension and conflict that, if harnessed correctly, can be positive forces that foster growth

3. **Be aware of your own attitudes, stereotypes and expectations**

   Be open to the limitations your own attitudes and expectations can place on your perspective. Be honest about your own prejudices and biases. It is important not to get defensive when discriminatory attitudes or behaviours are brought to your attention

4. **Actively listen to and learn from others' experiences.**

   Don't minimise, trivialise or deny other people's concerns and feelings

5. **Use language and behaviour that is non-biased and inclusive.**

   Modelling an inclusive way of being is important when educating young people, and the words we choose to use, even in a light-hearted manner, give loud messages to what we feel is acceptable or otherwise

6. **Provide accurate information to challenge stereotypes and biases.**

   Take responsibility for educating yourself about your own and other people's cultures. Don't expect people from different backgrounds to always educate you about their culture or history, or to explain racism to you. You will then be able to confront prejudice with more confidence and with the view to re-educating others

7. **Acknowledge diversity and avoid stereotypical thinking.**

   Don't ignore or pretend not to see our rich differences. Acknowledging obvious differences is not the problem, but placing negative value judgements on those differences is! Stereotypes about those differences are hurtful because they generalise, limit and deny people's full potential

8. **Be aware of your own hesitancies.**

   Acknowledge that it is not always easy to intervene, but if you can confront your own fears it will become easier

9. **Project a feeling of understanding, respect and support.**

   When confronting individuals, firmly address the behaviour or attitude whilst supporting the dignity of the person.

10. **Establish standards of responsibility and behaviour working collectively with others.**

    Hold yourself and others accountable. Demonstrate your personal and organisational commitment in practice, both formally and informally. Maintain high expectations of all people and be a role model and reflect anti-bias multicultural values in all aspects of your life

C. WHY DO WE REPORT?

Ensure that trainees are aware that reporting racist incidents is not about labelling or punishing the children involved. Schools need to record racist incidents in order to be able to evaluate the pattern in their school.

They need to consider:

- What are the patterns to racist incidents? (e.g. ages involved, gender, types of incidents)
- Are the patterns different from previous years?
- Have strategies that have been used been effective? What other strategies need to be employed?
- What training needs for the school can be identified?
- How can the wider school community become more involved?
- Are there any links between racist incidents and pupil performance?

Recording and reporting incidents is evidence that the school has developed a positive atmosphere and ethos in which pupils feel both confident in the reporting systems and in the follow-up action. A nil return is not necessarily the aim as schools do not exist in a vacuum away from the rest of society and it may be unrealistic to expect that no racist comment will ever be made. A nil return may also be suggestive that pupils and staff are not confident in the reporting systems or that the nature and seriousness of the incident has not been recognised.

D. SWEEPING AWAY

Adapted from an Activity by Fiona Ranson Durham EMTAS

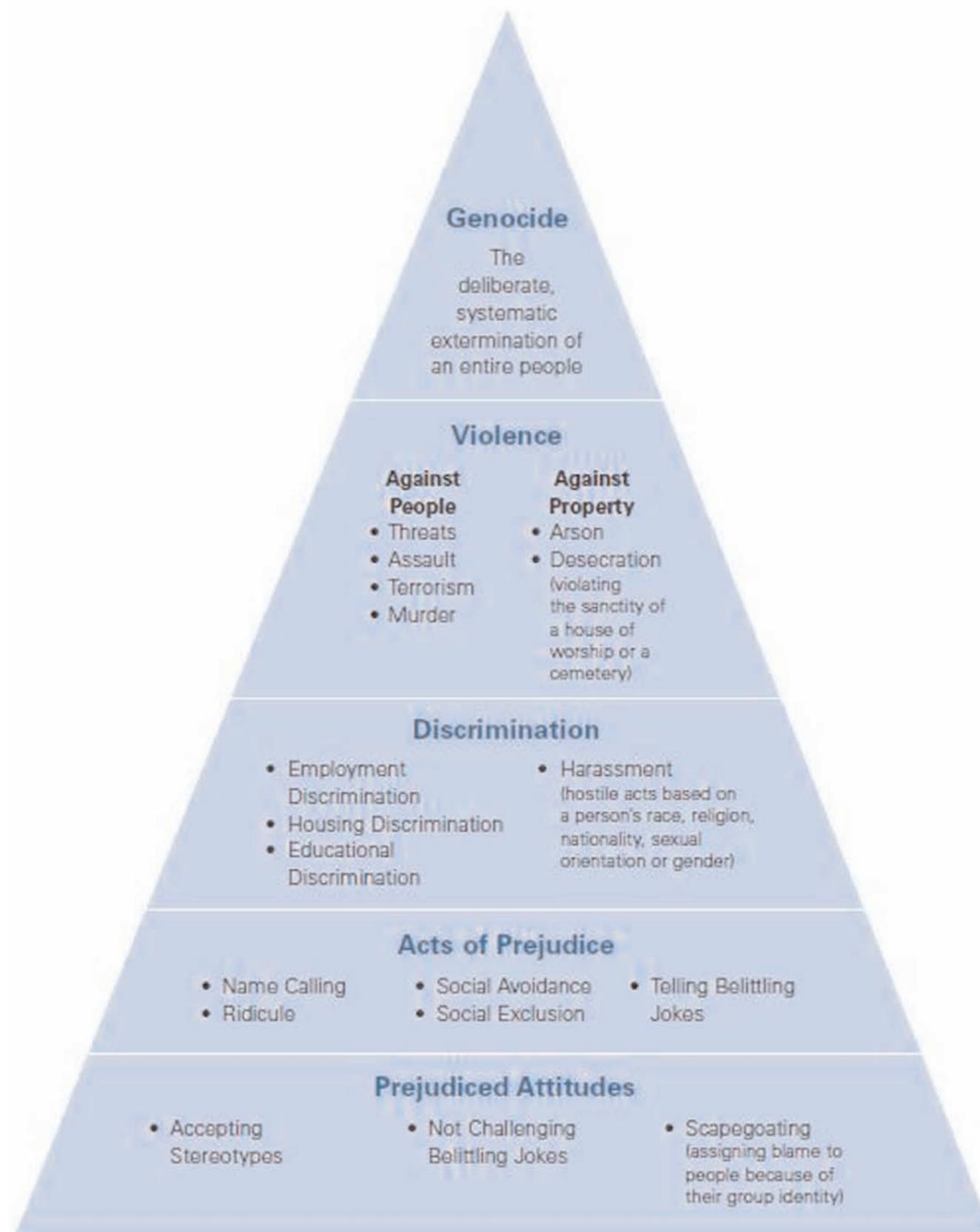*Time: 10 minutes*

Delivery:

Give each student 2 pieces of paper and a red and green marker pen. Ask them to use the green marker pen to write down an example of racism that they themselves have witnessed on one sheet of paper and to use the red marker pen to write down an example of racism that they have heard about from somewhere else.

Once they have done that ask them to come to the front and place the things that they have written on a scale. One end of the scale is "Extremely Mild" the other end of the scale is "Extremely Serious", they are free to move other peoples examples if they feel that they are in the wrong place. Once an order has been agreed sweep away all but the most serious examples and ask the group. "If these milder examples of racism did not happen, do you think that an environment would exist where these (racist murders, the holocaust etc) could take place?"

Discussion:

Use the pyramid of hate and the ripple effect diagrams (below) to illustrate the importance of dealing with all racism, even the incidents that the students may feel are not really significant.

PYRAMID OF HATE

Genocide
The deliberate, systematic extermination of an entire people

Violence

Against People
- Threats
- Assault
- Terrorism
- Murder

Against Property
- Arson
- Desecration (violating the sanctity of a house of worship or a cemetery)

Discrimination
- Employment Discrimination
- Housing Discrimination
- Educational Discrimination
- Harassment (hostile acts based on a person's race, religion, nationality, sexual orientation or gender)

Acts of Prejudice
- Name Calling
- Ridicule
- Social Avoidance
- Social Exclusion
- Telling Belittling Jokes

Prejudiced Attitudes
- Accepting Stereotypes
- Not Challenging Belittling Jokes
- Scapegoating (assigning blame to people because of their group identity)

FURTHER READING

JOURNALS

Race Equality Teaching.
Trentham Books

BOOKS

Arora, R. (2005)
Race and Ethnicity in Education.
Ashgate Publishing Limited

Bhavani, R., Mirza, H. & Meetoo, V. (2005)
Tackling the Roots of Racism.
Bristol: The Policy Press.

Gaine, C (2005)
'We're All White Thanks'.
Stoke on Trent: Trenham Books.

Gill, D., Mayor, B. & Maud, B. (1992)
Racism and Education.
SAGE Publications.

Gillborn, D. (2008)
Racism and Education: Coincidence or Conspiracy?
Abingdon: Routledge.

Gillborn, D. & Ladson-Billings, G. (2004)
The RoutledgeFalmer Reader in Multicultural Education.
London: RoutledgeFalmer.

Gillborn, D. & Youdell, D. (2000)
Rationing Education: Policy, Practice, Reform and Equity.
Buckingham: Open University Press.

Griffiths, M. & Troyna, B. (1995)
Antiracism, Culture and Social Justice in Education.
Stoke on Trent: Trentham Books.

Jones, R. (1999)
Teaching Racism or Tackling It?: Multicultural Stories from White Beginning Teachers.
Stoke on Trent: Trentham Books.

Knowles, E. & Ridley, W. (2006)
Another Spanner in the Works: Challenging Prejudice and Racism in Mainly white Schools.
Stoke on Trent: Trentham Books.

Lane, J. (2008)
Young Chidren and Racial Justice.
London: National Children's Bureau.

Ofsted (1999)
Raising the Attainment of Minority Ethnic Pupils.
London: Ofsted, (HMI 170).

Parker-Jenkins, M., Hewitt, D., Brownhill, S. & Sanders, T. (2007)
Aiming High: Raising Attainment of Pupils from Cultually Diverse Backgrounds.
Paul Chapman Publishing.

Pearce, S. (2005)
You Wouldn't Understand: White Teachers in Multi-Ethnic Classrooms.
Stoke on Trent: Trentham Books.

Pilkington, A. (2003)
Racial Disadvantage and Ethnic Diversity in Britain.
Basingstoke: Palgrave MacMillan.

Richardson, B. (2005)
Tell It Like It Is: How our Schools Fail Black Children.
Bath Press.

RIchardson, R. & Miles, B. (2003)
Equality Stories: Recognition, Respect and Raising Achievement.
Stoke on Trent: Trentham Books.

RIchardson, R. & Miles, B. (2008)
Racist Incidents and Bullying in Schools.
Stoke on Trent: Trentham Books.

Rollock, N. (2009)
The Stephen Lawrence Inquiry 10 Years On: A Critical Review of the Literature.
London: The Runnymede Trust.

Solomos, J. (2003)
Race and Racism in Britain. 3rd edn.
Basingstoke: Palgrave MacMillan.

Tomlinson, S. (2008)
Race and Education: Policy and Politics in Britain.
Maidenhead: Open University Press.

RESEARCH AND REPORTS

Cline, T., de Abreu, G., Fihosy, C., Gray, H., Lambert, H. & Neale, J. (2002)
Minority Ethnic Pupils in Mainly White Schools.
Univeristy of Luton, (RR365).

DES (1985)
The Swann Report: Education for All.
London: DES.

DfES (2003)
Aiming High: Raising the Achievement of Minority Ethnic Pupils.
London: DfES.

DfES (2007)
Diversity and Citizenship Curriculum Review.
London: DfES, (DFES-00045-2007).

Siraj-Blatchford (1991)
'A Study of Black Students' Perceptions of Racism in Initial Teacher Education'
British Educational Research Journal, 17 (1), pp. 35-50.

The Runnymede Trust (2000)
The Parekh Report: The Future of Multi-Ethnic Britain.
London: Profile Book Ltd.

WEB LINKS

Britkid
http://www.britkid.org/

DfES (2006) Priority Review: Exclusion of Black Pupils "Getting it. Getting it right".
www.standards.dfes.gov.uk/ethnicminorities/resources/PriorityReviewSept06.pdf

DfES (2006) Recording and Reporting Racist Incidents Guidance.
http://www.standards.dfes.gov.uk/ethnicminorities/resources/racistincidents2006v1f.pdf

Kick It Out
www.kickitout.org

Multiverse
www.multiverse.ac.uk

Rewind
www.rewind.org.uk

Show Racism the Red Card
www.theredcard.org

Teachernet Tackling Racist Bulling in Schools.
http://www.teachernet.gov.uk/wholeschool/behaviour/tacklingbullying/racistbullying/responding/faqs/

Teachers TV (2009) Racism Significant Issue in Our Schools Say Teachers.
http://www.teachers.tv/pressreleases/33771

Valentine, G. & MacDonald, I. (2004) Understanding Prejudice: Attitudes towards Minorities.
London: Stonewall
http://www.stonewall.org.uk/documents/pdf_cover__content.pdf