

## Guidance for Anti-Racism

Derby Diocesan Board of Education's (DBE) commitment to inclusion is set out in our vision and we aspire for our schools to be places of hospitality and belonging. We hope this guidance supports schools towards these commitments by initiating discussion and reflection and give some practical ideas which may be appropriate to apply in your varying school contexts across the diocese. The suggested resources in this guidance are there to promote discussion and do not imply the viewpoints of Derby DBE.

There are some endnotes in this guidance which aim to explain some terms and words that might not be familiar to us all. Throughout this document we use the phrase 'Global Majority Heritage' or 'Global Majority Community' rather than black people or 'People of Colour'. This is because Global Majority is an inclusive term and defines something of ethnicity and culture but not the colour of the skin. Whilst the term 'People of Colour' has become increasingly popular in recent years, it does suggest to some that white ethnicity is normal and that anyone different to that is not 'normal', therefore we have decided not to use this term in this document.

This guidance is based on that produced by Coventry's and Leicester's Diocesan Boards of Education. They have kindly shared this work with us and given us permission to use and share it with schools in the Diocese of Derby.

*'In a racist society, it is not enough to be non-racist, we must be anti-racist.'*

*Angela Davis (American political activist, professor and author)*

### Talking to children and young people about racism

Racism is a sensitive and messy issue, and each school and family's context will vary. But it is important not to avoid talking about it, despite the difficult nature of the topic.

Children and young people do notice difference. They notice skin colour. Not talking about race issues can cause harmful and inaccurate conclusions to be formed by children and young people.

Try not to simplify the message to 'we are all equal', as if racism were a thing of the past and fully resolved. This can lead children and young people to conclude that the inequalities they do see are earned or justified in some way. Without adults, children often fill in these 'data gaps' themselves and they don't always use reliable sources.

It is through our diversity that the full expression of God as creator is lived and breathed. Our diversity is valued, beloved and needed in our shared world. Acknowledge difference and remind pupils that all people are made in the image of God.

*So God created human beings in His image. In the image of God, He created them. Genesis 1:27*

### 1. Set an example to children and young people

- Learn more yourself through books, articles and documentaries.
- Make sincere connections with a variety of individuals and cultivate diverse friendships to avoid stereotypes.

- Access other people's stories as much as possible so that your responses can be empathic and lead to bridge-building that can benefit children and young people.
- Say 'sorry' when you don't get it right.
- Teach how to use social media responsibly and in a way that protects mental health/well-being.
- Remember, children and young people are watching for our response- 'actions speak louder than words'.

## 2. Curiosity

- Children ask questions, let them. Allow children and young people to be respectfully curious. Racial issues should not be a taboo subject.
- Don't shut down conversations about difference as this will give the message that difference is wrong. If you feel nervous about opening up the conversation, start with something simple like a silent debate.
- Ask follow-up questions so you can better understand where children's questions and comments are coming from. A good question to ask is 'What makes you think that?'
- It's ok for you, as the adult, to not know the answer. Express your intention to learn together and draw on resources and people that will help you.
- Encourage children to channel their questions about race, difference and diversity towards safe adults, at home and at school.

## 3. Unfairness

- All children understand the concept of unfairness. Use this as a starting point.
- The 'Spider Web' activity: "Give children balls of string and ask them to move around the room unravelling their balls of string to make a very tangled web. Once they are finished, ask them to untangle it. They will soon find that it is much more difficult to untangle the web than it was to create it in the first place. Then explain that working to make society fair is a lot like untangling this web." Dr Erin Winkler

Remember:

*We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Elie Wisel*

- Tell children and young people that racism is possible to untangle and that they can be part of the solution. Our Church schools can kindle hope instead of hopelessness.
- Teach pupils about justice and what this means. Cornel West famously said: "Justice is what love looks like in public". Spend some time unpacking what is meant by this Bible verse:

*He has shown you, O mortal, what is good.*

*And what does the LORD require of you?*

*To act justly and to love mercy*

*and to walk humbly with your God.*

*Micah 6:8*

## 4. Mistakes are allowed

- Offence is often borne out of differences of experience. What one finds offensive can be a mystery to another.
- Encourage pupils to say 'Tell me more' when they have caused offence. The hope is that this can lead to open and honest conversations in which the offence is made obvious and more about racism is understood.

- Teachers should take every opportunity to educate on racial issues and support pupils in nurturing anti-racist responses.
- When pupils say wrong things, take the first step of listening to understand, before leading them to a better understanding of what racism is and how they can act differently.
- Encourage pupils to say sorry when they unintentionally cause offence on racial grounds and to ask, 'How do I not make this mistake again?' The whole class can learn from commonly made errors.
- Leave 'perfect' behind. Take ownership of mistakes and commit to learning from them collectively, seeing every error as an opportunity for growth and learning- 'I don't fully understand about racism yet, but I will continue to listen and to learn.'
- It's ok for you, as the adult, to not know the answer. Express your intention to learn together and draw on resources and people that will help you.
- Putting things in their historical context through studying of the past will help children and young people to better understand why some things are offensive.
- Teach about bias. We each have bias, both conscious and unconscious<sup>1</sup>. Examine it and acknowledge that it exists and be curious about why it is there. A simple visualisation exercise is to imagine your bias and prejudices on the palm of your hand. What does it look like? What colour is it? What shape is it? Who put it there? Owning our bias and prejudices without judgement is our first step towards doing something about them.

## 5. Advocacy

- "With advocacy, you want to allow people to speak for themselves, but you're also supporting them when they need assistance." Amber Coleman-Mortley
- Discuss with children and young people when it is time for them to speak up and when it is time to sit and listen to what Black people are telling us.

### What schools can do:

- Ensure staff have Continuous Professional Development (CPD) opportunities regarding anti-racism. This could include watching 'Why is my Curriculum so White?' in a staff meeting which can be found [HERE](#) and using the expertise of external organisations who have experience in this area.
- Don't shut down conversations about difference as this will give the message that difference is wrong. If you feel nervous about opening the conversation up, be honest with each other as a school staff about this. This might indicate that more CPD opportunities are required.
- Talk about racism and your anti-racist response within the context of your church school status and the role that faith has to play. Be honest that Christians in the past have used the bible to oppress Global Majority people and cultures and we now recognised that this is wrong.
- Allow pupils to ask questions and exercise their curiosity with regards to the issue of racism and any faith-based prejudice.
- Confront racial injustices when you see them, even when it is uncomfortable. Remember Anti-Semitism and Islamophobia are both forms of racism.
- Evaluate your curriculum - where and how are you educating pupils about Global Majority history, the British slave trade and celebrating Global Majority lives and achievements? Is your curriculum Eurocentric and Colonial centric? How can you tell stories from across the world? Encourage critical engagement with history. For example, recognising the negative and positive impact that the British Empire had on the world and that we are still living with the global impact of colonialism today.

- Look at your resources - are you celebrating Global Majority lives and ensuring pupils encounter the breadth of diversity in modern Britain?
- Listen to what voices from the Global Majority community are saying. Make sincere connections with a variety of individuals and cultivate diverse friendships to avoid stereotypes.
- Learn more yourself. Read books on how to be anti-racist and educate yourself about Black history in the UK. You can also make use of articles and documentaries (see list at the end of the document).
- Recognise that much of our media, culture and history comes from a Eurocentric, Colonial point of view. Aim to draw resources from across the world.
- Consider your school environment - are you making use of Global Majority images in posters and other visuals around the school? What colour is Jesus typically represented as?
- Educate pupils on what white privilege is and how they can identify it, using it to amplify Black voices where appropriate.
- Invite visitors to school that can help pupils to understand Global Majority experiences, to include speakers, poets, artists, authors, world faith practitioners as well as members of Global Majority churches.
- Include opportunities for pupils to study and be inspired by Global Majority poets, writers, artists and musicians.
- Invest in craft supplies that represent a range of skin tones and use clipart in school-made resources that reflect diversity.
- Purchase Bibles and Christian resources that represent a range of cultures.
- Celebrate heroes of the faith from Global Majority culture and other nationalities so pupils can more fully appreciate the diversity of Christianity.
- Confront racial injustices when you see them, even when it is uncomfortable. Remember Anti-Semitism and anti-Muslim hatred are both forms of racism. Remember, children and young people are watching for our response- 'actions speak louder than words'.
- Use Black History Month, South Asian Heritage Month, Racial Justice Sunday, and other significant times as ways of celebrating what should be integral to your school all year round. Do not use it as the only or one of a few times you explore Global Majority history or life with pupils.
- Utilise anti-racism resources from the Anna Freud National Centre for children and families found [HERE](#).
- Utilise anti-racism resources from the organisation 'show racism the red card' found [HERE](#).
- Utilise the anti-racism charter by the National Education Union found [HERE](#).

### **What to teach pupils:**

- Teach pupils about what white privilege<sup>ii</sup> is and how they can become more aware of it.
- Use visuals (found later in this documents) to help pupils understand how bias, stereotypes and prejudice can lead to racist words and actions, leading to physical harm and death.
- Explain how to have difficult conversations about race and racism and share feelings and frustrations about racism in a safe space.
- Teach about Britain's history with regards to slavery and racism, encouraging critical engagement with the stories not just acceptance of one interpretation. Where possible, share histories of world cultures and world religions.

- Teach about justice, using the Bible as a key source.
- When sharing pictures of Bible stories try to find images where Jesus is from an Afro Caribbean or Far Eastern background.
- Discuss the difference between equity and equality. The visual in resources might be helpful. Act on issues of equity in your own context and encourage pupils to be active in this also as part of your work on 'courageous advocacy' ([see SIAMS Schedule](#)). Explain how to engage in social action that supports those who are discriminated against by policies and structures that support racist ideas.
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- Explain how to channel responses creatively, such as through art and music.
- Teach how to use social media responsibly and in a way that protects mental health/well-being.
- Resist the temptation to teach there is no colour, instead help pupils to see where the Global Majority community are treated differently due to racist ideas.

#### **What families can do:**

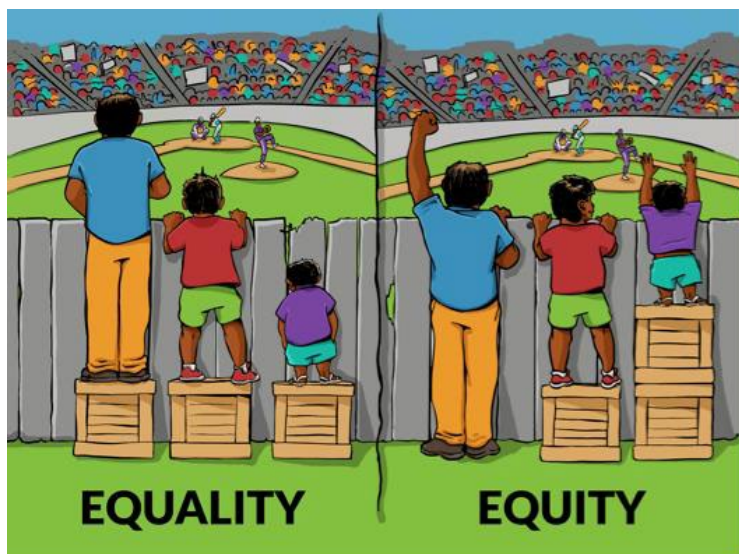
- Encourage children to channel their questions about race, difference and diversity towards safe adults, at home and at school.
- Find ways to say something when family members make racist or stereotypical remarks or jokes.
- Celebrate diversity and difference so that children learn this from their lived experiences at home
- Talk about white privilege and acknowledge it, talking about your biases.
- Read books and watch films with diverse characters and by diverse authors.
- Learn about Global Majority and World History together.
- Listen to Global Majority voices and discuss what they say.

#### **Next Steps: Audit Tool**

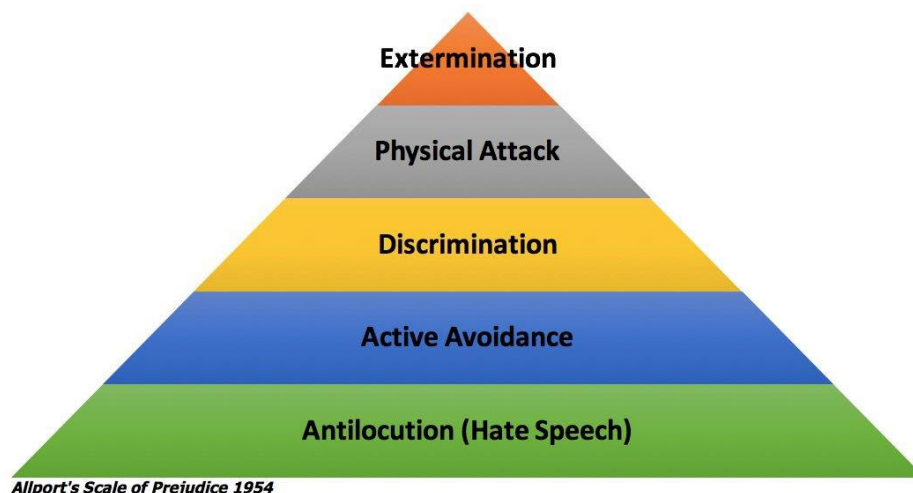
- Use the accompanying audit tool to begin evaluating what your school's response might be to Racial Justice.
- Use the outcome of the audit to begin to review resources and curriculum as needed.
- Governing bodies should build in questions about Racial Justice into your review of your policies more generally.
- Consider how your school vision supports the response to racism which you wish to cultivate in staff and pupils.
- Consider using prayer spaces to support pupils in reflecting on their thoughts and feelings.

## Useful Resources

These resources and suggested books are here to help support you in school and to help promote discussion. They do not imply the viewpoints of Derby DBE.



[Equity versus Equality: What's the difference?](#)



Useful white supremacy and prejudice visuals above from Allport's scale of prejudice. This can be used to explain how racism can escalate. Information about this can be found [HERE](#).

The Fair Trade Article on decolonising the curriculum is an interesting read for further exploration and can be found [HERE](#).

There are some great teaching ideas in the Hope Not Hate Education Pack which can be found [HERE](#).

A useful one-page resource entitled 'What is Justice?' from Together at Home can be found [HERE](#)

An interesting article which outlines how to talk to children about racism can be found [HERE](#).



## Books for adults

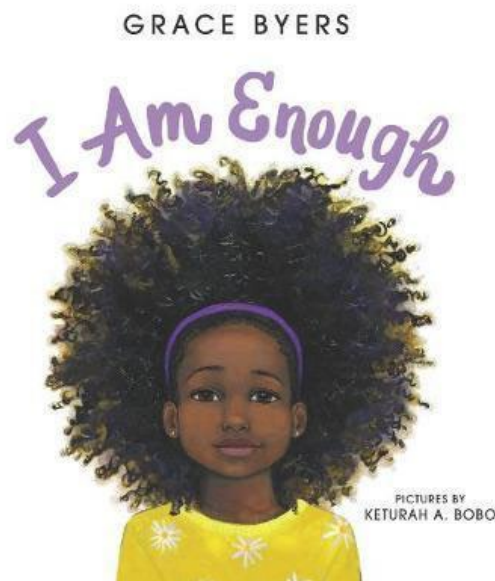
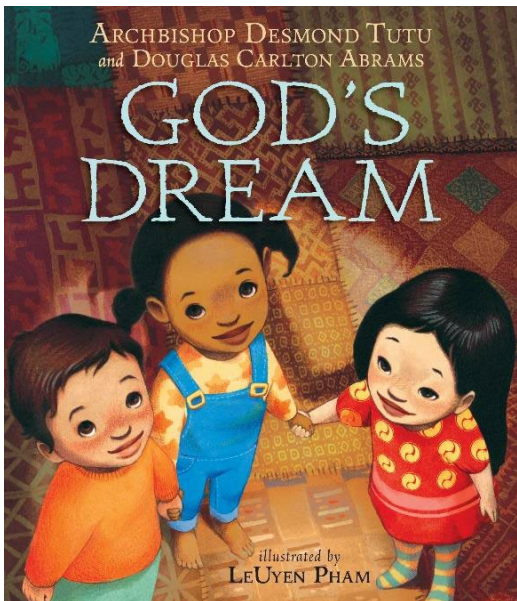
*How to be an Anti-Racist* by Ibram X. Kendi

*White Fragility* by Robin DiAngelo

*Why I'm No Longer Talking to White People About Race* by Reni Eddo-Lodge

Use fiction to explore your own prejudices in this area Andrea Levy, Toni Morrison and Zadie Smith are excellent authors to dip into.

## Books for children



As a church school, beginning with *God's Dream* by Desmond Tutu is a good starting point.

*I Am Enough* by Grace Byers is also a beautiful book to get pupils thinking about respect and diversity.

### Some biblical resources:

*Does God have a Big Toe?* Stories about stories in the Bible by Marc Gellman (published 1989, Harper Collins)

*The Enduring Art* by Jaydeb Chitrakar and Gita Wolf (an Indian version of the great flood illustrated in the Bengal Patua style of scroll painting)

### For families:

[What is Justice?](#) From Together at Home

### A prayer from Marian Wright Edelman's book, *I Am Your Child God*:

I pray for peace in myself, in my family, in my community, in my country, and in all the world. I pray that no one will hate, that no one will kill, that all will forgive and live in love. Amen

## Audit Tool

- Use the accompanying audit tool to begin evaluating what your school's response might be to Racial Justice.
- Use the outcome of the audit to begin to review resources and curriculum as needed
- Governing bodies should build in questions about Racial Justice into your review of your policies more generally.
- Consider how your school vision supports the response to racism which you wish to cultivate in staff and pupils.

### Aspects of Anti-Racist Practice in schools

	Requires immediate action	Requires further development	In place
The school vision publicly supports anti- racism			
Pupils are encouraged to ask questions about difference and there are systems in place for them to be able to do so			
The curriculum supports the understanding of racism, racist structures and the celebration of black history, including the history of Britain's involvement in the slave trade and the acknowledgement of Global Majority Heritage achievement			
Resources in school reflect the diversity of British society, including books, webpages and teaching resources (both bought and school created)			
The school environment celebrates diversity, to include posters and signage used and in displays			
Pupils are given the opportunity for the encounter with the lived experience of a diverse range of lives through visits and visitors			
The creativity within a wide range of different communities is celebrated and forms parts of study in areas of the curriculum such as art, music, writing and poetry, as well as achievements in maths and science. This should take into account local, national and international context.			
Bibles and other Christian resources embrace an array of diverse representations of Jesus and Christianity			
Heroes of the faith from many cultural origins are encountered through Collective Worship and studied as part of RE and the wider curriculum			
The school's anti-racism work extends beyond just celebrating Black History Month and other significant days and is integral to school planning and policies.			
Anti-racist perspectives will be included in curriculum planning			



RE planning and teaching will both reflect the internal diversity in Global Christianity as well diversity within other faiths and worldviews			
A policy, guidance and support for teachers is in existence with regards to managing difficult conversations in the classroom			
Justice features in Collective Worship and is studied in areas of the curriculum, with links made to the Bible and Christian teaching			
Support is given to parents on how they might support their children in discussing issues of race and racism			
Racism is part of the school's anti-bullying and disciplinary processes			
Governors are included in the development and monitoring of the Anti-racism policy with school leaders			
<b>Next Steps:</b>			

## Endnotes

**Racial Justice:** The systematic fair treatment of people of all races, resulting in equitable opportunities and outcomes for all. Racial justice—or racial equity—goes beyond “anti-racism.” It is not just the absence of discrimination and inequities, but also the presence of deliberate systems and supports to achieve and sustain racial equity through proactive and preventative measures.

**Global Majority Heritage / Community:** This term acknowledges the fact that white people are, not actually the demographic majority of humans on the planet; White is not “majority” and people who do not identify as White are not “minority”. We agree with the explanation that people who do not identify as White should not be described by what they aren’t (“non-White”). In instances where we are referring to people who do not identify as White, we use the term “global-majority.”

**People of Colour:** The dictionary definition of this term is “a person who is not white”. It should not be confused with the pejorative ‘coloured people’. It has grown in popularity as the preferred collective noun for referring to non-White racial groups as it unites across different racial groups. However, it does suggest to some that white ethnicity is normal and that anyone different to that is not ‘normal’, therefore we have decided not to use this term in this document.

**White privilege:** Refers to the unquestioned and unearned set of advantages, entitlements, benefits and choices bestowed on people solely because they are white. Generally white people who experience such privilege do so without being conscious of it.

**White supremacy:** The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to the Global Majority Community and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and Global Majority Community as worthless (worth less), immoral, bad, and inhuman and “undeserving.”

**Unconscious bias:** Our unintended people preferences formed by our socialisation, our personal experiences and the representations of different groups in the media. These experiences act as social filters, in which we make assessments and judgements of people around us. [[enei.org.uk](http://enei.org.uk)]

**Decolonising the curriculum:** We mean encouraging pupils to question the viewpoint the information is coming from. There is a good definition on Keel University’s website - Decolonization involves identifying colonial systems, structures and relationships, and working to challenge those systems. It is not “integration” or simply the token inclusion of the intellectual achievements of non-white cultures. Rather, it involves a paradigm shift from a culture of exclusion and denial to the making of space for other political philosophies and knowledge systems. It’s a culture shift to think more widely about why common knowledge is what it is, and in so doing adjusting cultural perceptions and power relations in real and significant ways.

Definitions of more terms are available [here](#)