

Race Equality in East Sussex Schools Guidance for Schools 2020

Valuing difference
Challenging racism and prejudice
Promoting resilience

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Foreword

The death of George Floyd in June 2020 highlighted the hurt and division caused by racism. We recognise the pain and anger brought about by discrimination and inequality. I believe that we have a role in addressing this by encouraging communication and increasing knowledge and understanding.

A better understanding of difference, diversity and the global histories and patterns of migration are key to helping foster good relationships between people, particularly children, as they grow into adulthood.

This guidance for schools in East Sussex has been developed by the Children's Services department, in partnership with educational experts, parents and carers, community groups and young people. It supports a whole-school approach to promoting race equality.

As part of their development, it is important for all pupils in East Sussex to be aware of and appreciative of differences and similarities of race, culture, and language. We want to ensure all our children and young people understand their role in creating a society where everyone feels they belong and where they are equipped to succeed.

I hope the principles raised in this guidance, the examples of activities and links to resources will help schools in East Sussex to take this important work forward.

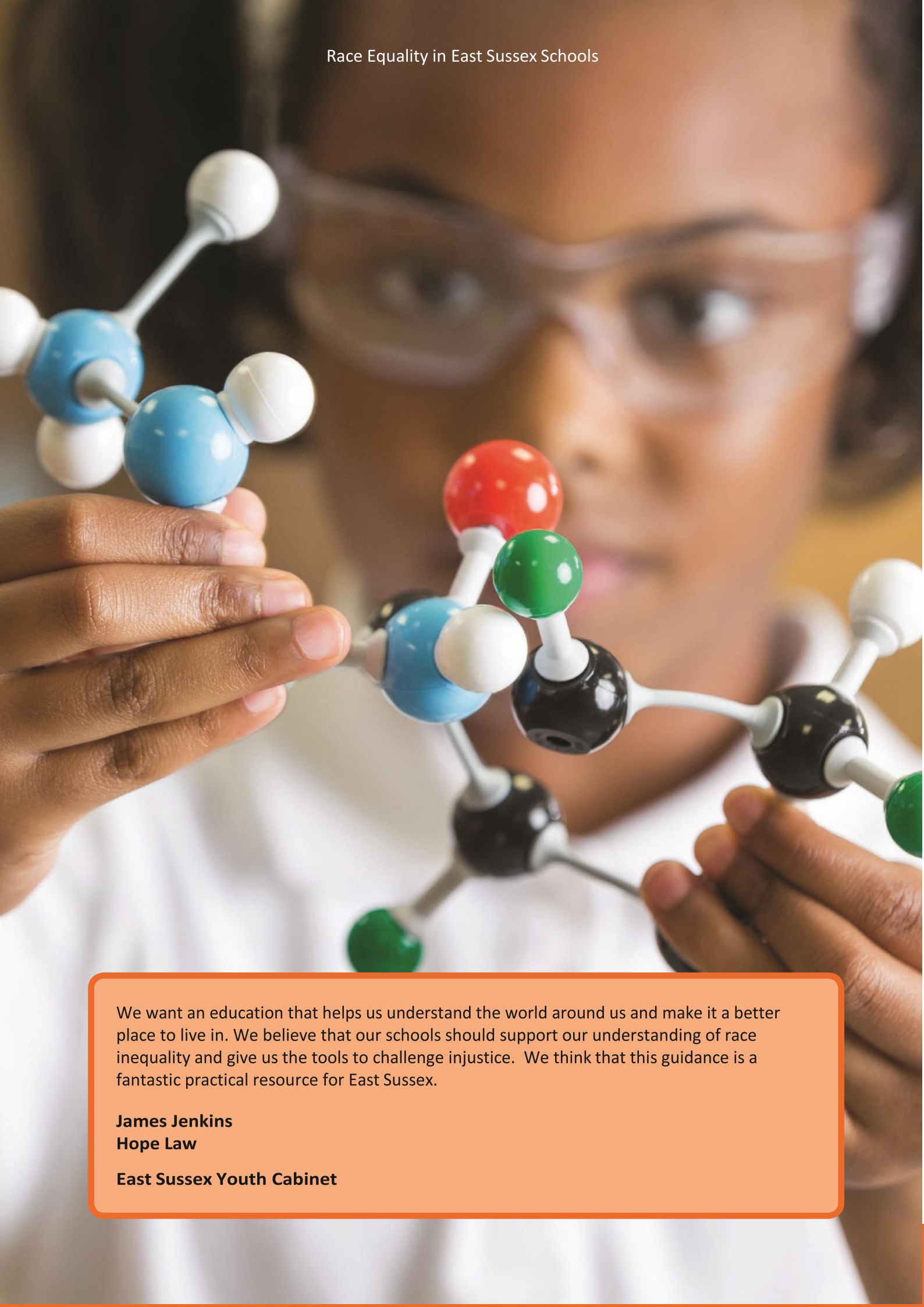
Stuart Gallimore
Director, Children's Services

The revision of this guidance in 2020 is timely: it responds to a greater awareness amongst all of us of the need to improve race equality. Schools are best placed as core institutions in our local communities to be at the heart of this work. They also have the freedom and flexibility to use specific examples to deliver a curriculum that includes an understanding of diverse cultures and global context, including the historical factors which have caused inequalities.

Schools are in a crucial position to help children explore issues such as identity, belonging and culture, as well as prejudice-based bullying and racism.

I trust it will help schools to celebrate diversity and create inclusive environments where all of our pupils can feel they belong, and prejudice and discrimination is challenged. This is essential for cohesive communities as well as for children to be able to learn and achieve to the best of their ability.

Cllr Bob Standley
Lead Member for Education and Inclusion, Special Educational Needs and Disability



We want an education that helps us understand the world around us and make it a better place to live in. We believe that our schools should support our understanding of race inequality and give us the tools to challenge injustice. We think that this guidance is a fantastic practical resource for East Sussex.

James Jenkins
Hope Law

East Sussex Youth Cabinet

Race Equality Checklist for Schools

- We have an equality policy in place. This was reviewed Parents know how to access this.
- An equality working party (which includes parents) is in place to monitor the equality policy and race equality work in the school.
- Governors have received training.
- Teachers, other school staff and volunteers have received training.
- We know minority ethnic make up of our school.
- We know the rates of attendance, exclusion and attainment data by minority ethnic background.
- We know the languages spoken by our children and parents.
- We facilitate pupils contact with other cultures through resources in the school, e.g. books with contain diverse images, dolls and role play equipment or including works by Black artists and writers as part of the curriculum. We have conversations with pupils that explore race and racism (this could be initiated through pupil surveys).
- We have linked with other schools that are more ethnically diverse to support understanding of different backgrounds.
- Identity and belonging are explored as part of PSHE and RSE.
- Contemporary as well as traditional Black culture is represented in displays around the school.
- We have a multi-faith calendar available for staff.
- Black history including Britain's role in colonisation and migration is taught as part of the history curriculum.
- Black History Month is celebrated.
- Any correspondence is made as accessible as possible and is translated, if required. Interpreters are provided if needed for parent-teacher meetings.
- All staff understand the process for reporting and recording a racist incident or racist bullying.
- Racist incidents and racist bullying is communicated to all staff and pupils.
- All staff know how to support a child who reports a racist incident or racist bullying.
- Pupils know how to report a racist incident or racist bullying.
- We monitor minority ethnic staff recruitment and retention and support minority ethnic staff progression.
- We ensure all incidents of racism or discrimination against minority ethnic staff are acknowledged and addressed.

Rationale and remit of this guidance

1. What and who is this guidance for?

This guidance aims to support schools in East Sussex to implement best practice in delivering race equality, through a whole school approach which demonstrates a commitment to creating settings where each individual is treated with dignity and respect.

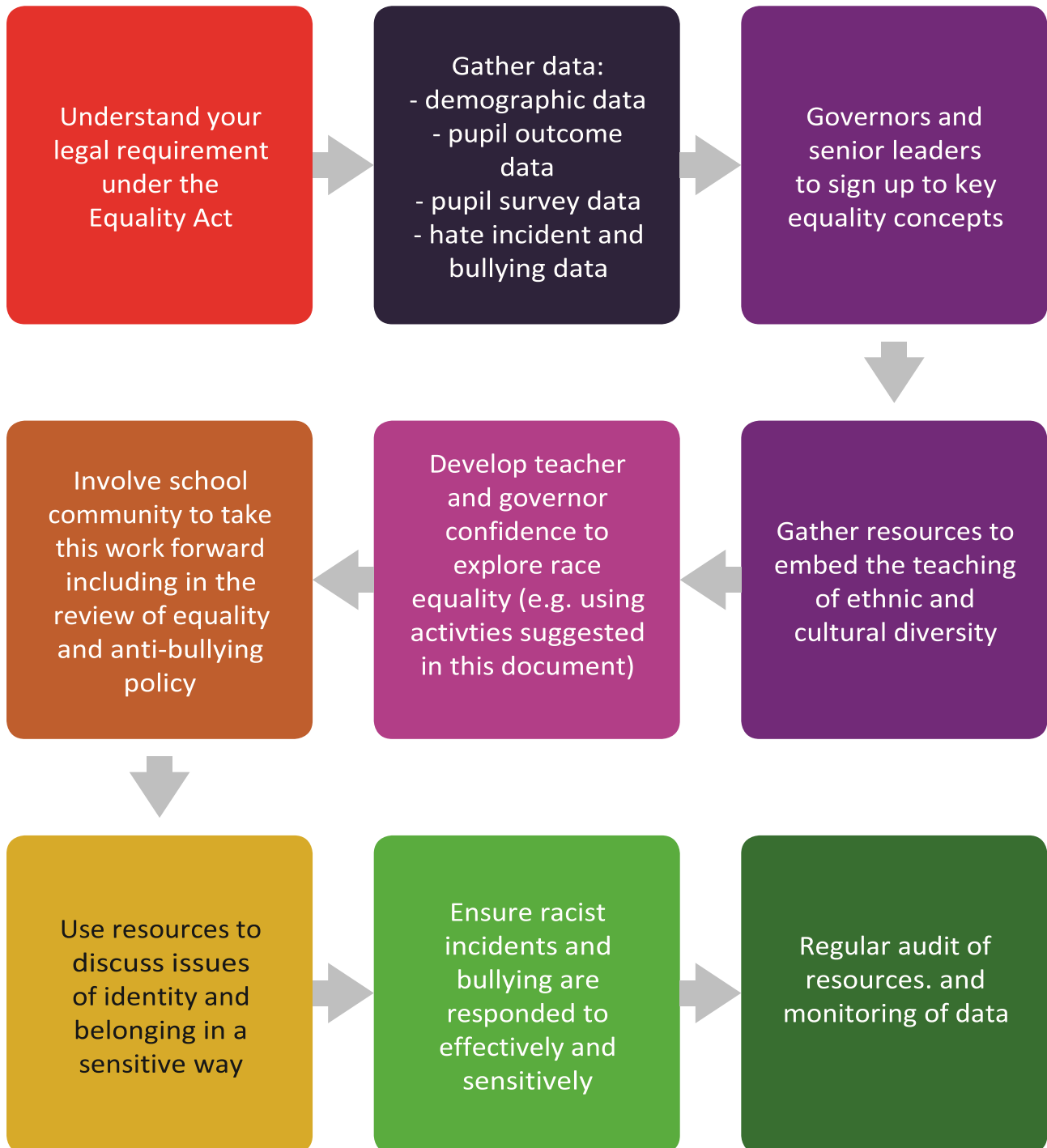
It aims to encourage schools to challenge and overcome the persisting attitude of 'no problem here' ¹ that may be prevalent in schools in which the majority of pupils are from a white British background.

We want schools to be confident to interact effectively with, and to provide appropriate support for, our children and young people and colleagues of all racial, ethnic, cultural and religious backgrounds.

The guidance is designed to be read and used by school governors, head teachers, teachers, including RSHE, PSHE and Designated Safe Guarding (DSLs) leads to embed inclusion and work towards equality for people of diverse ethnic backgrounds and to challenge racism and prejudice when it occurs.

¹Chris Gaine, has written books about 'race equality in mainly white schools whose titles reflect the common attitude that race is not an issue in these schools 'No Problem Here' (1987) and 'Still No Problem Here' (1995)

Road map to progress towards race equality



2. What does the guidance provide

This guidance aims to combat racism: it provides information and support to schools in East Sussex on how to use appropriate resources to enable understanding and appreciation of the role that privilege and bias plays in our lives. This guidance aims to address the challenges faced by children and young people from diverse and minority racial, ethnic and cultural backgrounds. It is hoped that it will enable schools to further embed the good work they are doing in this area and develop their approach to anti-racism. We hope that using this guidance will:

Increase the confidence of staff in working with minority ethnic pupils, by providing an introduction to the importance of nurturing positive racial identities.

Enable staff to understand the impact of bias, discrimination, privilege and institutional racism

Signpost to local research and national resources, to bring to life and support the complex and nuanced issues around the delivery of race equality practice and procedures in our schools.

Highlight areas to consider when developing a whole school approach that will allow minority ethnic children and young people to achieve their potential at school and that will reduce racist incidents and racist bullying.

Provide information that will allow schools to feel confident that they are complying with the Equality Act 2010 and antibullying guidance in relation to minority ethnic children and young people.

Offer practical advice to complement the East Sussex [Equality Exemplar Policy for Schools](#) which offers support for devising a policy that includes the equality duty around race.



3. Legislative framework

The Guidance aims to support schools in implementing relevant legislation relating to race equality.

Equality Act 2010

The Equality Act provides protection against discrimination (direct or indirect) harassment and victimisation.

Race, religion and belief are 'protected characteristics' under the Act.

The definition of 'race' under the Act includes colour, nationality and ethnic or national origins.

The Act provides protection from racial discrimination in schools. This means that it is unlawful for schools to treat pupils less favourably because of their race, they will need to ensure policies do not indirectly discriminate against minority ethnic pupils, and that they will have to ensure they take care not to harass or victimise young people according to race.

Segregation of pupils by race is always "direct discrimination" (treating someone less favourably). It would thus be unlawful for a school to put children into sets, or into different sports in PE classes, according to their ethnicity. This does not mean that schools cannot take 'positive action' to deal with particular disadvantages affecting children of one racial or ethnic group, where this can be shown to be a proportionate way of dealing with such issues.

The Equality Act 2010 also introduced a single Public Sector Equality Duty (PSED) on public bodies including maintained schools and Academies. This combined **Equality Duty** came into effect in April 2011. It has three main elements. In carrying out their functions, public bodies are required to **have due regard to the need to:**

- Eliminate unlawful discrimination, harassment and victimisation and other conduct prohibited by the Act
- Advance equality of opportunity between people who share a protected characteristic and those who do not
- Foster good relations between people who share a protected characteristic and those who do not

Having **due regard** means consciously thinking about the three aims of the Equality Duty as outlined above i.e:

- Decision makers in schools must be aware of the duty to have "due regard" when making a decision or taking an action which may have implications for people with particular protected characteristics.
- Schools should consider equality before and at the time that they develop policy and take decisions, not as an afterthought, and they need to keep it under review on a continuing basis.

Race Equality in East Sussex Schools

- The Equality Duty has to be integrated into the carrying out of the school's functions, and the duty has to be carried out seriously, rigorously and with an open mind – it is not just a question of ticking boxes.

The Act also introduced specific duties, which are designed to help public authorities to meet their obligations under the Public Sector Equality Duty (PSED).

The Specific Duties **require schools** to:

- Publish information **annually** to demonstrate compliance with the Equality Duty
- Publish equality objectives **every four years** (one or more as is proportionate to the organisation)

All information must be published in a way that is accessible to the public e.g. on the school website.

What information to publish or what or how many objectives to set has not been prescribed and will be proportionate to the size of the school; the extent to which its functions affect equality; and the evidence that such objectives are needed.

A starting point will be to look at what information you are already publishing and consider whether this gives an accurate picture of progress on equality issues affecting your staff and pupils; for example lower scores in assessments for particular ethnic groups. Looking at your data and knowing your school community will help you set specific and measurable objectives. Small rural schools may decide to set only one or two objectives.

Schools have had to publish their initial information and objectives since 6 April 2012. They must update the information at least annually and publish objectives at least once every four years¹.

The Act makes it unlawful for the responsible body of a school to discriminate against, harass or victimise a pupil or potential pupil:

- in relation to admissions,
- in the way it provides education for pupils,
- in the way it provides pupils access to any benefit, facility or service, or
- by excluding a pupil or subjecting them to any other detriment.

The “responsible body” is the governing body or the local authority for maintained schools in England and Wales, and the proprietor in the case of independent schools, Academies or non-maintained special schools².

Governors and school leaders are advised to read the [Equality Exemplar policy](#) and use it to create their own Equality policies.

‘Prevent’ Duty and Fundamental British Values

Schools have a duty to work to identify and prevent radicalisation under the Prevent Duty (2011). As part of this schools have a duty (introduced in 2014) to promote fundamental British values. One of these, key

¹ Equality data about employees will not need to be published where a public authority has fewer than 150 employees, which means that for the great majority of schools, only pupil-related data will need to be published

² See government guidance on the Equality Act 2010 [Equality Act Advice](#)

to race equality, is mutual respect and tolerance of those with different faiths and beliefs. The Schools' Guidance (2015) says 'schools are already expected to promote the spiritual, moral, social and cultural development of pupils and, within this, fundamental British values'. It goes on to say, 'Pupils are [...] taught about the diverse national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding'.

Spiritual, Moral, Social and Cultural Education (SMSC)

Under section 78 of the Education Act (2002) schools, as part of a broad and balanced curriculum, have a duty to promote the spiritual, moral, social, cultural (SMSC), mental and physical development of pupils at the school and of society. Work around race equality fits well in the teaching of SMSC and inspectors will evaluate the effectiveness of the school's provision for pupils' spiritual, moral, social and cultural education. Below are the key areas of SMSC in which race equality work is most relevant (using Ofsted definitions).

Spiritual, moral, social and cultural development

Provision for the spiritual development of pupils includes developing their:

- ability to be reflective about their own beliefs (religious or otherwise) and perspective on life
- knowledge of, and respect for, different people's faiths, feelings and values
- sense of enjoyment and fascination in learning about themselves, others and the world around them

Provision for the social development of pupils includes developing their:

- use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds
- acceptance of and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs. They will develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.

Provision for the cultural development of pupils includes developing their:

- understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and that of other
- understanding and appreciation of the range of different cultures in the school and further afield as an essential element of their preparation for life in modern Britain
- ability to recognise, and value, the things we share in common across cultural, religious, ethnic and socio-economic communities
- interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity and the extent to which they understand, accept and respect diversity. This is shown by their respect and attitudes towards different religious, ethnic and socio-economic groups in the local, national and global communities.

Statutory Relationships and Health Education and Relationships, Sex and Health Education 2020

New Statutory Guidance about relationships education for primary and secondary schools stresses the importance of respecting differences and understanding stereotypes. The Guidance advises:

i.e. By the end of primary pupils should know

- that others' families, either in school or in the wider world, sometimes look different from their family, but that they should respect those differences and know that other children's families are also characterised by love and care.
- the importance of respecting others, even when they are very different from them (for example, physically, in character, personality or backgrounds), or make different choices or have different preferences or beliefs.
- what a stereotype is, and how stereotypes can be unfair, negative or destructive.

By the end of secondary

- how stereotypes, in particular stereotypes based on sex, gender, race, religion, sexual orientation or disability, can cause damage (e.g. how they might normalise non-consensual behaviour or encourage prejudice).
- that in school and in wider society they can expect to be treated with respect by others, and that in turn they should show due respect to others, including people in positions of authority and due tolerance of other people's beliefs

Bullying legislation and guidance

Education and Inspection Act 2006

With regard to bullying, BAME pupils may experience prejudice-based bullying or be victim of a hate incident on account of their race. Section 89 of the Act provides that maintained schools must have measures to encourage good behaviour and prevent all forms of bullying amongst pupils. These measures should be part of the school's behaviour policy which must be communicated to all pupils, school staff and parents. Sections 90 and 91 of the Education and Inspections Act 2006 say that a school's disciplinary powers can be used to address pupils' conduct when they are not on school premises and are not under the lawful control or charge of a member of school staff, but only if it would be reasonable for the school to regulate pupils' behaviour in those circumstances. This may include bullying incidents occurring anywhere off the school premises, such as on school or public transport, outside the local shops, or in a town or village centre.

The Education (Independent School Standards) Regulations 2014

The Education (Independent School Standards) Regulations 2014 provide that the proprietor of an Academy or other independent school ensures that bullying at the school is prevented in so far as reasonably practicable, by the drawing up and implementation of an effective anti-bullying strategy

Preventing and tackling bullying (2017)

Government guidance advises to prevent bullying schools should “openly discuss differences between people that could motivate bullying, such as religion, ethnicity, [...] or appearance related difference [...]. Schools can also teach children that using any prejudice-based language is unacceptable”.

Ofsted

The Education Inspection Framework published in 2019 sets out how Ofsted will inspect education providers. The framework specifies that:

‘The framework is intended to be a force for improvement for all learners. The framework and remit-specific criteria are clear that the expectation is that all learners will receive a high quality, ambitious education.

Inspectors will assess the extent to which the provider complies with the relevant legal duties as set out in the Equality Act 2010, including, where relevant, the Public Sector Equality Duty and the Human Rights Act 1998’ (paragraphs 15 and 16).

Ofsted will inspect how schools are actively promoting equality and diversity, tackling bullying and discrimination, and narrowing any gaps in achievement between different groups of children and learners, as well as how schools are promoting British Values, preventing radicalisation and extremism, and preparing children and young people for life in modern Britain.’



4. Diversity in East Sussex

In schools in East Sussex, there are increasing numbers of pupils from minority ethnic backgrounds.

There has been a 3% increase since 2014, taking the percentage of pupils of minority ethnic background to 13.6% (school census 2019). Eastbourne has the highest proportion of minority ethnic pupils; and has 20% of its pupils from minority ethnic backgrounds. Polish is the most commonly spoken additional language. East Sussex also has a significant population of pupils from Traveller backgrounds mostly in more rural locations.

The notion of 'cultural diversity' is therefore a broad one, which includes children and young people from widely different backgrounds, ranging from those who are newly arrived in the UK, to those whose families have been in the UK for three or four generations whose experience around diversity will be totally different. In addition, there are also white British and mixed heritage British young people who will have varying experiences of cultural diversity within their own families and social networks.

In East Sussex, the majority of pupils identify with being from a white British background, as do the majority of teachers.

School performance data further tells us that the picture in terms of educational achievement for minority ethnic pupils in East Sussex is mixed and minority ethnic pupils cannot be considered as one homogenous group. Pupils from some minority ethnic groups underachieve at Foundation Stage but go on to perform as well as their peers at later stages, for example Chinese pupils.

However, Gypsy, Roma, Traveller children underachieve at every Key Stage. This remains a pressing concern that school leaders are encouraged to continue to monitor and identify strategies to address underachievement.

It is considered even more pressing in majority white schools than in those schools in which cultural diversity is the norm, for pupils to be aware of and respectful towards cultural and racial differences and to learn about the impact of difference (and inequality) in people's lives. This exploration will help challenge the stereotyping and negative assumptions, which can lead on to racist bullying and hate incidents (see appendix for definitions of bullying and hate incidents). Specific attention therefore needs to be paid to ensure that these issues are stressed in the whole school ethos and specifically addressed through curriculum delivery.

For a cohesive community, it is important for all pupils in East Sussex schools to be aware of and comfortable with differences and diversity of race, culture and language.



Achieving a whole school approach to race equality

The following key elements, discussed in this Guidance are those that schools should have in place in order to demonstrate they are actively promoting race equality:

5
Appropriate
teaching and
learning

6
Developing
governor and
teacher
confidence

7
Ensuring
participation
and
involvement

8
Promoting a positive
sense of identity
and belonging

9
Addressing
racist incidents
and racist
bullying

11
Supporting Black,
Asian and Minority
Ethnic staff

10
Appropriate policies,
audits, monitoring
and
self-evaluation

5. Appropriate teaching and learning

Pro-active measures to recognise and explore cultural diversity, global histories and the UK's role in that history, colonialism, patterns of migration, and race equality should be integral to the overall process of teaching and learning. This is particularly important in schools with less diverse populations because it is in contexts with little actual experiences of cultural difference that stereotypes are most likely to develop.

Core values or key concepts need to be recognised by **the whole school community** for effective equality practice to be delivered. This requires concerted commitment in the form of training and ongoing discussions that involve the whole community, governors, staff, the pupils, parents and carers, and in some cases, the wider community.

Ensure that curriculum materials, libraries and displays, reflect and celebrate contemporary, as well as traditional, ethnic and cultural diversity as part of the core curriculum, not as a 'bolt-on' addition. Do resources reflect a range of backgrounds and diverse authors?

The School's **Governing Body** plays an important role in committing to these concepts, agreeing policies and engaging with the processes of reviewing existing practice to bring to life its Equality Policy. It has overall responsibility for how the school is implementing the Equality Act and any breaches of it.

The following key concepts underlie all the suggestions for good race equality practice that are made in this Guidance.

Key Equality Concepts

Shared humanity: We recognise that at the heart of our diversity is commonality and shared values, aspirations and needs. We value our fundamental similarities and unity

Valuing differences and diversity: We appreciate the richness of our differences and look for ways to celebrate them and to better understand them

Interdependence, interaction and influence: We appreciate that as they come into contact with each other, cultures, beliefs, language, and lifestyles will impact on and inform our relationship

Social cohesion: We recognise the need for active social interactions, exchanges and networks between individuals and communities across different backgrounds

Excellence: We aim to inspire and recognise excellent personal and collective achievement throughout our community, the UK and the wider world in all areas of the curriculum.

Personal and cultural identity: We will provide opportunities to explore and value the complexity of our personal and cultural identities

Fairness and social justice: We will develop our understanding of the inequality that exists in society and explore ways of collectively and individually creating a more equitable society

(From Cultural Diversity Resource, East Sussex County Council, 2008)

New staff and governors should, as part of their induction, be briefed about equality issues, including race equality and the relevance of equality issues to learning, teaching and assessment.

In order to appreciate not only the diversity of Britain but also its unique identity, students should:

- explore the origins of Britain and how different cultures have created modern Britain
- explore the representations of different racial, ethnic, cultural and religious groups in Britain and the world
- explore the consequences of racial and religious intolerance and discrimination
- develop a critical literacy, which allows them to reflect on their own cultural traditions and those of others.

(Ajegbo, Kiwan, and Sharma 2007, 23–4)



Teaching Black History within the History Curriculum

There are opportunities within the themes and eras of the history curriculum that give teachers and schools the freedom and flexibility to teach about Britain's history at all stages, migration and its role in colonisation and the transatlantic slave trade.

Below are both statutory and non-statutory examples of themes in the curriculum where these topics could be taught.

Key Stage 1: Events within or beyond living memory that are significant nationally or globally; and the lives of significant individuals in the past who have contributed to national and international achievements.

Key Stage 2: A study of an aspect or theme in British history that extends pupils' chronological knowledge beyond 1066.

Key Stage 3: Within the theme 'the development of Church, state and society in Medieval Britain 1066-1509', examples given include the Norman Conquest, and the English campaigns to conquer Wales and Scotland up to 1314;

Within the theme 'the development of Church, state and society in Britain 1509-1745', examples given include the first colony in America and first contact with India;

Within the theme 'ideas, political power, industry and empire: Britain 1745-1901', examples given include Britain's transatlantic slave trade, including its effects and its eventual abolition, the development of the British Empire with a depth study (for example, of India), and Ireland and Home Rule;

Within the theme 'challenges for Britain, Europe and the wider world 1901 to the present day', examples include the two world wars, Indian independence and end of Empire, social, cultural and technological change in post-war British society, and Britain's place in the world since 1945;

Within 'the study of an aspect or theme in British history that consolidates and extends pupils' chronological knowledge from before 1066', examples include study of an aspect of social history, such as the impact through time of the migration of people to, from and within the British Isles; and at least one study of a significant society or issue in world history and its interconnections with other world developments. Examples given include Mughal India 1526-1857, China's Qing dynasty 1644-1911, changing Russian empires 1800-1989, and the United States in the 20th century.

In addition, the local history study element within each key stage offers opportunities to teach about these areas. They are also within the scope of the subject content set out for GCSE History.

For younger children explaining the complexities of discrimination and racism can be difficult in an age-appropriate way. Linking racism to the notion of 'fairness' is a good place to start: highlighting examples of situations that 'are not fair' and 'are fair' is helpful for a young child to start to understand racial inequality. Teachers should seek to include activities that demonstrate the value of other cultures and encourage pupils to discuss race equality thus ensuring education begins to challenge racial prejudices as well as past and present discrimination.

Prompts to assist school leaders to have a curriculum that addresses race equality. The following questions provide useful prompts for governors and school leaders to ensure a race equality approach.

How do we include examples of Black History within our taught history curriculum?

What do we do to encourage pupils to engage in conversations around racism, global citizenship and to understand so as to value cultural and ethnic diversity?

How do we make sure that our teaching creates an environment free of prejudice, discrimination and harassment, where pupils can contribute fully and freely and feel valued?

How does our teaching take account of pupils' cultural backgrounds, language needs?

How can race equality issues be mainstreamed?
How do equality issues become core rather than remaining as a 'bolt-on' and on the margins of the curriculum?

What do we do to take account of the needs of students from different racial groups when planning the curriculum?

(adapted from Leeds Beckett University Race Equality Guidelines)



Exploring similarities and differences

Talking about similarities, differences, and valuing uniqueness, is important to start in the early years, as ignorance can lead to fear and stereotyping. It is in the early years where we can make a lasting difference to children's view of race.

"It is vitally important that children can see themselves and their family reflected in play resources, visual images and books. Good practice includes reviewing the messages given by all your resources and the experiences you offer. In a steady fashion, you have a responsibility to extend young children's understanding beyond their own backyard" (Lindon, 2006).

The following activity suggests a way of discussing the idea of similarities and differences with primary age children, in a fun and interactive activity.

We are all different – stone or potato workshop (Primary School)

Objective – helping pupils to recognise their similarities, differences and connections with each other.

Equipment – bag of stones or potatoes.

What to do – Ask each pupil to come to the front and select a stone or a potato out of the bag. Ask the pupils to examine their stone or potato. To initiate the activity, create a story about your own stone or potato: it should contain certain physical characteristics i.e. it has an indent in the side where a badger was digging around and caught its claw on it.

Split the pupils into smaller groups and ask them to introduce their object to each other, distinguishing individual features and similarities e.g. shape, size, colour, texture. Discuss whether all the objects are the same. This should create discussions around similarities, differences, uniqueness and individuality.

Ask the children to put their stone or potato back into the bag and mix it up. Then carefully tip the bag out onto a table and ask each young person to try and identify their stone or potato. Explain that stones or potatoes come from the same seashore or farmland, but all have distinct features and experiences. Make a comparison to people; that we are all human and share similar needs in needing food, water, sleep shelter and love for survival but we have many differences e.g. race, ethnicity, gender, language, religion, interests, the family unit.

Explore how this session has enabled the children to get to know each of their stones or potatoes just like getting to know each other in their friendship groups and valuing their similarities and differences without making judgments on their visual interpretations.

'The British' a poem by Benjamin Zephaniah

This Activity can be used with colleagues or in the classroom.

Ask the group to read the Benjamin Zephaniah poem to each other in pairs and discuss their first impressions. Or watch the youtube clip [The British](#)

Then individually, ask them to select an abstract noun, for example, respect or fairness and to spend a few minutes using the writing frame in the appendix to compose their own poems.

Follow up activities for the classroom, upper key stage 2.

- Discuss what does the poet mean by "justice"? Where might there not be justice in our society?
- Why has the poet gone with a cooking theme? Why is it important to get all of the ingredients correct?
- Look at all the detail in this poem. Ask the children to choose 5 of the different races and research the dates when they came to this country, and why. (You have about 2,000 years of history to research here!) This could lead to artwork or a timeline. These are all the 'ingredients' that you have in the poem (you might wish to discuss if anyone is missing!):

Picts, Celts, Silures, Romans, Normans, Angles, Saxons, Jutes, Vikings, Chileans, Jamaicans, Dominicans, Trinidadians, Bajans, Ethiopians, Chinese, Vietnamese, Sudanese, Somalians, Sri Lankans, Nigerians, Pakistanis, Guyanese, Indians, Malaysians, Bosnians, Iraqis, Bangladeshis, Afghans, Spanish, Turkish, Kurdish, Japanese, Palestinians.

Useful Resources:

East Sussex PSHE Hubs

East Sussex PSHE Hubs are designed to bring together PSHE Leads (and delivery staff) through face to face and virtual opportunities, in order to:

- share and consider best practice;
- identify resources to support high quality teaching;
- learn about national and local perspectives on PSHE and RSHE education;
- network with colleagues in other schools;
- work collaboratively to enable improvement in PSHE and RSHE education leadership, teaching and learning, and;
- access a small budget for training and resources.

Funded by East Sussex Public Health; each PSHE Hub is facilitated by one (or more) PSHE Hub Coordinators (a motivated PSHE Lead or Head Teacher within or connected to a school). There are currently five PSHE Hubs across East Sussex (which are broadly aligned to Education Improvement Partnership (EIP) areas).

Secondary PSHE Hub (East Sussex) Willingdon Community School and Seaford Head School	Hastings, Rother and Rye Primary PSHE Hub Glenleigh Park Primary Academy
Eastbourne and Hailsham Primary PSHE Hub West Rise Junior School	Wealden Primary PSHE Hub Harlands Community Primary and Nursery School
Ashdown Primary PSHE Hub St Michael's Primary School, Withyham	

Please note that special schools across East Sussex can attend any one of the PSHE Hubs; whichever they determine is most appropriate or useful to them

For further information, to include upcoming training and networking events, please contact your relevant PSHE Hub co-ordinators (please refer to [Czone](#) for contact information) or email public.health@eastsussex.gov.uk

Schools who participate in PSHE Hub activities will often also be able to access free membership of the PSHE Association via their PSHE Hub. See here for the PSHE association blog re [challenging racism through the PSHE and RSE curriculum](#).

Complementing the work of the East Sussex PSHE Hubs, the East Sussex School Health Service are also able to provide PSHE support through the [East Sussex Healthy Schools Programme](#). Through this programme, schools are encouraged to self-evaluate their approaches and provision across four themes - including PSHE - and are supported to address identified areas for improvement through action planning advice, guidance and signposting to high quality resources.

Schools in East Sussex are able to access the Educator Solutions RSE Solution Resource (a gold standard digital resource to support teaching of relationships and sex education, including lesson plans) through both the East Sussex PSHE Hubs and [Healthy Schools Programme](#).

For those using Jigsaw the following links to their programme on [tackling racism](#).

Twinkl have a range of resources on Black Lives Matter and Black history. They also suggest a collection of recommendations from EYFS and KS1 teachers, including biographies, non-fiction, books that open up conversations about equality and diversity, and [race and ethnicity](#) books that feature minority ethnic main characters. Twinkl also has a resource to celebrate [Gypsy, Roma, Traveller History Month](#).

[The UK Literacy Association](#) has advice, practical ideas and ideas around developing a culturally inclusive curriculum

[The Black Curriculum](#): a social enterprise committed to the teaching and support of Black history all year round.

Ideas, posters, assemblies and packs to support your work on [Black History Month](#)

[The Traveller Movement](#) has produced a good practice guide for working with Gypsy, Roma and Traveller communities

There are a range of resources to celebrate [Refugee Week](#).

[A Parents' guide to Black Lives Matter](#) is a resource produced by childcare providers to help bring up discussions with young and older children around racism, bias and white privilege, includes booklists for all ages

This resource on [how best to support EAL children](#) contains information and a resources checklist for embedding cultures and diversity within an early years setting.

- It is vital that we as practitioners consider that children come from varying backgrounds and that these factors may affect the child, for example eye contact, consideration of war and the political situation, separation from families, financial difficulties, implications of uniform, religious or cultural identity and its implications, being new to a white or multicultural environment.
- Invite parents into setting activities – they may have useful skills which can be used in your setting, for example reading a book in their own language.



- Principle – Every child is a unique child who is constantly learning and can be resilient, capable, confident and self-assured.

Development Matters in the EYFS 2012

6. Developing governor and teacher confidence

Understanding the concept of **institutional racism** is central if schools are to robustly consider how to operate to ensure race equality for minority ethnic pupils and ethnic staff. For many people in Britain, **being 'white' is understood as equivalent to being 'normal'**.

White privilege is a concept derived from critical race studies that argues that the privileges accrued by having white skin are largely unnoticed by white people and are instead taken for granted as how things operate; whiteness being a 'seemingly unmarked and invisible category' (Harman 2010)

Some governor and teachers **lack knowledge, confidence and experience** in educating pupils from diverse ethnic and cultural backgrounds and as a result, classroom interventions may be stereotypical or tokenistic, lacking any real impetus to encourage pupils to engage with concepts of **lived experience** of diversity.

"If you're white, and you don't want to feel any of that pain by having these conversations, then you are asking people of colour to continue to bear the entire burden of racism alone." (Ijeoma Oluo, in A parent's guide to Black Lives Matter, 2020 p7)

"...I think it's very important that cultural diversity is actually addressed throughout the curriculum, both in terms of the overt curriculum that is specifically and consciously taught and planned for but also in terms of the hidden curriculum which actually would involve everything in terms of display, how a racist incident is actually mediated for example, how one talks to parents, how one welcomes them in induction etc, what it feels like to go through corridors, what it feels like to be in the playground, or be at lunch etc."

Teacher, East Sussex school

Staff and governor training

Some teachers and governors who lack confidence in engaging with diversity issues also lack the training opportunities to improve in this area. Opportunities by linking up with other schools locally, nationally and internationally that have a reputation for excellence in race equality and/or a more diverse staff or pupil population may help support understanding.

Embedding an approach in the school to incorporate a positive attitude to cultural diversity and equality requires the involvement of the whole staff team and governors. This can be encouraged through workshops and training to discuss key principles and suggest strategies.

Training may include reference to the Equality Act 2010, local and school-based demographic and outcome data, as well as historical and educational interventions in the field of cultural diversity, as well as some of the activities below.

The following help introduce discussions on identity, culture, difference and terminology.

Ice-breaker: Human bingo

See grid in Appendix 4 with the following statements

Find someone who:

- Does voluntary work in the local community
- Has connections to other parts of the UK
- Has connections to foreign countries
- Runs a business in the local community
- Is a member of a faith group
- Is a member of a different faith group from you
- Has different ethnic origins from you
- Has connections with elderly folk locally
- Knows someone who is unemployed
- Has visited another country outside Europe
- Has read a book written by a minority ethnic author
- Can name a famous Black British person

Culture and identity

This activity considers the point that everyone has a culture which is often very complex.

Show them the completed spider diagram sheet 'My culture and identity' in appendix 4 and ask them to complete one for themselves in a couple of minutes, explain it doesn't have to reflect the same categories but instead things that are important to them.

When the group have completed their own diagrams, ask them to work in pairs to share their spider diagrams. What similarities or differences have they found?

For example, there may be people whose parents come from different social backgrounds but who share the same ideals.



Governors and teachers often worry about using the wrong terminology. A pragmatic approach to language and terminology is to be sensitive to the effect using certain language has on others. The key lies in being receptive; listening, asking individuals and groups.

“Often, we are so afraid of saying the ‘wrong thing’ that we don’t engage at all.

As a consequence, our children don’t learn about the racism that exists today, how to be open to criticism or how to reshape their views. We can also make an active effort to encourage discussion on race. If we immediately shut down our children’s remarks or comments on race, we risk making it into a taboo topic.

Invite children to actively see colour, to see culture, to see history, and to acknowledge that race has an impact on people’s life experiences.” (A parent’s guide to Black Lives Matter, 2020, p7)

Exploring Terminology

During this activity it is important to be mindful that for some staff or governors who may be from a minority ethnic background some of these terms can cause offence. It is important to acknowledge this before the discussion.

Working in small groups, consider what the following terms (as applied to people) mean to them?

Black, white, coloured, ethnic minority, mixed race, dual heritage, person of colour, half-caste, pikey (you may have terms pertinent to your school)

Allow some time for this discussion and ask them to consider the following questions:

Which terms would you feel comfortable using and in what context, and why?

Would you challenge the use of any of these terms by a friend, someone you don’t know very well, another teacher? If so, how?

Discuss feedback, explain that language is constantly evolving and introduce acceptable current terminology.

Coloured, Half-caste are not to be used and can cause offence. Person of colour is a term that is predominantly used in America but has been used in the Black Lives Matter movement.

However, it is important to note that the way someone defines their racial or ethnic identity is up to them, for example some people may prefer Black some may prefer people of colour. It is therefore important to ask staff, children and families that we work with.

Staying in small groups to define the following terms:

Racism, stereotype, prejudice, white saviour complex

In groups, give an example of how the terms may operate in schools.

Challenging stereotyping – Instead of only giving examples of minority ethnic sportspeople, giving examples of artists, writers, architects etc would help reduce stereotypes.

Exploring Terminology continued

White saviour complex refers to a white person who acts to help non-white people, but in a context which can be perceived as self-serving and patronising. Discuss feedback.

Consider this definition of Institutional Racism from the Stephen Lawrence Inquiry Report:

“The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin, it can be seen or detected in processes, attitudes or behaviours which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantages minority ethnic people”

(Macpherson, 1999, para 6.34)

Discuss this definition and the distinction between institutional and individual racism.

Definitions:

Assimilation

A situation where individuals are expected to leave behind their distinctive identity in order to fit in with the values, attitudes and behaviours of a dominant group or culture e.g. curriculum content does not acknowledge cultural, ethnic, linguistic or other forms of diversity, but expects pupils to fit into the dominant cultural norm.

Invisibility

Ignoring or denying the experience or presence of minority groups and behaving as though they did not exist – e.g. ‘I do not see their colour or their culture, to me they are all pupils here to learn’.

Blaming the victim

Those who are suffering discrimination are seen to be the ‘problem’ and are made to bear responsibility for the fact that discrimination is taking place – e.g. seeing the minority ethnic person, culture or language as the problem.

Stereotyping

Describing an individual in terms of the supposed characteristics of a group, and thereby making assumptions about their likely behaviour – e.g. ‘Most minority ethnic pupils prefer to group together rather than socialise with the majority’.

Tokenism

Referring to the experience or lifestyle of minority ethnic people or groups in a trivial or marginal way, and thinking that, by this being done, racial inequality is being redressed – e.g. incorporating key Black minority ethnic figures or showing special events or examples from different countries and cultures only as a one-off seen as irrelevant to the mainstream curriculum.

(adapted from Leeds Beckett University Race Equality Guidelines)

Learning about difference

How do we learn about difference?

In small groups, discuss how you were 'taught' about cultural difference in Primary School and if this had an impact upon your understanding of difference. Think of some examples and investigate the approach.

In feedback consider the extent to which this learning experience can be placed within one of the following 'lenses'

- difference as 'exotic' or strange
- different culture as 'fixed', unchanging or traditional
- other cultures as being impoverished
- difference as being 'normal'
- difference not taught
- Lack of reference to similarities

The impact of difference

In groups, discuss experiences of being different at any time during your life -consider and discuss the context of the difference how it felt to be different.

How does this experience relate to children in schools who may be perceived as being different? Discuss your whole school-approach and the impact on the individual child.

Embedding an approach in the school to incorporate a positive attitude to cultural diversity and equality requires the involvement of governors and the whole staff team and this can be encouraged through workshops and training that provide opportunities to discuss key principles and suggest strategies.

Useful Resources

[Unicef's Rights Respecting Schools Award](#) puts children's rights at the heart of schools to create safe and inspiring places to learn, where children are respected, their talents are nurtured and they are able to thrive.

[Oxfam Global Citizenship resource](#) for ages 3-19 years

[The Global Dimension](#) Resources for Teachers ... the world in your classroom (from Early Years to KS5)

[UN Sustainable Development Goals](#) aim for achievement by 2030

Educating about 'diversity' should enable pupils to counteract notions of homogeneity and discourage them from seeing minority ethnic cultures as fixed and essentialised. (Vincent, C., 2019)



7. Ensuring participation and involvement

Schools should **be committed to promoting race equality** and community cohesion and ensure that differences do not become barriers to participation, access and learning. They should create **inclusive processes and practices** where the varying needs of individuals and groups are identified and met. **Therefore, equality for all cannot be achieved by treating everyone the same.**

Involving children and young people

Pupils need to be actively involved in order for any curriculum interventions or whole-school policies on equality or anti-bullying to be truly effective.

Claverham Community College in Battle, used the Black Lives Matter movement to open up a discussion about race equality with their pupils. It surveyed pupils asking them if they were aware of the protests and whether they understood why they happened. They asked if the school should have an equality and diversity club and whether if it did whether they would want to be part of it, and what as a school they should do next.

Best Practice

- As teachers we will look for opportunities to introduce activities that explore a range of cultures and encourage pupils to discuss race equality.
- We create opportunities for pupils to see topics from different perspectives and to engage in constructive exploration of these perspectives e.g. Unfolding Identities resource below
- When engaging in group work, we set ground rules for safe discussion and keep an eye open for minority ethnic pupils being excluded, subtly or otherwise – e.g. not being picked for a group project, being the last to be selected into a group, not being allowed to participate fully, or having their views taken less seriously by their peers.
- We support pupils to engage in ways of thinking and behaving that do not pre-judge their classmates; we help them not to draw rash conclusions from, for example, ethnic background, name, accent, fluency in English, faith or belief.
- We are sensitive to the possibilities that a pupil from a visible minority may feel isolated in a predominately white class.
- We take account of differing language needs of parents in sending out communications from school (a policy for supporting bi-lingualism is a useful starting point for considering best practice) • We will ensure we have access to a **multi-faith calendar**.

(adapted from Leeds Beckett University Race Equality Guidelines)

Willingdon Community School, in Eastbourne, held a drop-down Ethics day on protest, with students being given the right to share their views using the school's social media channels. They posted artwork, poetry, quotes to get their feelings across including around diversity and inclusion.

Involving parents and carers

Working in **partnership with parents and carers** is crucial if you are to embed race equality in schools. The school should look for opportunities for involving parents and carers in this approach through **newsletters, social media, school websites, information and parents' evenings, as a take-away at such events, through to pupils show-casing their work, and importantly in the development and review of your school's equality policy.**

Parents and carers taking on supportive roles may be offered some **basic race equality training**. This could be based on some of the activities in section 6.

Best Practice

- We will involve parents and carers in the development and review of the school's equality policy
- We will inform parents of the school's equality policy and how we as a school offer support to pupils who face bullying, harassment or discrimination.
- We find out some information about the countries, cultures and faith backgrounds of parents particularly if these countries, cultures or faith groups are ones we are less familiar with to celebrate these backgrounds through class activities, being aware of important events and in order develop our understanding of how best to support their child.
- We will offer parents and carers taking on supportive roles some basic race equality training.
- We will invite parents into school to talk about their profession or career to help challenge stereotypes (schools often invite parents in to share their cooking but overlook the professional opportunities parents can offer).

Working with the wider community

Wider community contacts can support schools in matters related to **faith, culture and ethnicity**, e.g. offering advice, information and contacts; and **provide additional support networks** for students facing racism and racial harassment.

Best Practice

- We will be pro-active in recruiting community volunteers to ensure the school's volunteer profile reflects the ethnic profile of the school population and the community.
- We will link with minority ethnic community, faith groups and initiatives with the intention of bringing the realities of multiculturalism, as well as racism and racial discrimination into the study and practice of pupils.



8. Promoting a positive sense of identity and belonging

Identity

Identity is the **sense of self**, which arises from our family background, our cultural allegiances, our gender and sexuality, our age, our mother tongue and myriad other factors that are dictated largely by our circumstances but also by the life choices we have made.

From a position of initially considering **their own identities**, further steps can be taken from which pupils can embark on **exploring the experiences and identities of other people**.

When Black children grow up in mainly white environments, their Black identity needs to be nurtured, so that they develop a positive sense of their own racial identity and don't self-identify as being white. Unless a Black child is nurtured to feel positive about their identity, they may grow up to deny or feel ashamed of their colour. (Maxime, 1986)

It is crucial that in the early years work is taken place to help children start to build positive identities, to help them value differences and develop a sense of treasured uniqueness.

In later years, children are preoccupied with their own **developing and shifting identities**, and as they grow towards adulthood and as such, an engagement with the idea of identity and the opportunity to consider other people's identities is a process that can help to **build cohesion and mutual empathy**.

In considering identity we need to realise that some aspects of identity are imposed by factors we have no control over and others we have selected. As such identity is a keenly experienced basis from which to explore issues of **diversity and social justice**.

By starting from the pupils' own experiences, teachers can encourage them to engage with their own identities rather than setting up a framework of 'us' and 'them'. For example, within any group, one child's identity may include their experience of family involvement in a Lewes Bonfire Society while another may explore their belonging to a Muslim family. Both have strong "identities" - the identity position, the life experiences and the interests of every pupil should be valued.

Focusing on the identity formation of each young person can be a means to engage with the creativity of young people, using imagery, sound and words. Through the exploration of what makes them unique, encourage them to make connections with the unique identities of other people.

Belonging

Belonging is about fitting in or feeling like you are a valued and accepted part of a group be it friends, family or other groups. A **sense of belonging** is a human need.

Children and young people should be able to feel that they can belong to more than one culture. What is important is to help make sure we recognise and meet the needs of all children who are from minority ethnic communities and help them to feel a sense of belonging in the school and wider community.

The word 'British' also I think you know puts an ownership on those values. You are trying to teach children about a global world. I am very much [teaching] connecting the local to the national to the global [...] then suddenly you have to be teaching them about being British. (RE and Citizenship teacher, Point High School: in Vincent 2019)

Experiencing a diverse curriculum is also considered essential to pupils developing 'mutual respect' for British diversity and a sense of belonging to Britain. (Ajegbo, Kiwan, and Sharma 2007)

In the case of majority white schools in which the experience of cultural diversity may be limited, film resources can be used to initiate work around identity, which can include discussions of beliefs, values, belonging, prejudice and injustice.

The film resources [Unfolding Identities for Primary Schools](#) have been specifically designed to stimulate classroom discussions and exercises around identity and belonging for a primary Key Stage 2 audience.

The following lesson plan comes from a teaching plan devised by a Brighton and Hove teacher, based on the above Unfolding Identities film resource:

Objectives	Activities
<ul style="list-style-type: none"> To reflect on and celebrate their achievements, identify their strengths, areas for improvement, set high aspirations and goals. Understand that differences and similarities between people arise from a number of factors, including family, cultural, ethnic, racial and religious diversity, age, sex, sexual orientation, and disability (see 'protected characteristics' in the Equality Act 2010) To appreciate the diversity of national, regional, religious and ethnic identities in your school, your town or village and in the United Kingdom 	<ol style="list-style-type: none"> Warm up: where do you feel happy/relaxed? Children have 1 minute to think about it and share with their partner. Then everybody feeds back their "happy place" around the circle, summing it up in five words or less to keep the discussion moving. This is a good chance to get everyone's voice heard in the discussion. You can model a general answer - e.g. "asleep in bed" to help anyone who is stuck or doesn't want to share their own. Creating ground rules: We are going to be talking about who we are and what our identity is. What ground rules might we need to keep everyone safe? Collect ideas from the group, e.g. that people are free to share as much or as little as they like and create a class list. Explain that the films we are going to watch in this unit were all filmed in Brighton. These are not actors – they are real children talking about themselves and their lives. What might we need to add to our ground rules to make sure we respect them and their ideas? E.g. trying hard to listen to what they say and not make assumptions. Matisse: Show the first minute or so of Matisse (stop when the film cuts to show Matisse in the woods). What have we learned about him so far? What have we learned from what he says? Anyone spotted anything in his room that gives us clues to who he is/what he likes? E.g. the Learn to Play the Guitar book on his desk. Watch the rest of the film. Children could use whiteboards to jot down ideas as they go along. Matisse's identity: Give the children 5 minutes discussion time in groups of 4, and then ask them to write down all the different things that we know about that make Matisse who he is. Record their ideas on separate pieces of A4 paper to allow them to be moved around the circle. Do we all agree? Can we group them – e.g. family background/ likes/dislikes/where he lives/his friends? Introduce the word identity. What does this word mean in relation to all the ideas we have collected about Matisse? Are there any things in Matisse's identity that would be part of your identity as well? Looking more widely at identity: What other aspects of people's lives might we be able to record? What else might be part of someone's identity? Do we need to add any categories? Discuss these key questions in small groups or with all the children together. Your own identity: Using Identity Sheet 1 (see Resources below), children choose and record some aspects of their own identity. The can be guided by the categories above if they prefer. It can be very powerful at this point for the adults in the room to also carry out this process, if they feel comfortable to do so. Children then save this sheet for use later. Final words: select one circle to share. Children can choose to say "I'm unique" or "I'm me" if they prefer.

[Unfolding Identities 2009](#) resource is focused around secondary schools and includes films for discussion and ideas for session plans.

These locally produced films, feature young people of various ethnicities, including white British, who discuss how they experience their identities and their sense of belonging. The films were made in partnership with the young people themselves, who decided how they wished to portray themselves. This resource can be used as a 'call and response' for pupils to explore their own identities.

The following resources may also be useful in planning and supporting classroom work around belonging.

Useful Resources

Schools can access PSHE association resources through the PSHE hubs (see section 5) Through the hubs schools can also access the Educator Solutions digital resource which has simple lesson plans around identity for Key stage 1 and 2.

[Twinkl](#) has a vast range of resources on 'being unique', 'identity' and 'belonging' from the EYFS upwards.

[Educate Against Hate - Think, Protect, Connect toolkit](#) Locally produced nationally endorsed resource for KS3, KS4 and KS5 that explores identity and belonging and helps safeguard students from radicalisation, and build resilience to all types of extremism and promote shared values

[Inclusion, belonging & addressing extremism](#) well-considered resources from the PSHE Association for Key Stage 4, commissioned by Medway Public Health Directorate

I think that every identity is flexible.

I believe that everyone changes over time whether it be for better or worse. People change as often as fashion.

(Sarah, year 11 pupil Unfolding Identities, 2009)

Case Study

Riley, 5 years old, is mixed race and in Reception and has recently begun to display behaviour at home that he is unhappy with his appearance. He scratches at his skin and has said to his mother (who is white) that he doesn't want to look like he does anymore and has taken scissors to his already short hair. School have also noticed that he has become withdrawn.

Riley has an older brother Leo in Year 3 who is also mixed race but who hasn't ever raised any issue with his ethnicity or the way he looks.

Riley and Leo's mother has a meeting at the school to discuss how best to support him.

What might be the issues here?

Things to consider; Different children may verbalise their thoughts about their identities in different ways (the older brother has not expressed similar distress). How to be 'white' is normalised in majority white settings and that children who are not white may need to have their racial identity valued and affirmed.

What is best practice for the school to do?

- Explore sensitively and with the mother whether there have been any comments or exclusion from other children.
- Put extra support in for Riley that will look to boost his self-esteem e.g. a nurture group.
- Embrace this as an opportunity for learning for the school as a whole rather than pertinent to this family alone.
- Increase the amount of books, posters and resources that reflect diverse backgrounds and skin colours available in class, for children to take home and around the school.
- Circle time, or books read in class about valuing difference and diversity and kindness e.g. *Something Different* by Jill Lewis which is about an alien rather than putting the child concerned in the spotlight.
- Assemblies on positive Black or mixed race role models through history, but also in current day e.g. musicians, footballers.
- Consider what training might be needed by school staff.
- Ask mother how she is supporting the development of his identity at home so that school can reflect any approaches in order to best support Riley.
- Regular check-in with mother to see how things are going
- Include supporting information to the regular parents and carer newsletters



9. Addressing racist incidents and racist bullying

The **absence of reported racist incidents is often taken as evidence** that there is no racism or racial discrimination in a particular school. However, this may be because the victim feels too isolated to report the abuse or doesn't trust that staff will deal with the incident sensitively. Low numbers of pupils of minority ethnicity backgrounds can also lead to mistaken notions that race equality is an irrelevant issue.

Schools should recognise that **racist incidents or bullying behaviour is underpinned by negative assumptions, stereotypes or misinformation**. These are then directed against an individual or group, based on difference (real or perceived). Schools should commit to take action to **prevent, challenge and eliminate** any such behaviour.

“teach children about prejudice and that we should never judge a person's character by their physical appearance. Often in our society, [...] there are presumptions of what a 'dangerous' person looks like [...] We should remind our children that a person with a darker skin colour should not be associated with negative characteristics such as being dangerous or unkind, and that we should never judge a book by its cover.”

(A parent's guide to Black Lives Matter.P5)

Through the school ethos and curriculum, governors, teachers, pupils, and parents should be helped to better understand the diversity in society is a positive thing and emphasis be paid to preventing racist incidents. Pupils should be encouraged to speak out in cases of injustice and racism. Schools should address the **experience, understanding and needs of the victim, the perpetrator, bystanders and the wider school community** through actions and responses.

Addressing and responding to racist incidents and racist bullying

In East Sussex schools, where there are relatively few minority ethnic pupils, intervention needs to be sensitive to their feelings of being isolated following a racist incident and should not further isolate the pupil. Professional judgment and sensitivity need to be applied as to the nature of the intervention. Regardless of this, all racist incidents and racist bullying needs to be logged, so there is a clearer understanding of the issue within the school. Ofsted are likely to ask to see this at inspection. It is recommended that schools use the behaviour management part of SIMS to do this. [Hate incident reporting guidance](#) for this can be found on Czone.

The response to racism must be understood as an educational issue. There should be some form of reaction or response from the school to every incident that is seen or overheard.

Ultimately, the rationale underlying the reaction to racism is to work towards building and maintaining a culture of respect within the school.

What are the barriers to school staff dealing effectively with such incidents?

- The extra work and commitment needed for the follow-up, including the completion of appropriate paperwork
- Staff do not feel equipped to deal with incidents and may fear getting it wrong
- Lack of a common language to respond to such incidents in schools
- Insufficient support from the top
- The fear of intimidation or threatened court action from the parents and carers
- The inexperience of NQTs and lack of induction package to support a consistent reaction
- Not wanting to label the child as racist especially if they are young

What are the implications of not dealing effectively with such incidents?

- To seem to be condoning the racist incident or bullying behaviour
- The racist incident or bullying could worsen
- Victim could lose trust in the school, its policies and teachers
- Victim could experience exclusion from peer group
- Victim could experience issues with mental health and wellbeing
- The perpetrator will have modelled behaviour which they and others may consider to be acceptable
- Negative impact on Ofsted judgement for the school

Racist incidents that constitute a criminal offence must be reported to the police.

See Appendix 3 for useful websites and resources that can help challenge racism in your school.

Schools should address, monitor and respond to all racist incidents giving support to the individual pupils involved and aim for a positive outcome.

“Exclusions and detentions won’t necessarily stop the person from doing it again, it will tell them it is wrong but they may still not fully understand what was so bad, especially when we live in a society where racist comments can be justified as “banta” within the school environment. It is important for students to understand the meaning and proper effect of what they have said or done” East Sussex Youth Cabinet Member 17



Case Study 2

An adopted Black African boy had joined Year 9. The child had been at the school for three months and spoke English well. A racist incident occurred in which the pupil was told to 'go back to where you came from' by a white pupil. The pupil retaliated by pushing the white pupil. Both children were internally excluded. The Black child's white father upon hearing about the incident from his son found out that this hadn't been the only time this had happened. The father felt that the school hadn't done enough to address the bullying and felt let down by the school. He felt that the school hadn't followed its anti-bullying policy and had seen it as a behaviour issue only.

A multi-professional meeting was called involving the parent, the Deputy Head, the Designated Safeguarding Lead, the Local Authority's Safeguarding Officer and Equality Advisor to try and resolve the situation.

What are the issues here?

The child is newly arrived. How welcome has he been made to feel? Have there been any efforts to help him build friendships in the school? Has there been contact with the father to find out how he thinks the child is settling in? Is the child dealing with any trauma from the country he has left?

What would be a best practice response?

- Ensure the incident is logged as a hate incident
- In order to try and achieve a more positive and longer lasting resolution, efforts must be taken to help the perpetrator understand the meaning and proper effect of what they have said or done and learn why the behaviour is wrong, through conversation, as well as sanction
- See this as a whole school opportunity to review the school's equality policy and Anti-Bullying Policy
- Involve pupils and parents in the development of the review
- Consider how cultural diversity is embedded across the curriculum, can drama or role play be used to explore these issues and develop understanding for example? This may be particularly useful in discussing the role of bystanders, and for exploring other forms of prejudice
- Consider setting up an 'equality group' for pupils as a safe space for pupils to discuss issues, socialise and get support (this could be inclusive of pupils from diverse minority backgrounds e.g. LGBTQ+)
- Include equality monitoring in the pupil wellbeing survey
- Analyse survey data by race in relation to questions about feeling safe and included
- Set up a confidential mechanism for pupils to report hate incidents and prejudice-based bullying

- Celebrate Black History Month and a range of faith festivals
- Take a 'diversity' walk around the school to see how visible contemporary British diversity is reflected around the school in imagery, displays and resources. Are the displays balanced? Do they promote 'othering' or reference only to 'poor communities, countries or continents'?
- Regular check in with pupil and father
- Consider a peer mentor if a scheme was already in place and successful
- Implement additional support for the white pupil to overcome ongoing racist behaviour and personal issues they may have



10. Appropriate policies, audits, monitoring and self-evaluation

Curriculum leaders need to carry out **regular audits of the curriculum**. In the purchase of resources, subject leaders will ensure that **materials reflect and celebrate ethnic and cultural diversity** including race equality as part of the core curriculum, in sub-themes running across all curriculum subjects and **not as a 'bolt-on' addition**.

Raising expectations and achievement relies on **regular, consistent and comprehensive data monitoring**. Data are used to set targets for achievement at school, department and individual pupil level. In this way it is possible to develop an accurate view of the progress of pupils from different ethnic and linguistic backgrounds across different subject areas to **identify areas for intervention and to challenge stereotypes**.

Best Practice

School commit to monitoring the following by racial group:

- Admissions
- Attainment in all curriculum areas
- Attendance
- Racist Incidents and action taken
- Selection and recruitment of staff
- Staff development
- Exclusions
- Awards and rewards
- Disciplinary sanctions
- Participation in extra-curricular activities
- Attendance at parental consultations
- Governing body representation and retention

It is recommended that you should have a working group with representatives across the school community who can work together on development, monitoring and review of your equality policy. [The Equality Exemplar](#) can be used to help you develop and set objectives for your school

It is suggested that it is part of the working group's role to review all policies, practices and procedures relating to race and report annually to the governing body.



11. Supporting Black, Asian and Minority Ethnic staff

Schools may find that it is minority ethnic staff who are experiencing racism and prejudice from their pupils, the parents and carers of pupils, or other colleagues. Schools are encouraged to:

- ensure that staff are supported appropriately and that all racist incidents against staff are acknowledged and addressed
- inform minority ethnic staff about appropriate progression and leadership development programmes

For further support and advice:

Atiya Gourlay, Equality, Participation and Partnerships
Children's Services, East Sussex County Council
atiya.gourlay@eastsussex.gov



Appendix 1

Hate Incident and anti-bullying definitions

Definitions can be problematic. However, the process of examining, debating and reviewing definitions is vital to anti-bullying and equality work. The following definitions are based on national guidance. The definitions are provided here to inform the statements and definitions that appear within individual school and college settings policies. School staff and pupils will then be able to use them as a guide when identifying, recording and reporting bullying and hate incidents. Both bullying and hate incidents have the potential to do harm to individuals, groups and communities, but responses to these behaviours may differ. In particular, the cumulative impact of ongoing persistent bullying on mental health should be recognised and acted upon.

Definitions

What is 'a hate incident'?

Any incident, which may or may not constitute a criminal offence, which is perceived by the victim or any other person, as being motivated by prejudice or hate based on:

- a) Race
- b) Religion or Belief
- c) Sexual Orientation
- d) Disability and learning difficulties
- e) Gender or gender identity

Examples of Hate Incidents

Hate incidents can consist of: verbal abuse or insults e.g. Detrimental comments, abusive language and "jokes" relating to race, religion, disability or learning difficulties, gender or gender identity; insulting gestures, abusive telephone calls, offensive messages.

What is 'a hate crime'?

"Any hate incident, which constitutes a criminal offence, perceived by the victim or any other person, as being motivated by prejudice or hate" (ACPO 2005).

Hate crime should be reported directly to the police

Note: The underpinning rationale behind a hate incident is perception. It is the perception of the victim or any other person (e.g. a witness) that is the determining factor.

What is 'bullying'?

"Behaviour by an individual or group, usually repeated over time, that intentionally hurts another individual or group either physically or emotionally" (DSCF, 2007)

This behaviour can include:

- **Verbal bullying** e.g. making personal threats, name calling, nasty comments or jokes
- **Physical bullying** e.g., hitting, kicking, poking, punching, pushing, shoving, slapping, tripping or spitting, inappropriate touching or being forced to do things you don't want to do.
- **Indirect**, e.g., ignoring, or excluding someone from the group e.g. not including them in activities, gossiping or spreading rumours, dirty or intimidating looks stealing, damaging belongings, targeted graffiti, or gestures
- **Cyber bullying** e.g., sending threatening comments via email, text messages or Facebook, or taking humiliating, pictures or video, clips which are then sent or shared with others


What is 'prejudice-based bullying'?

Bullying behaviour motivated on grounds of an individual's gender, gender identity, ethnicity, body image/size, sexuality, disability, age, religion or belief

It is recommended that staff should ensure that all racist bullying and incidents are recorded in line with the East Sussex schools anti-social behaviour, bullying and [hate incident recording and reporting guidance](#). If SIMS is used for this purpose as suggested in the guidance, then behaviour and incidents can be tracked. This data can also be used to target preventative interventions and measure the impact of activities.

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Appendix 3 – Useful resources and support

[18 Hours](#) Local global education centre offering, training support and resources to local schools.

[Anne Frank Trust](#) Runs a schools' project to teach young people about Anne Frank and the Holocaust, the consequences of unchecked prejudice and discrimination, and cultural diversity.

[Afrori books](#) Books by black authors.

[East Sussex Exemplar Policy and Action Plan for Schools](#) This document provides a practical tool to support schools in amalgamating their individual policies relating to equality, to develop and customise their own single equality policy.

[East Sussex Equality and Teaching Resources](#) Signposting to local community and national sources of support around equality issues and ideas for Black History Month.

[Educate Against Hate](#) Provides teachers, parents and school leaders practical advice and information on protecting children from extremism and radicalisation.

[Extreme Dialogue](#): A sensitive anti- radicalism and anti-extremism resource

[Friends, Families and Travellers](#): Teaching resources including a theatre project teaching about Gypsy, Roma Traveller Culture

[High speed training](#): A website giving simple ideas of how to promote Equality and Diversity in the classroom.

[INSTED](#)– **Equality & Diversity in Education**

[Kick It Out](#) Uses the appeal of football to educate young people about racism and provide education packs for schools.

[Letterbox Library](#): A children's booksellers celebrating equality and diversity.



[The Runnymede Trust | Lit In Colour: Diversity in Literature in English Schools](#)

[School of Sanctuary \(SoS\) Charter](#)

A School of Sanctuary is a school that is ‘committed to being a safe and welcoming place for all students and their families. It is a school that helps its students, staff and wider community understand what it means to be seeking sanctuary and to extend a welcome to everyone as equal, valued members of the school community. It is a school that is proud to be a place of safety and inclusion for all.’

[Show Racism the Red Card](#) Provide resources and workshops for schools to educate young people, often using the high profile of football, about racism.

[Tamarind Books](#) Source of books reflecting cultural and racial diversity

[Tell MAMA](#) Measuring Anti-Muslim Attacks (MAMA) allows people from across England to report any form of Anti-Muslim abuse, MAMA can also refer victims for support through partner agencies.

[Teach Wire](#) Identity, Belonging and Integration Resource Activity Pack – Film and PSHE resource for KS2 – KS4

[The International Slavery Museum](#) Liverpool has some great teaching resources for Key Stages 2, 3 and 4

Appendix 4: Resources for activities – these are intended to be printed only

Writing frame for recipe poem (based on Zephaniah's 'The British')

Title _____

Take some _____ and _____

And let them _____

Then _____ them with _____

Add the _____ to some _____

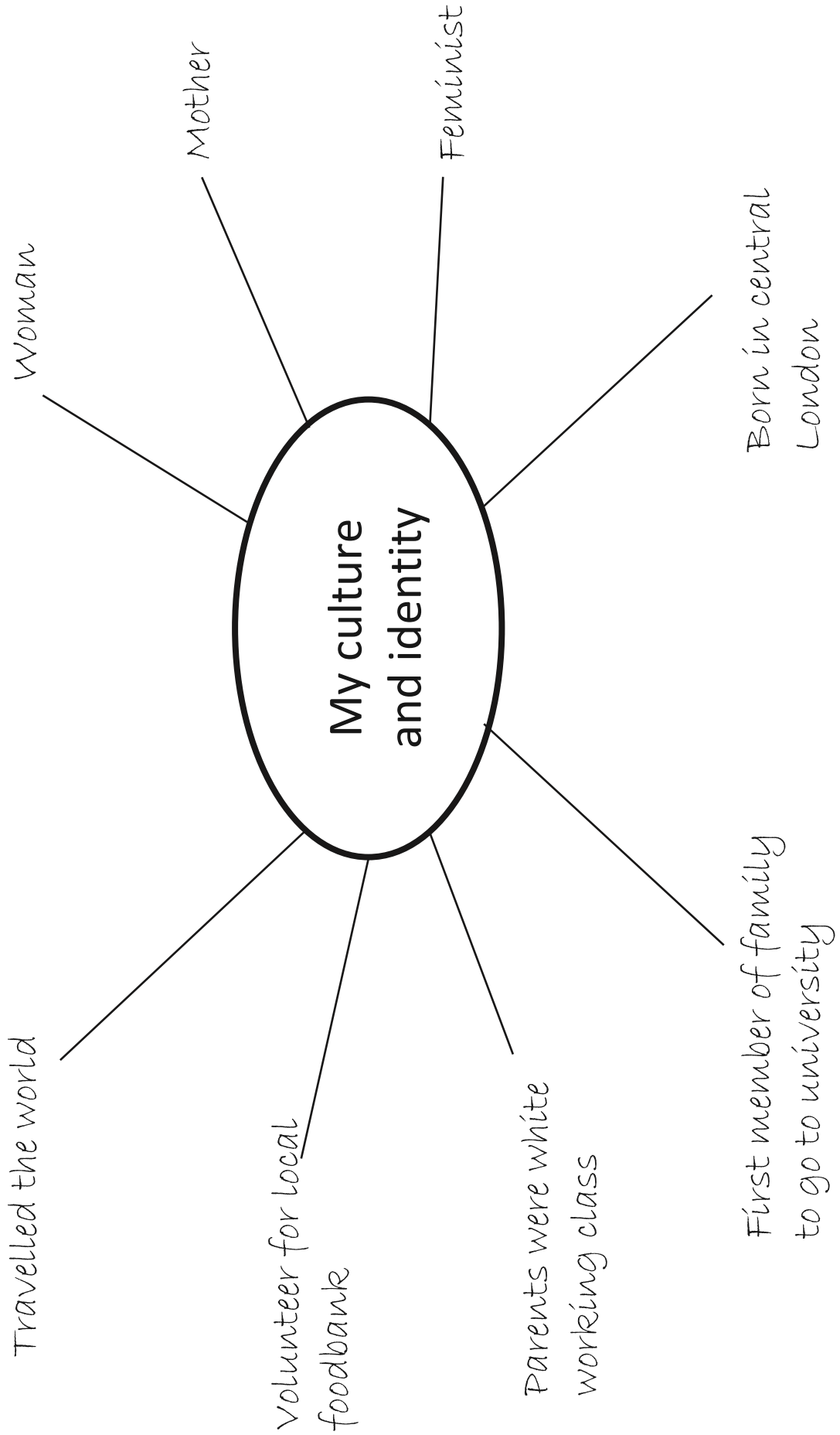
_____ and let them _____

As they _____ and _____

Allow the _____ to _____

_____ them together with

Allow time to _____



Human Bingo – Find someone who...

Does Voluntary Work in the Local Community	Has connection to other parts of the UK	Has connection to foreign countries	Runs a business in the local community
Is a member of a faith group	Is a member of a different faith group than you	Has a different ethnic origin to you	Has a connection to older folk locally
Knows someone who is unemployed	Has visited a country outside of Europe	Can name a famous Black British Person	Has read a book written by a BAME author

