

What can be done to reduce racism? Can religion help?

Unit of Work for 8-11s

Anti-racist religious education

www.anti-racist-re.org.uk

www.natre.org.uk/anti-racist-re



RE TODAY AND NATRE WORKING WITH THE FREE CHURCHES GROUP
AND METHODIST SCHOOLS





Year 4 pupils at St Marys designed and made this peace garden



Alex and Beth created this logo for fairness and equality



RE for peace and justice: challenging and confronting racism

What can be done to reduce racism? Can religion help?

Age group: 8-11s

Anti-racist RE explores beliefs, identities, values and commitments in religion and worldviews in ways that challenge and confront racism, aiming to reduce prejudice

This unit of work for primary Religious Education provides non-statutory exemplification of some good teaching and learning for any school to use. The work is presented as a single unit of work taking about 8-10 lessons, but many users may wish to use these anti-racist RE lessons throughout their schemes of work. There are supportive further resources for teachers on our website as well, designed to build teacher confidence.

This plan helps pupils learn about these key areas of RE: Beliefs, Identities, Communities, Values and Commitments

On the web: the key resources that enable you to teach this unit are available free on the web.

www.natre.org.uk/anti-racist-re
www.anti-racist-re.org.uk



What can be done to reduce racism? Can religion help?

YEAR GROUPS: 4 / 5 / 6

About this unit:

This is a special and original unit of RE and can be used for all pupils at any appropriate point in the age range 8-11. It fits well at the end of Year 5 or Year 6, for example. This work could also be taught as a series of single lessons or as a day conference for RE. Expectations here are set for most 8, 9, 10 and 11 year olds.

These project materials are designed to help teachers of Religious Education plan and provide excellent learning in the classroom that encourages pupils to learn about religion and beliefs, racism and prejudice in challenging ways that promote the wellbeing of all in our richly plural communities. RE can make a contribution to confronting racism and reducing prejudice.

The project is generously supported initially by the Free Church Council and the Methodist Church, and managed, written and edited by Lat Blaylock, RE Adviser and editor of RE Today magazine. Project partners include black, Asian, and minority ethnic academics, religious and non-religious voices from many communities, other subject associations and educational partners and many pupils. Thanks to all those who have contributed to the project.

Where this unit fits in:

This unit will help teachers to implement the requirements for RE by providing them with well worked examples of teaching and learning about themes of tolerance and respect for all. There is a strong focus on values, found in many religions, which promote human wellbeing, respect for all, harmony and mutuality. These lessons challenge and confront racism and invite all learners to consider how they can cultivate an open mind and reduce their own prejudice. By using the concepts of commitment, respect and tolerance and examples of co-operation between faiths the unit aims to make a key contribution to religious understanding for a plural community, and a plural world.

While this sequence of lessons is presented as a whole planned unit, suitable for learners to tackle across maybe 10 hours of taught RE time, many teachers will prefer and use a more integrated approach to anti-racist RE, where these lessons fit into the RE curriculum at various points in 8-11 RE learning. While these lessons use the subject title 'RE', Scottish users working in Religious and Moral Education will find them relevant to the RME Curriculum for Excellence outcomes.

Our approach to anti-racist RE

This project recognises that racism is dangerous and unjust, and seeks to give teachers resources for prejudice-reduction that are also good RE. It is not enough to settle for mere tolerance (though this is a lot better than intolerance). It is better to respect other people, not just to tolerate them. Instead, this project aspires to mutual understanding and harmony between people with very different experiences. The project materials aim to recognise the deep challenges our society faces because of racism and to confront prejudice head on where necessary. The RE curriculum has some good practice in this area for many decades, but more can be done, and it can be done better. This modest set of resources aims to contribute to challenging and reducing racism through RE.

Estimated teaching time for this unit: 8-10 hours. It is recognised that this unit may provide more teaching ideas than a class will cover in 10 hours. Teachers are invited to plan their own use of some of the learning ideas below, ensuring depth of learning rather than covering everything. Teachers are, of course, welcome to develop more lessons in this theme from a wider range of religions. Here, examples from Christianity and Islam along with non-religious views are given as illustrative, not prescriptive.



Key strands of RE learning addressed in this unit of work:

- Religious beliefs, practices and ways of life
- Questions of Identity, Diversity, Values and Belonging
- The unit makes a particular contribution to work on fundamental British Values (tolerance, respect)

Attitudes focus - pupils will actively explore attitudes of:

- Self awareness by becoming increasingly alert to the ways humans learn prejudice and the ways people can become less prejudiced;
- Respect for all by developing a willingness to learn about racism and how to reduce it from religious plurality and diversity;
- Open mindedness by engaging in positive discussion and debate about the benefits of living in a diverse community of many cultures and the challenges of confronting racism, and facing and perhaps welcoming the obvious truth that we do have many disagreements in our society. Open minded people have the skills of disagreeing respectfully and learning from difference.

The unit will provide these opportunities

- Pupils have opportunities to consider the concept of diversity
- Pupils have opportunities to consider a diverse range of views about questions of living together, tolerance and respect and prejudice-reduction
- From the study of beliefs and values in different religions and worldviews, pupils will be able to think about their own experiences and views about race, ethnicity and racial justice in relation to religions and worldviews.

Background information for the teacher:

The approach taken here to anti-racist RE is based on the idea that racism has dangerous and unjust influences in our society and is often hidden. White privilege and unconscious bias (see the anti-racist RE glossary) can make it hard for some to identify systemic racism. Ideas such as white privilege are contested by some. The government says this should not be taught as uncontested fact. Even – perhaps especially – when working in the 8-11 age range, great care is needed in education about racism. This kind of RE is not content merely to provide a factual account of ethnic and religious diversity, but also seeks to challenge and confront racism wherever it is found.

For some, the development of attitudes of respect to diversity is the key to good RE. This attitudinal development is to be founded on good, rich learning about the local community. The UK and each of its regions has, of course, long and deep Christian traditions, as well as many decades of development for the communities of many hundreds of thousands of Hindus, Muslims and Sikhs in some areas. About a quarter of a million Jewish people and similar numbers of Buddhists are also found in the UK and other religions are also significantly represented in the country. The UK's ethnic diversity is connected to this religious diversity.

There is nothing simple about this unit of work, and teachers will need to do some good preparation: be sure you have a good idea about your own local area and about the statistics of plurality for the region and nation. This is easily done from www.statistics.gov.uk It is often important to acknowledge difference: religions are not 'all the same'. It is always good to affirm the identity of the child, including religious and ethnic identity, as well as to explore other identities. The census statistics from 2001 and 2011 enable excellent comparisons over time and between localities – new data from 2021 will greatly enhance this resource.

Teachers should be aware that anti-racist RE sometimes confronts prejudice within the school, and it is not enough to change attitudes merely to give extra information to pupils. Prejudice reduction is a complex process, but requires 'dangerous conversation in safe spaces' in which learners experience challenging dialogue in a safe space. Sometimes this work will point out how the school's own structures could be changed to reduce racism: this can be uncomfortable, but is important.

Teachers may feel short of confidence to tackle these big issues: there is a lot of material on the website to support you in handling controversies in the classroom in educational ways.

Vocabulary + concepts	Resources
<p>In this unit, pupils will have an opportunity to use words and phrases related to:</p> <p>Anti-racist key concepts:</p> <ul style="list-style-type: none"> • Fairness • Prejudice • Racism • Ethnicity • Justice • Hate speech • White privilege <p>Specific religions:</p> <ul style="list-style-type: none"> • Islam, Judaism, Christianity, Hinduism, Buddhism and Sikhi • Non-religious world views <p>The language of shared human experience:</p> <ul style="list-style-type: none"> • Racism • Tolerance • Sensitivity • Respect • Acceptance • Prejudice 	<p>Teachers might use:</p> <ul style="list-style-type: none"> ▪ Further free resources to support this unit of work can be found at www.anti-racist-re.org.uk or www.natre.org.uk/anti-racist-RE ▪ A very useful source of free images about race and justice: You can search for free images here (also useful for classroom PPTs etc): https://unsplash.com/s/photos/anti-racism ▪ BBC Broadcasts and videos ▪ You might use a film clip to introduce the specific topic of racism through an examples. A carefully chosen clip from a film like 'Harriet' / 'Selma' / 'The Help' / 'Malcolm X' or similar, set in the USA at the time of the Civil Rights movement ▪ The National Association of Teachers of RE (NATRE) has two excellent web starting points for these issues: www.natre.org.uk/spiritedarts enables pupils to view and judge numerous works of pupil art on key spiritual ideas from young people. This is a good starting point: https://www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/archive/2009/?ThemeID=24 ▪ Online searchable sacred texts from different religions at: www.ishwar.com ▪ Try www.reonline.org.uk for a good general gateway to RE materials. ▪ Youth art: https://www.un.org/WCAR/exhibit.htm is the web reference for the UN's 'Art against Racism' project. ▪ Songs about the Golden Rule: <ul style="list-style-type: none"> ○ Billy Bragg https://www.youtube.com/watch?v=UdxBdl0JTyQ ○ Rhona Vincent https://www.youtube.com/watch?v=cl4wgG9ul3Y ○ Nature Jams: https://www.youtube.com/watch?v=BnhMZpE_rfo ○ Dru Vocals: https://www.youtube.com/watch?v=Z9pne_hG6PI Many more available. ▪ RE Today published two books, one primary and one secondary, on 'Codes for Living' in different religions and beliefs. See these at the RE Today webshop: http://shop.retoday.org.uk/ ▪ Humanism for Schools provides excellent resource for non-religious ways of living, including material on the Golden Rule, examples at: http://humanismforschools.org.uk/teaching-toolkits/toolkit-3-teaching-notes/ ▪ Examples from different religions of those who have made a courageous stand for justice, equality and fairness. ▪ A Muslim example: Hany El Banna. Stories and examples here: https://www.islamic-relief.org.uk/about-us/what-we-do/education/ ▪ A Sikh example. Find Sikh support for 'Black Lives Matter' here: https://kaurlife.org/2020/06/08/why-should-sikh-women-care-about-black-lives/ ▪ A Hindu example: Asha Kowtal (a Hindu Dalit Rights activist) Asha's story can be found here: https://idsn.org/wp-content/uploads/pdfs/Profiles/Asha_Kowtal_Profile_2014.pdf ▪ A Jewish example: Laura Marks, Jewish equalities activist and founder of 'Mitzvah Day' https://www.thejc.com/comment/opinion/laura-marks-jewish-britain-and-islamophobia-1.482139 ▪ Nelson Mandela: He was raised a Methodist Christian. In later life, he was careful not to identify with one religion. Find stories, projects and history here: https://www.nelsonmandela.org/ ▪ A Buddhist example: Jess Benjamin and the work of the Buddhist Peace Fellowship http://www.buddhistpeacefellowship.org/jess-benjamin/ ▪ A Christian example: Rev Mpho Tutu Van Furth is a South African anti-racist campaigner for girls' welfare. http://www.mphotutuvanfurth.com/about/

Contributions to spiritual, moral, social and cultural development of pupils

- Opportunities for spiritual development come from developing attitudes of open minded and courageous engagement with different views and questions of justice
- Opportunities for moral development come from thinking about fairness and considering religious and moral teachings about the rights of all and the importance of accepting difference and seeking justice
- Opportunities for social development come from developing an appreciation of the ways in which diversity enriches human life and racism damages people's lives
- Opportunities for cultural development come from appreciating the wide and global range of cultures in our county and region, and particularly in recognising the splendour of minority ethnic cultures and diverse religions.

Anti-racist RE with 8-11s / expectations / at the end of this unit:

<p>Pupils achieving expected outcomes for Yr 4, aged 8-9 will be able to:</p> <ul style="list-style-type: none"> • Identify and talk about 2 or more examples of racism simply, using the language of fairness and unfairness • Consider the meaning of selected texts and examples from two religions and suggest how these relate to the concept of fairness • Make simple connections between what religions say and what can reduce racism and prejudice • Suggest two or more ways that racism can be reduced. • Express some thoughts of their own about racism and fairness (e.g. in art) 	<p>Pupils achieving expected outcomes for Yr 5, aged 9-10, will be able to:</p> <ul style="list-style-type: none"> • Describe simply two examples of racism, describing what is unfair or unjust in each case • Choose some examples of the teaching of sacred texts about justice and say what they think about the meanings of these texts • Describe links between religious teaching and practice and the struggle to reduce racism, giving simple examples • Discuss three or more suggested ways of reducing prejudice and racism. • Express reasoned ideas of their own about how prejudice and racism can be reduced, taking account of ideas from religion (e.g. in art) 	<p>Pupils achieving expected outcomes for Yr 6, aged 10-11, will be able to:</p> <ul style="list-style-type: none"> • Describe 3 or more examples of religious responses to racism, saying what they think is unjust in each case • Consider and explain some examples of racism, connecting these to religious beliefs, texts and values • Discuss and explain some links between examples of religious and other texts, values and behaviour that are relevant to reducing racism • Explain, rank and express thoughtful views about three or more ways in which prejudice and racism can be reduced, connecting their own ideas to religious teachings • Express reasoned, deep and varied ideas, related accurately to religious teaching, about the reduction of racism and prejudice (e.g. in art)
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Overview of the unit of work

Several of the lesson suggestions here may be best if taught in two parts, of maybe 45 minutes each. Flexible planning by the teacher is encouraged, and we know that you will adapt these ideas to the learning needs of your pupils and their situation.

1. Racism: what is it and why is it unfair?
2. What can we learn from the stories of two statues in Bristol?
3. How did St Peter learn that 'God has no favourites'?
4. The Golden Rule and the Silver Rule – can these rules reduce racism?
5. Anti-racist people from different religions: what can we learn?
6. How can I express my own vision for justice and equality? 'More unites us than divides us.'

Assessment suggestions

A formal assessment of each pupils is neither required nor desirable for every RE unit. Continuing use of assessment for learning methods is best.

Teachers can assess this work by setting a learning task towards the end of the unit. The task aims to elicit engaged and reflective responses to the material studied throughout the unit across the ability range.

Teachers might assess this work by:

- A. Using the writing tasks that are a part of each lesson. These are devised carefully to give pupils with a range of writing skill levels the chance to engage and respond with personally focused reasoning to moral and religious issues around racism. Select tasks that will excite your pupils: they work best when they are enthusiastic, as all teachers know.
- B. The lesson about expressing the pupils' own ideas around the concept 'much more unites us than keeps us apart' can provide a fine linked art and RE way of expressing pupil-learning. This is most evident in what pupils write about the art they create, so make sure you give them time, clarity of requirements and opportunities to draft and redraft their work, using simple prompts to write clearly and thoughtfully.

1. Key Question for these lessons: Racism: what is it, and why is it unfair? What can we learn from 6 examples?

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> Learn about some texts from different religions that ask people of faith to treat all humanity well. Learn about 6 scenarios that give examples of racism, discussing what is bad about each one and how they could change. Learn to use accurately key words including racism, unfairness and fairness, religious wisdom Consider questions about what makes some cases of prejudice worse than others Express thoughtful ideas of their own about how racism and prejudice can be reduced. <p>Attitudes and values:</p> <p>Pupils will be challenged to think about sacred texts, their own community and their personal attitudes. Do they take a stand against racism?</p> <p>SMSCD and cultural capital:</p> <p>This lesson gives opportunities to encounter a range of cultural and religious sources to prompt pupils own spiritual and moral development.</p>	<p>Implementation: teaching and learning activities</p> <ul style="list-style-type: none"> These activities are facilitated by the PowerPoint and worksheet / resources available on the website. Introduce the theme and the lessons to pupils by telling them that they will have a chance to think about racism and religion, and maybe to change their minds for themselves. Reinforce how important their own thinking is, and how good RE uses methods like dialogue, reasoning and research into the experiences of others to learn. Can pupils give examples of racism ‘close to home’ in the UK? Show pupils examples of religious teaching from different faiths and ask: what might believers infer from this about racism, fairness and justice? You could introduce these questions with this impressive YouTube clip: https://www.youtube.com/watch?v=y0CpVSvhFeo a cover of ‘Stand Up’ by Cynthia Erivo. Examples of Respect. You might begin with our discussion activity, which uses 6 examples of behaviour which raise discussion points about prejudice, discrimination and racism and four scriptural texts from different religions. This asks pupils to make judgements and distances and grounds their discussion in concrete but fictional examples. There are no correct answers to this, but it can promote excellence in discussion. In this first task, pupils look at some examples of prejudice generally, including for example gender prejudice or religious prejudice, and will home in on issues about racism later. Introduce in simple terms the key words ‘stereotyping’ (looking at everyone in a large group and saying ‘they are all the same’) and prejudice (judging people without knowing them individually, in a bad way). Study carefully the scripture teachings given in the handout which express views from different faiths about prejudice and discrimination. Talk about why it is that religions speak words of peace + equality, but are still sometimes racist in practice. Can pupils give examples? Why does it happen? What should be done? Ask pupils to record their learning by describing the discussion and explaining what they learned from it. Ask pupils to make up and write down another scenario in which racism occurs and people have to decide what respect requires. Suggest that they do one that is ‘close to home’ – that could happen in our community. Think about how, in your context, you will give pupils an opportunity to consider whether they wish to change their attitudes and behaviour, and what they have learned about racism, religion and worldviews. Encourage them to be honest and reinforce that their opinions may change because they discover new facts, and consider why it is good to be reasonable, open minded and evidence based in developing their own views. You might use a film clip to introduce the specific topic of racism through an examples. A carefully chosen clip from a film like ‘Harriet’ / ‘Selma’ / ‘The Help’ / ‘Malcolm X’ or similar, set in the USA at the time of the Civil Rights movement can enable pupils to identify examples of racism in ways that are distanced and grounded from their immediate situation. It’s important then as well to confront the facts of racism much closer to home. Show a clip, consider what it tells us about racism and religion, then invite pupils to consider what they know of racism in their own community. Give some UK examples. Refer back to the example-scenarios the pupils wrote above. Homework and / or written work: can pupils review the clip of the film they saw, explaining: what happened? What role did religion play in the clip? What examples of racism did the clip show? Is it true that sometimes religion makes racism worse, but sometimes makes it better? Did the pupils see examples of stereotyping and prejudice in the clip? Can they identify and use these key terms? 	<p>Impact: Outcomes</p> <p>Can most younger pupils:</p> <ul style="list-style-type: none"> Identify and talk about what makes 6 examples of racism unfair. Suggest what believers might infer about racism from sacred texts that urge fairness and goodness, considering how 4 scripture texts could lead people to be less racist Make links between the teaching of sacred texts and what fairness means Suggest ideas of their own to reduce racism <p>Can most older pupils:</p> <ul style="list-style-type: none"> Describe how sacred texts carry messages about racial justice Consider questions about why racism happens and how it can be reduced, giving reasons for their ideas Explain links between different cases of racism using key words including ‘stereotype’ and ‘prejudice.’ Express thoughtful views about how racism can be reduced, including within religions. 	<p>Notes</p> <p>Probably best taught over two lessons.</p> <p>It’s characteristic of anti-racist RE to focus on factual learning, and to struggle against prejudice through dialogue, using correct information and challenging people to live up to ideals of equality.</p> <p>Teachers should take care to ensure that the class understand that hate speech has no place in school, so there are ways of saying things about other people that get them into trouble.</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p> <p>Pupil-outcomes can be shared via the website.</p>
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2. Key Question for these lessons: What can we learn from the stories of two statues in Bristol? Colston & Wesley

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> Learn about reasons why Bristol's statue of Edward Colston was racially offensive, but the statue of John Wesley celebrates anti-slavery. Learn that different Christian people have been both racist and anti-racist Think about this question: how does our racist past in the UK have an influence today? What should we do about this? Express thoughtful ideas about the beliefs, values, texts + stories they study. <p>Attitudes and values: Pupils will be challenged to consider how racism can be confronted and prejudice reduced.</p> <p>SMSC + cultural capital: This lesson gives opportunities to explore some social and religious history in ways that enrich pupils' awareness of issues of race and justice.</p>	<p>Implementation: teaching and learning activities</p> <ul style="list-style-type: none"> These activities are facilitated by the PowerPoint presentation available from the website. <p>Who deserves a statue?</p> <ul style="list-style-type: none"> Who should be memorialised, remembered or celebrated with a statue? Ask the class who in your school is most likely to be cast in bronze and remembered in 100 years time. Have some fun. What is the story of slave trader Edward Colston, whose statue was dumped in Bristol docks by 'Black Lives Matter' protestors in spring 2020? What can we learn about racism and anti-racism from this story? Was he a bad Christian, given the Biblical teachings of Galatians 3:28? What is the story of John Wesley, whose statue still stands in Bristol, honouring (among other things) his anti-slavery Christian convictions and his influence as an Abolitionist? What does his biography show about whether he lived by Bible teaching such as that of Galatians 3:28 <i>'In Christ there is neither Jew nor Gentile, male nor female, slave nor freeperson, all are one in Christ Jesus.'</i> Ask pupils to review the life stories of these two prominent figures in Bristol's history, both of whom followed Christianity religion, but in sharply different ways. Run a class or group discussion about statues and slavery. Given that there had been a long campaign to have Colston's statue removed because he was a slave trader, were the protestors justified in taking down the statue and throwing it in the dock? Teach pupils that Colston was responsible for about 20 000 enslaved people being 'buried at sea.' Many were drowned because they were sick during his slave ship voyages from west Africa to the Caribbean. His Company enslaved about 80 000 people. <p>What do the class think about their learning about statues?</p> <ul style="list-style-type: none"> Use the activity called 'Human Bar Chart' (explained in the PPT) to enable your learners to respond to some key quotations about slavery, justice and racism. Invite pupils to express their own visions or ideas about racial justice. Note that Prof Ted Cantle's concept of 'dangerous conversation in safe space' means that good classroom discussion enables pupils to say what they really think – obviously excluding hate-speech. Encourage pupils to share their ideas honestly. Challenge them to be fair and just as they learn more. Rich knowledge: give pupils the chance to do further research on this case and bring more information back to class, including an analyse Biblical teaching about justice and of the anti-slavery preaching of John Wesley, the founder of Methodism. Homework / Writing: set the task of writing an invented dialogue between Colston and Wesley, exploring the issues for two different perspectives (there are examples of pupil outcomes in the PPT resource for modelling). Note that Christians may find it easy with hindsight to celebrate Wesley's anti-slavery, but Colston was a lifelong Christian, philanthropist and a builder of a church too. For high achieving pupils, consider: why did some Christians support slavery while others campaigned against it? Critique: invite learners to criticise these lessons. Other lessons balance the fact that this one is about two white men! Should we also study and listen to what black people say about racism and religion? Of course we should, because otherwise we may miss some important parts of the truth about fairness. 	<p>Impact: Outcomes</p> <p>Can most younger pupils:</p> <ul style="list-style-type: none"> Identify and talk about the issue of who should have a statue to remember them by. Consider a Bible text which calls for equality Make links and talk about contrasts between the two stories of Edward Colston and John Wesley Suggest an idea of their own about how we should remember people like Colston and Wesley. <p>Can most older pupils:</p> <ul style="list-style-type: none"> Describe the stories of the two statues in Bristol Consider texts and ideas about racism, equality and memorialisation, thinking about what justice requires. Explain links and contrasts between the two stories and the contributions they made to the history of Bristol, of slavery and of Christianity. Express thoughtful views about key questions in thinking about how to reduce racism. 	<p>Notes</p> <p>Probably best taught over two lessons.</p> <p>It's characteristic of anti-racist RE to challenge and confront racism where it emerges. This approach asks teacher to use distancing and grounding stories from a couple of hundred years ago to enable pupils to consider what racial justice, or Christian scripture might require today.</p> <p>Teachers should take care to ensure that pupils understand that there is no place for hate speech in the RE classroom</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p> <p>Pupil-outcomes can be shared via the website</p>
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3. Key Question for this lesson: How did Saint Peter learn that 'God has no favourites'?

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> Learn about the Bible story of Saint Peter and Cornelius from Acts 10, a story in which someone learned to set aside the prejudice of his youth Learn to think for themselves about how the story challenges racism Consider questions about how we learn, and change our opinions and behaviour Express reasoned ideas about Saint Peter's story and its connection to racism and fairness. <p>Attitudes and values: Pupils will be challenged to think about the idea that 'God has no favourites' and consider whether racism is a kind of favouritism, a kind of unfairness.</p> <p>SMSCD and cultural capital: This lesson gives opportunities to encounter Christians scripture thoughtfully and build their cultural knowledge. Pupils will be offered an opportunity for spiritual and moral development in thinking about their own attitudes.</p>	<p>Implementation: teaching and learning activities</p> <p>What did Saint Peter learn from a dream about food?</p> <ul style="list-style-type: none"> This work is supported by a PowerPoint and some classroom worksheets available on the website. Begin by reminding pupils what they have learned so far about racism, and note that some of them may have experienced racism for themselves. Tell them that the story in today's lesson is from the Bible – Acts chapter 10, and is about 2000 years old. The story is told on the worksheet. Read it with the pupils, and discuss what they think it means and why it was thought to be so important that the Christians included it in the Bible. Ask the pupils to work out the meanings of the story for themselves. The resource sheets for this lesson provide 4 different interpretations for them to consider and rank. Pupils probably need reminding that the first Christians were middle-Eastern Jewish people – definitely not white! Ask the pupils to complete these sentences for themselves to show their own understanding of the story <ul style="list-style-type: none"> A. Peter might have been alarmed by Cornelius, the Roman Centurion, because... B. The meaning of Peter's vision of the sheet full of forbidden food was... C. Peter said 'I now understand that God shows no favouritism.' I think he meant... D. What might Christians today learn from this story? I think... <p>Changing your mind: the only way we ever learn.</p> <ul style="list-style-type: none"> Use the resource sheet of this title set up the opportunity for pupils to think about some times when they changed their mind. Give them plenty of time and encouragement to consider these, and discuss among friendship groups why changing your mind is important if you are going to learn. Explain to the class that anti-racist education (in RE for example) gives people a chance to think again about racism, and see if they want to change their mind and see fairness in a new way. Ask pupils to tackle this activity in the resource, designing a welcome poster of their own: <p>"Sometimes people grow up to be scared of those who are different – maybe Peter was like that in the story. But the voice of God changed his mind. If Christian churches follow the example of Peter, they should never be racist, because God has no favourites."</p> Design a 'Welcome' poster to go outside a church that expresses this idea. Use research and a range of concepts and keywords in the poster. Choose images to be striking and challenging. Arrange a display of the pupils' posters of welcome, possibly at a local church, or invite a member of the Christians community to come and comment on them. Discuss whether schools are always places where everyone is welcome, and whether your school could do more to make sure that people from different ethnic groups, including black, Asian and other minority ethnic groups, could be made more welcome in school. Note with the pupils that many religions have stories in their scriptures which explain why all humanity is valued and each person deserves respect and their full rights. Do they know any others? See the website for similar lessons to this one from other faith stories. Writing: ask pupils to review the welcome posters others have made and answer the questions: what makes a good welcome poster? And what makes a good welcome? Can they list 8 ways that a majority ethnic community could make sure minority ethnic groups know they are all welcome? (These might have to do with language, food, communication, politeness, generosity, conversation and dialogue, among many other possibilities). 	<p>Impact: Outcomes</p> <p>Can most younger pupils:</p> <ul style="list-style-type: none"> Talk about the meaning of the idea that 'God has no favourites' Consider questions the text of Acts 10 from the Bible, which narrates a key moment of inclusion in early Christian history Make links between the story of Peter and Cornelius and the issues of racism faced by our communities today Suggest ideas of their own about how a community can be welcoming to people who are from minorities <p>Can most older pupils:</p> <ul style="list-style-type: none"> Describe the meaning and importance of Acts 10 for Christians today Consider different possible meanings for Acts 10 and rank them, giving reasons Explain links between the Biblical story and the Christian community today Express thoughtful views about ways in which a community such as a church can be a place of welcome for everyone, including people from minority ethnic communities. 	<p>Notes</p> <p>It is characteristic of anti-racist RE to use story from religion to explore ideas and attitudes about diversity and difference calling for justice.</p> <p>Teachers should take care to ensure that pupils understand the significance of this narrative: the Christian religion moves from exclusivity to inclusivity by paying attention to the work of God.</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p> <p>Pupil-outcomes can be shared via the website</p>
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4. Key Question for these lessons: The Golden Rule and Silver Rule: what are they, and why are these rules found in so many religions? Can following the Golden Rule reduce racism?

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> ▪ Explain beliefs about how human behaviour can be ruled by the idea of 'treating others as you would like to be treated' - the Golden Rule. ▪ Compare their ideas about treating others well respect for all with those studied from different religious sources ▪ Apply the teaching of the Golden Rule for themselves to different scenarios, e.g. by drawing a cartoon or by arguing reasonably about how we should treat people whose religious beliefs are different from our own. ▪ Give examples of the positive impact of inter faith work in their own community. ▪ Raise questions about how we can be a more tolerant and respectful community, suggesting answers and applying the Golden Rule. 	<p>Implementation: teaching and learning activities</p> <p>The Golden Rule in different versions from many religions: why does this happen?</p> <ul style="list-style-type: none"> • Begin by asking pupils to think about when they have heard someone say 'and how would you like it if they did that to you?' This is a call to practice the 'Golden Rule.' Share the twelve quotations on the page below (if you feel this is over-complex for your learners, use just 6 of the quotes). The pupils might take all twelve on cut-up cards and organise them into 'the four we like best, the four we think are hardest to understand, the four we are not sure about.' Or some similar pattern. This encourages discussion of the meanings. • Teach the pupils that these versions of a rather similar rule come from different religions, from thousands of years ago, in places thousands of miles apart. Why are they so similar? Ask the class: why do you think this 'Golden Rule' of treating others as we would like to be treated is found in so many different religions? Which form of the Golden Rule do you like best? • Teach them that some people call the negative form ('Don't do to others what you don't want done to you') 'The Silver Rule.' Can they suggest why? Is it because doing no harm comes first, and is followed by doing good? • To help pupils to apply the Golden Rule, ask them what they think would change if everyone followed the rule in a] their friendship group, b] their class, c] their town, d] the whole world. Make lists of what would change and consider if there are any ways we could make this happen. • Ask the children if they can imagine a song based on the Golden Rule. Give them a chance to try out an idea or two. There are many musical versions of the Golden Rule: play this one by Billy Bragg to the class, https://www.youtube.com/watch?v=UdxBdl0JTyQ Compare this with the song by Rhona Vincent https://www.youtube.com/watch?v=cl4wgG9ul3Y . Then consider whether they would like to write lyrics for a song about the Golden Rule to a popular tune they already know. Encourage some fun and some performance. These two are very simple versions (but the two above have a bit more complexity and value maybe): https://www.youtube.com/watch?v=BnhMZpE_rfo and https://www.youtube.com/watch?v=JBsPQv6IXjA • 2-Way Cartoons: To give pupils the chance to think about applying the golden rule, ask them to draw a cartoon, in two panels. In one panel, someone applies the Golden Rule. In the other, someone spectacularly breaks the Golden Rule (that will probably be the funny one). Arrange a cartoon gallery for others to see from the pupils' work. Examples: <ul style="list-style-type: none"> ○ I find a lost purse with £200 in it. Either I find the owner and return it or go on a mad spending spree. ○ I see someone fall off their bike. Either I go to help them up and make sure they are okay - or I steal their bike. ○ I see a group of my classmates being rude or racist to a new pupil who looks different. EITHER I join in with the bullying OR I get help from adults to protect the new pupil. <p style="text-align: right;">CONTINUED</p>	<p>Impact: Outcomes</p> <p>Can most younger pupils:</p> <ul style="list-style-type: none"> • Identify and talk about the Golden Rule and the Silver Rule • Consider a text from a religion which asks humans to give others the same love or rights or kindness they want for themselves • Make links between expressions of the Golden Rule in different forms from different religions, answering the question: 'why are these two similar?' <p>Can most older pupils:</p> <ul style="list-style-type: none"> • Describe three or more variations of the Golden Rule • Consider texts and ideas about treating others as you want to be treated, applying the teaching to varied ethical dilemmas • Explain links between following the Golden Rule and being anti-racist • Express thoughtful views about how the Golden Rule could change their community and our whole society for the better. 	<p>Notes</p> <p>This may be best taught over two lessons.</p> <p>It is characteristic of anti-racist RE to offer positive reasons to develop harmony as well as to confront racism and condemn its impact. This lesson is mostly positive. Be sure to make the links between idealism and anti-racism.</p> <p>Teachers should take care to ensure that pupils understand how to apply the Golden Rule: 'what if...;' is a good ethical question.</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p> <p>Pupil-outcomes can be shared via the website.</p>
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<p>Attitudes and values: Pupils will be challenged to recognise that mutuality is good for the wellbeing of all – everyone needs each other.</p> <p>SMSCD and cultural capital: This lesson gives opportunities to encounter ideas about the universality of the obligation to kindness and goodness, based on our own ideas of what is food for us all. SMSCD in action.</p> <p>It builds cultural capital to recognise that the 'Golden Rule' occurs in very many belief systems, religions and worldviews.</p> <p>The painting by Norman Rockwell from 1961 and associated learning activities would be good example of RE adding to cultural capital. Rockwell also made a mosaic on the same theme.</p>	<ul style="list-style-type: none"> British values and the Golden Rule. Consider these five sentences with pupils: Which ones do they agree with? <ul style="list-style-type: none"> "Treating others as you want them to treat you is a democratic thing to do because it means each person counts for one in the community, whatever their race or religion." "We are all free, and nobody wants to be trapped or imprisoned. So our own feeling of loving freedom should help us to see that everyone else also deserves to be free. This is important where, for example, black people have been denied their rights in the past." "Do to others what you want done to you means that if you want your religion to be respected, you should respect other people's religions just the same." "The Silver Rule says 'don't hurt others, because you don't like being hurt yourself.' At the very least, we should accept people who are different and not harm them." "If you make rules and laws that apply to everyone just the same, prince or beggar, then that puts the Golden Rule to work in the whole country, for every ethnic group and every religion." The 5 sentences apply to Golden Rule to the 5 British Values of democracy, individual liberty, respect for diversity, tolerance and the rule of law (in that order). Consider in discussion with the class how these values give us all good reasons to try to reduce racism and all kinds of prejudice The Golden Rule in Pupil's Art: To draw the learning together, set up an Art activity in which pupils express their understanding of the meaning of the Golden Rule. Pupils might review examples done by other children in their age group and first sketch, then create their own painting to show the Golden Rule in action. See the Spirited Arts website below for examples. RESOURCES: The NATRE Spirited Arts Gallery has lots of fine work on this theme: http://www.natre.org.uk/about-natre/projects/spirited-arts/art-in-heaven/2014/?ThemeID=60 RE Today published two books, one primary and one secondary, on 'Codes for Living' in different religions and beliefs. See these at the RE Today webshop: http://shop.retoday.org.uk/ Humanism for Schools provides excellent resource for non-religious ways of living, including material on the Golden Rule, examples at: http://humanismforschools.org.uk/teaching-toolkits/toolkit-3-teaching-notes/ Some publishers make posters of the different versions of the Golden Rule. But rather than spend money on these, ask your pupils to design their own, researching examples from the web and then using religious symbols and calligraphy. It would be great to get 7-8 year olds to judge the work of the 10-11 year olds from this! What would you have painted? Ask pupils what art work they would make for the UN building in New York (explain the ideal of the UN to them). Norman Rockwell's famous painting for the United Nations Building in New York (he was a great artist) can really inspire pupils. See it, and find out more information about it, at his museum's website: https://www.nrm.org/2014/02/golden_rule/ This is a painting you can use with the strategy 'picture from memory' where pupils in teams take turns to look at the image for just ten seconds then build up their own version of it, each drawing what they remember. Twice round a team of 4 is a good structure for this highly memorable strategy. Move on to ask the pupils what they can learn from Rockwell's vision. What does it add to the vision of the Golden Rule they are discovering? 	<p>The activity at the end of this plan, using the Norman Rockwell painting of 'The Golden Rule' for the United Nations building in New York, can become a completely separate lesson. References to finding this online are in the related PPT.</p>
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Some expressions of the Golden Rule and related ideas from different religions and beliefs

<p>“Do to all people as you would wish to have done to you; and reject for others what you would reject for yourself.” Muslim, Hadith of Abu Dawud</p>	<p>The Greatest Commandment: ‘Love the Lord your God with all your heart and with all your soul. Love him with all your strength and with all your mind. And, ‘Love your neighbour as you love yourself.’ Christian, Luke 10:28</p>	<p>“I am a stranger to no one, and no one is a stranger to me. Indeed, I am a friend to all.” Sikh, Guru Granth Sahib 1299</p>
<p>“What is hateful to you, do not do to your fellow human” Jewish, Talmud: Shabbat 31a</p>	<p>“No one of you is a believer until he loves for his brother what he loves for himself.” Muslim, Forty Hadith of an-Nawawi,13</p>	<p>“This is the sum of duty; do naught onto others what you would not have them do unto you.” Hindu, Mahabharata 5,1517</p>
<p>“A person should treat all creatures as he himself would be treated.” Jain religion, Suttrakritanga1.11.33</p>	<p>“Strong One, make me strong May all beings look on me with the eye of a friend May I look on all beings with the eye of a friend May we look on one another with the eye of a friend” Hindu. Yajur Veda 36.18</p>	<p>“Grant that we may not so much seek To be consoled as to console To be understood as to understand To be loved as to love.” Christian, St Francis of Assisi (1181-1226)</p>
<p>“Blessed is he who prefers his brother before himself.” The Baha’I faith, Tablets of Bah’a’ullah, 71</p>	<p>“That nature only is good when it shall not do unto another whatever is not good for its own self.” Zoroastrian, Dadistan-i-Dinik, 94,5</p>	<p>“Hurt not others in ways that you yourself would find hurtful.” Buddhist, Udana-Varga 5,1</p>

5. Key Question for these lessons: anti-racist people from different religions – what can we learn from some examples?

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> Learn about examples of action for equality from different religions Learn that equality is important in different faiths and worldviews Consider questions about the ways people from different religions have worked for equality Express reasoned ideas about the anti-racist work of key leaders. <p>Attitudes and values: Pupils will be challenged to think for themselves about equality, love in action and justice through stories from different faiths.</p> <p>SMSCD and cultural capital: This lesson gives opportunities to encounter inspiring stories of people who have lived – and died – for causes of equality.</p>	<p>Implementation: teaching and learning activities</p> <ul style="list-style-type: none"> Many religions and worldviews have examples in their scriptures, history and tradition of those who have made a courageous stand for justice, equality and fairness. In this lesson, you might introduce two or more of these stories to your pupils. The lesson plan provides flexible learning activities that can be used with reference to different stories, and many more examples could be given. We have chosen a mix of ancient and more modern examples here. Select stories according to your own RE planning and your alertness to the learning needs of the class. <ul style="list-style-type: none"> What can we learn from Hany El Banna? A Muslim example, the founder of Islamic Relief has made a big difference to tackling all kinds of inequality. Stories and examples here: https://www.islamic-relief.org.uk/about-us/what-we-do/education/ Another example would be Malala Yousufzai. What can we learn from Bhai Khanaiya? A Sikh example. You could also tell the story of Bhagat Puran Singh, who confronted many prejudices in his work. Additional information for teachers about Sikh support for 'Black Lives Matter' here: https://kaurlife.org/2020/06/08/why-should-sikh-women-care-about-black-lives/ What can we learn from the stories of Mahatma Gandhi and Asha Kowtal (a Hindu Dalit Rights activist)? Asha's story can be found here: https://idsn.org/wp-content/uploads/pdfs/Profiles/Asha_Kowtal_Profile_2014.pdf What can we learn from the Biblical story of Jonah? A Jewish example of anti-racist scripture. What can we learn from Laura Marks, Jewish equalities activist and founder of 'Mitzvah Day' https://mitzvahday.org.uk/ Laura Marks writes in the Jewish Chronicle here about being anti-racist and Jewish: https://www.thejc.com/comment/opinion/laura-marks-jewish-britain-and-islamophobia-1.482139 What can we learn from Nelson Mandela? He was raised a Methodist Christian. In later life, he was careful not to identify with one religion. Find stories, projects and history here: https://www.nelsonmandela.org/ What can we learn from Jess Benjamin and the work of the Buddhist Peace Fellowship? A Buddhist example http://www.buddhistpeacefellowship.org/jess-benjamin/ What can we learn from Martin Luther King or Mpho Tutu? Two Christian examples. Rev Mpho Tutu Van Furth is a South African anti-racist campaigner for girls' welfare. Find out about her work here: http://www.mphotutuvanfurth.com/about/ Strong story strategies: whichever stories you choose to use here, and whichever two religions (or more) you concentrate on, plan to tell the stories in exciting, vibrant and provocative ways. These can include a wide range of teacher-strategies which are well known from literacy and English curriculum sources. What about sequencing? Hot seating? Playing a video version with no sound and asking the pupils to develop their guess at a script, then hearing the whole thing? Photoboarding the story in role as a film director? Comparing three versions of a story -which makes the point best? Philosophy for Children activities using the story as a stimulus? There are many more. Make sure you address issues of racism from the stories. It is too easy to tell stories and leave it at that. Ask pupils: are there any hidden messages in this story? Do these stories from different religions make the same points about racism? Are these stories about fairness and equality – in what ways? How can the hidden messages make a difference to some issues and problems about fairness which we face? 	<p>Impact: Outcomes Can most younger pupils:</p> <ul style="list-style-type: none"> Identify and talk about hidden messages about fairness in two religious stories Consider a text which raises questions about racial justice and respond in depth Make links between religious story and fairness for everybody Suggest an idea of their own about how a story carries a message of fairness to the readers <p>Can most older pupils:</p> <ul style="list-style-type: none"> Describe how 3 or more religious stories share some messages about fairness or about racism Consider texts and ideas about how people can change their minds in the direction of justice Explain links between religions in what they teach about why racism is wrong Express thoughtful views about how the religious stories they have studied could make a difference to problems caused by racism. 	<p>Notes</p> <p>Teachers might plan several lessons from these stories.</p> <p>It is characteristic of anti-racist RE to use narrative for reflection, and to take examples from historic sources and apply them to today's issues of racial justice.</p> <p>Teachers should take care to ensure that the learning about different religions is connected to their whole programme of RE and their syllabus. Opportunities abound to engage with racial justice issues.</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and RE Today</p> <p>Pupil-outcomes can be shared via the website</p> <p>Web searches will provide rich information about the people referenced in this unit.</p>
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6. Key Question for these lessons: How can I express my own vision for justice and equality?

'More unites us than divides us.' (Jo Cox MP)

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> Learn about the life, death and legacy of Jo Cox MP Learn that her big idea was 'more unites us than divides us.' Consider questions about what unites us as humans, even though we are different in religion, ethnicity, gender and many others ways. Express reasoned ideas about a more respectful society <p>Attitudes and values: Pupils will be challenged to confront their own assumptions about our human unity and diversity.</p> <p>SMSCD and cultural capital: This lesson gives opportunities to encounter aspects of British democratic culture and a range of religious cultures, building cultural capital. It provides a spiritual and moral challenge to pupils: what could their contribution to a society in harmony be?</p> <p>https://www.un.org/WCAR/exhibit.htm is the web reference for the UN's 'Art against Racism' project.</p>	<p>Implementation: teaching and learning activities</p> <ul style="list-style-type: none"> Begin by asking pupils: What kind of vision of justice and fairness can young people like us express? Does expressing the vision help to bring it closer in reality? Tell them about the life and sad death of Jo Cox MP who said 'There is more that unites us than that which divides us.' Do pupils agree that our country and world are more united by our common humanity than divided by race, gender, class, wealth or anything else? Consider sayings such as 'One Race, the Human Race' and 'Love your neighbours, no exceptions.' Share seven examples of anti-racist pupil art with the class. These are available in the supporting PowerPoint. They can be printed and laid out on desks initially, for pupils to look at. Ask them to give 'gold, silver and bronze' medals to their favourite three, and to say why, perhaps in a 'silent discussion', where they write their questions ideas and answers around the pictures. Discuss: How should we analyse these examples of anti-racist pupil art in RE? Which ones express the vision most powerfully? Do they connect with the big idea of the lesson that 'more unites us than divides us'? Can we learn from these about making art against racism for ourselves? Present the quotations in the PowerPoint from different religions and from Humanism (Jo Cox was a Humanist, but she often spoke up for religious minorities in Parliament). Ask the pupils what each of the quotes might have to do with racism and how each one might lead to reduced prejudice if it were followed widely in our communities. They might select three to write about, giving their own views. Challenge pupils to think about creating a work of art of their own, perhaps using examples, quotations and ideas they have been considering in RE: Can I create an expression of anti-racist faith, hope and love for myself? These can be entered in the annual national NATRE Spirited Arts competition (www.natre.org.uk/spiritedarts) Rich knowledge, quality writing: as well as writing about their own art work, for which a template is provided by the Spirited Arts competition, challenge pupils to pick 4 out of these 7 questions, writing a paragraph about each, maybe 4-600 words in total. <ul style="list-style-type: none"> What differences do you think it would make if our country and community took Jo Cox's message about our unity more seriously? Jo Cox was a Humanist, but she worked with and for people from different religions as well. How do you think people from different religions and worldviews can work better together in Britain? Which religious teachings do you think the world needs now, and why? Why is it that religious teachings can sound wonderful, but religious people's behaviour is not so good? Jo Cox stood against racism, and was murdered by a person who hated her for that she was a white woman). What do you think are the risks of standing against racism? 'Treat others as you would like to be treated' says the Golden Rule. Why do you think we don't all follow this as much as we should? 'When racism shows its ugly face, it is all too easy for good people to stay quiet. Then racism gets worse.' Do you agree? What can give people courage to stand for justice and against racism? Share your answers to these questions in groups of four around the class. 	<p>Impact: Outcomes</p> <p>Can most younger pupils:</p> <ul style="list-style-type: none"> Identify and talk about examples of visions of harmony. Consider a wise saying: how do they think it can be applied themselves? Connect values in different religions and their own values. Suggest an idea of their own to make our society more harmonious. <p>Can most older pupils:</p> <ul style="list-style-type: none"> Describe visions of harmony in society in depth Consider different ways of understanding what makes society more respectful Express thoughtful views about what unites and what divides humanity. 	<p>Notes</p> <p>It is characteristic of anti-racist RE to take negative ideas about diversity and argue against them by offering positive alternatives.</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE. The Jo Cox Foundation's website is useful too: https://www.jocoxfoundation.org/</p> <p>Pupil-outcomes can be shared via the website</p>
 <p>Seven pupils reflect on their ideas about racial justice.</p>			

How could we and why should we reduce racism in our communities?

Unit of Work for 11-14s

Anti-racist religious education

www.anti-racist-re.org.uk

www.natre.org.uk/anti-racist-re

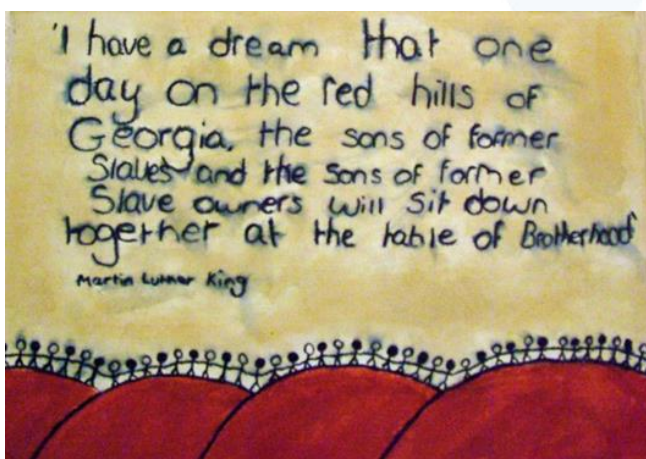


RE TODAY AND NATRE WORKING WITH THE FREE CHURCHES GROUP
AND METHODIST SCHOOLS





RE for peace and justice: challenging and confronting racism



Learning about anti-racist activists



Can there be a new dawn where racism is reduced?

How could we and why should we reduce racism in our communities?

What is the place of religions and beliefs?

Age group: 11-14s

Anti-racist RE explores beliefs, identities, values and commitments in religion and worldviews in ways that challenge and confront racism, aiming to reduce prejudice

This unit of work for Religious Education provides non-statutory exemplification of some good teaching and learning for any school to use. The work is presented as a single unit of work taking about 8-10 lessons, but many users may wish to use these anti-racist RE lessons throughout their schemes of work. The context of this work is often a broad one, examining human rights and social justice with reference to many examples.

This plan helps pupils learn about these key areas of RE: Beliefs, Identities, Communities, Values and Commitments.

On the web: the key resources that enable you to teach this unit are available free on the web.

www.natre.org.uk/anti-racist-re
www.anti-racist-re.org.uk



How and why could we reduce racism in our communities?

What is the place of religions and beliefs?

YEAR GROUPS: 7 / 8 / 9

About this unit:

This is a special and original unit of RE and can be used for all pupils at any appropriate point in the age range 11-14. Expectations here are set for most 12-13 year olds, and may need adjustment for younger or older pupils. The unit could also be taught as single lessons, woven into a scheme of work, or as a day of study in RE.

These project materials are designed to help teachers of Religious Education plan and provide excellent learning in the classroom that encourages pupils to learn about religion and beliefs / worldviews, racism and prejudice in challenging ways that promote the wellbeing of all in our richly plural communities. Of course, the work of good RE also recognises the internal diversity of all religious communities. Each of the lessons gives teachers the opportunity to consider one or more of the key concepts of anti-racism with their students (see our descriptive glossary for introductory materials)

The project is generously supported initially by the Free Church Council and the Methodist Church, and managed, written and edited by Lat Blaylock, RE Adviser and editor of RE Today magazine

Project partners include dozens of black, Asian, and minority ethnic teachers of RE and academics, religious and non-religious voices from many communities, other subject associations and educational partners and many pupils. Thanks to all those who have contributed to the project.

Where this unit fits in:

This unit will help teachers to implement the requirements for RE by providing them with well worked examples of teaching and learning about themes of tolerance, respect for all and anti-racism. There is a strong focus on values, found in many religions, which promote human wellbeing, respect for all, harmony and mutuality. These lessons aim to challenge and confront racism and invite all learners to consider how they can cultivate an open mind and reduce their own prejudice. By using the concepts of commitment, respect and tolerance and examples of co-operation between faiths the unit aims to make a key contribution to religious understanding for a plural community or region.

While this sequence of lessons is presented as a whole planned unit, suitable for learners to tackle across maybe 10 hours of taught RE time, many teachers will prefer and use a more integrated approach to anti-racist RE, where these lessons fit into the RE curriculum at various points in 11-14 learning, or to run this theme as a single day of learning.

Our approach to anti-racist RE

This project recognises that racism is dangerous and unjust, and seeks to give teachers resources for prejudice-reduction that are also good RE. It is not enough to settle for mere tolerance (though this is a lot better than intolerance of ethnic diversity) – instead, the project aspires to promote mutual understanding, respect and harmony between people with very different experiences. The project materials aim to recognise the deep challenges society faces because of racism and to confront prejudice head on where necessary. We use many examples of anti-black racism, and some in regard to Islamophobia: not everything can be covered here. The RE curriculum has had some good practice in this area for many decades, but more can be done, and it can be done better. This modest set of resources aims to contribute to challenging and reducing racism through RE.

Estimated teaching time for this unit: 8-10 hours. It is recognised that this unit may provide more teaching ideas than a class will cover in 10 hours. Teachers are invited to plan their own use of some of the learning ideas below, ensuring depth of learning rather than covering everything. Teachers are, of course, welcome to develop more lessons in this theme from a wider range of religions. Here, examples from different religions along with non-religious worldviews are given as illustrative, not prescriptive.



KEY STRANDS OF RE ADDRESSED BY THIS UNIT

- Religious beliefs, practices and ways of life
- Questions of Identity, Diversity, Justice, Values and Belonging
- The unit makes a particular contribution to work on fundamental British Values

ATTITUDES FOCUS. Pupils will actively explore attitudes of:

- Self awareness by becoming increasingly alert to the ways we become prejudiced and the ways we can be less prejudiced, including awareness of unconscious bias and structural or institutional racism.
- Respect for all by developing a willingness to learn about racism and how to reduce it from religious plurality and diversity;
- Open mindedness by engaging in positive discussion and debate about the benefits and opportunities of living in a diverse community of many cultures and the challenges of confronting racism in school, society and perhaps in ourselves.

The unit will provide these opportunities:

- Pupils have opportunities to consider the concepts of racism, anti-racism, white privilege, structural or institutional racism, justice, diversity and harmony.
- Pupils have opportunities to consider a diverse range of views about questions of living together, tolerance and respect and prejudice-reduction, and to confront racism wherever it is found in challenging ways.
- From the study of beliefs and values in different religions and worldviews, pupils will be able to think about their own experiences and views about race, ethnicity and racial justice in relation to religions and worldviews.

Background information for the teacher:

For some, the development of attitudes of respect to diversity is the key to good RE. This attitudinal development is to be founded on good learning about the local community. The UK and each of its regions has, of course, long and deep Christian traditions, as well as many decades of development for the communities of Hindus, Muslims and Sikhs in some areas. About a quarter of a million Jewish people and similar numbers of Buddhists are also found in the UK and other religions are also significantly represented in the country.

There is nothing simple about this unit of work, and teachers will need to do some preparation: be sure you have a good idea about your own local area and about the statistics of plurality for the region and nation. This is easily done from www.statistics.gov.uk It is often important to acknowledge difference: religions are not 'all the same'. It is always good to affirm the identity of the learner, as well as to explore other identities. The census statistics from 2001 and 2011 enable excellent comparisons over time and between localities – new data from 2021 will greatly enhance this resource.

Teachers should be aware that anti-racist RE sometimes confronts prejudice within the school, and it is not enough to change attitudes merely to give extra information to pupils. Prejudice reduction is a complex process, but requires 'dangerous conversation' in which learners experience challenging dialogue in a safe space. Sometimes this work will point out how the school's own structures could be changed to reduce racism: this can be uncomfortable, but it is important. There is, of course, no supposition that all white people are racist in personal attitudes, but the unit does try to take structural racism seriously. Ideas such as white privilege are contested by some. The government says this should not be taught as uncontested fact.

Many teachers tackle RE as teachers with another specialism, and are concerned about their subject knowledge and confidence. The project materials include some ideas on tackling controversial ideas in the classroom which may be helpful. Good RE never 'ducks the issue' – instead, it aims to provide 'safe space for dangerous conversations' and genuinely rich learning and encounters.

Vocabulary + concepts	Resources
<p>In this unit, pupils will have an opportunity to use words and phrases related to:</p> <p>Anti-racist key concepts:</p> <p>Prejudice Discrimination Stereotyping Racism Ethnicity</p> <p>Specific religions and worldviews.</p> <p>The language of shared human experience:</p> <ul style="list-style-type: none"> • Racism • Structural or institutional racism • Tolerance • Sensitivity • Respect • Acceptance • Prejudice • White privilege • Justice 	<p>Teachers might use:</p> <ul style="list-style-type: none"> ▪ Further free resources to support this unit of work can be found at www.anti-racist-re.org.uk or www.natre.org.uk/anti-racist-RE ▪ A very useful source of free images about race and justice: You can search for free images here (also useful for classroom PPTs etc): https://unsplash.com/s/photos/anti-racism ▪ BBC Broadcasts and videos: ▪ Web: The National Association of Teachers of RE (NATRE) has two excellent web starting points for these issues: www.natre.org.uk/spiritedarts enables pupils to view and judge numerous works of pupil art on issues of justice and human unity. Here is a good starting point: https://www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/archive/2009/?ThemeID=24 ▪ Online searchable sacred texts from different religions at: www.ishwar.com ▪ Try www.reonline.org.uk for a good general gateway to RE materials. ▪ Use this interview from a famous London Anglican church, Holy Trinity Brompton, with David and ... to explore some Christian responses to racism https://www.youtube.com/watch?v=aNdn4BXim2w ▪ The SCM offers good resources and links for teachers https://www.movement.org.uk/blog/anti-racism-resources ▪ Dr Martin Luther King speeches: Accepting the Nobel Peace Prize, 1962: https://www.youtube.com/watch?v=5r98tT0j1a0 ▪ Contemporary British examples of activists against racism can include Archbishop John Sentamu, footballers Marcus Rashford ▪ This is the website of the Muslim Anti Racist Collaborative: https://www.muslimarc.org/about ▪ Akala on microaggression and the processes of racism from the Guardian: https://www.theguardian.com/commentisfree/video/2015/mar/18/everyday-racism-what-should-we-do ▪ Stormzy accepting the Sandford Award describes his belief in the power of prayer to God: https://www.facebook.com/SandfordStMartinTrust/videos/299150644441964 ▪ Spiritual songs inspired by the struggle for racial justice e.g. ▪ Glory – from the movie ‘Selma’ https://www.youtube.com/watch?v=H9MKXR4gLiQ ▪ Redemption Song – by Bob Marley https://www.youtube.com/watch?v=QrY9eHkXTa4 ▪ We gotta pray – Alicia Keys https://www.youtube.com/watch?v=ReK4t3Pfdpo ▪ Crown – Stormzy (careful of the language with 11-14s) https://www.youtube.com/watch?v=VVyIMQgsGP4 ▪ Stand Up by Cynthia Erivo from the movie ‘Harriet’ https://www.youtube.com/watch?v=xa5XBLDSmA0 ▪ Examples from different religions of those who have made a courageous stand for justice, equality and fairness. ▪ A Muslim example: Hany El Banna. Stories and examples here: https://www.islamic-relief.org.uk/about-us/what-we-do/education/ ▪ A Sikh example. Find Sikh support for ‘Black Lives Matter’ here: https://kaurlife.org/2020/06/08/why-should-sikh-women-care-about-black-lives/ ▪ A Hindu example: Asha Kowtal (a Hindu Dalit Rights activist) Asha’s story can be found here: https://idsn.org/wp-content/uploads/pdfs/Profiles/Asha_Kowtal_Profile_2014.pdf

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	<ul style="list-style-type: none"> ▪ A Jewish example: Laura Marks, Jewish equalities activist and founder of 'Mitzvah Day' https://www.thejc.com/comment/opinion/laura-marks-jewish-britain-and-islamophobia-1.482139 ▪ Nelson Mandela: He was raised a Methodist Christian. In later life, he was careful not to identify with one religion. Find stories, projects and history here: https://www.nelsonmandela.org/ ▪ A Buddhist example: Jess Benjamin and the work of the Buddhist Peace Fellowship http://www.buddhistpeacefellowship.org/jess-benjamin/ ▪ A Christian example: Rev Mpho Tutu Van Furth is a South African anti-racist campaigner for girls' welfare. http://www.mphotutuvanfurth.com/about/
<p>Contributions to spiritual, moral, social and cultural development of pupils</p> <ul style="list-style-type: none"> ▪ Opportunities for spiritual development come from developing attitudes of open minded and courageous engagement with different views and reflection on what justice requires ▪ Opportunities for moral development come from recognising the rights of all and the need for acceptance and mutuality in human communities ▪ Opportunities for social development come from developing an appreciation of the ways in which diversity enriches human life, and appreciation of the impact of those who engage in struggle against racism ▪ Opportunities for cultural development come from appreciating the wide and global range of cultures in our county and region. ▪ There is a strong connection to the fundamental British values which schools promote, and some links can effectively be made with the PSHE curriculum. 	

Anti-racist RE with 11-14s / expectations / at the end of this unit:

<p>Pupils working at the expected level for 11 year olds will be able to:</p> <ul style="list-style-type: none"> • Describe 3 or more examples of religious responses to racism • Consider and explain some examples of racism, connecting these to religious beliefs and values • Discuss and explain some examples of religious and other values that are relevant to racism • Discuss and explain some ways in which prejudice can be reduced 	<p>Pupils achieving expected outcomes for 14 year olds will be able to:</p> <ul style="list-style-type: none"> • Use some key concepts relating to racism and religion to explain the examples they have studied • Give reasons why connections between race and religions and worldviews are significant in tackling prejudice and discrimination • Research connections between religions and worldviews and racism, giving reasons why anti-racism is important • Coherently connect and explain some ways that the study might challenge their own worldview or attitudes. 	<p>Pupils achieving beyond expected outcomes for 14 year olds will be able to:</p> <ul style="list-style-type: none"> • Use a range of key concepts from anti-racist thinking accurately to explain the examples they have studied • Interpret key texts and ideas from religious sources (ancient and modern) in relation to race and justice • Analyse examples of religious complicity with racism and of religious challenges to racism using evidence and examples • Use some methods from sociology, ethics or philosophy to evaluate questions about racism and religion.
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ASSESSMENT SUGGESTIONS

Teachers can assess this work from the evidence students produce during the lessons set out below. Students could be invited to select their two best pieces of work in the unit and offer these for assessment against the outcomes in the grid above.

Some of the tasks from the lessons which could be used for this purpose include:

- Review two clips from films they saw, explaining: what happened? What role did religion play in the clip? What examples of racism did the clip show? How does film have an impact on issues of justice? (e.g. from Malcom X, Selma, Harriet, Remember the Titans)
- The making of a poster / web page / leaflet page on the theme: 'Respect for Each Other' to display in the building / room / hall. This gives pupils the chance to articulate attitudes of respect carefully.
- Write an invented dialogue between Edward Colston and John Wesley, exploring the issues for two different – but both Christian – perspectives. Why did some Christians support, and some oppose the slave trade?
- If Malcom X or Dr Martin Luther King visited your school and spent a week there, what would they commend and what further changes towards racial justice would they suggest? (You could write their imaginary speeches!)
- Use key concepts from anti-racist thinking accurately to explain the impacts of Muslim leaders' lives, for example referring to the work of Hany El Banna and Islamic Relief
- Use their own ideas and research in creating a work of art based on Jo Cox's idea about what unites us.

These are just examples – other tasks from the work set below, and developed by the teacher, could also be used effectively.

1. Key Question for these lessons: Racism: what can be done to reduce its harmful impact? What can religions do to play their part in a more just society?

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> Learn about 12 scenarios that give examples of injustice and lack of respect – but also some of respect, considering them in discussion Learn to use accurately key words including racism, prejudice, discrimination, equality, civil rights, religious wisdom Consider questions about what makes some cases of prejudice worse than others Express reasoned ideas about how our society and the religions they study can be more equal and make a better job of racial justice. <p>Attitudes and values: Pupils will be challenged to think about their own society, community and personal attitudes. Do they take a stand against racism?</p> <p>SMSCD and cultural capital: This lesson enables pupils to encounter a range of cultural and religious sources to prompt their own spiritual and moral development and enrich their access to cultural capital. The concept of unconscious bias could be introduced here.</p>	<p>Implementation: teaching and learning activities</p> <ul style="list-style-type: none"> These activities are facilitated by the PowerPoint and worksheet / resources available on the anti racist RE website. Introduce the theme and the lessons to pupils by telling them that they will have a chance to think about racism and religion, and maybe to change their minds for themselves. Reinforce how important their own thinking is, and how good RE uses methods like listening, dialogue, reasoning and research into the experiences of others to learn. Examples of Respect. You might begin with our two-part discussion questionnaire, which uses 12 examples of behaviour which raise discussion points about prejudice, discrimination and racism. The questionnaire includes what can look like a rather crass task, judging the 12 examples by giving a score out of ten for how good or bad the behaviour described is judged to be. This asks pupils to make judgements and distances and grounds their discussion in concrete but fictional examples. There are no correct answers to this, but it can promote excellence in discussion. In this first task, pupils look at some examples of prejudice generally, including for example sexism / gender prejudice or religious prejudice, and will home in on issues about racism later. Study carefully the scripture teachings given in the handout which express views from different faiths about prejudice and discrimination. Talk about why it is that religions speak words of peace and equality, but are still sometimes racist in their practice. Can pupils give examples? What should be done? Ask pupils to record their learning by describing the discussion and explaining what they learned from it. Ask pupils to make up and write down another scenario in which racism occurs and people have to decide what respect requires. Suggest that they do one that is 'close to home' – that could happen in their community. The second part of the questionnaire is to be completed by pupils working alone, and can be saved for further discussion at the end of the unit of work, giving pupils an opportunity to consider whether they wish to change their attitudes and behaviour, and what they have learned about racism, religion and worldviews. Encourage them to be honest and reinforce that their opinions may change because they discover new facts, and they should be reasonable and evidence based in their views. You might use a film clip to introduce the specific topic of racism through some examples. A clip from a film like 'Harriet' / 'Selma' / 'The Help' / 'Malcolm X' or similar, set in the USA at the time of the Civil Rights movement can enable pupils to identify examples of racism in ways that are distanced and grounded from their immediate situation. It's important then as well to confront the facts of racism much closer to home. Show a clip, consider what it tells us about racism and religion, then invite pupils to consider what they know of racism in their own community. Refer back to the example scenarios the pupils wrote above. Homework and / or written work: can pupils review the clip of the film they saw, explaining: what happened? What role did religion play in the clip? What examples of racism did the clip show? Extension: this short video by journalist and activist Akala will enable your highest achieving pupils to understand some of the processes of racism in action: www.theguardian.com/commentisfree/video/2015/mar/18/everyday-racism-what-should-we-do 	<p>Impact: Outcomes Can most pupils:</p> <ul style="list-style-type: none"> Describe clearly different scenarios in which prejudice and lack of respect are visible Give examples of racism they have observed Explain a connection between racism and religion Consider the question: if religions condemn racism, why do some religious people still behave in racist ways? <p>Can some pupils</p> <ul style="list-style-type: none"> Give reasons why racism is condemned by many religions, but still common in our communities Research for themselves some examples of racism in their own community Coherently connect examples from other times and places with the need for a more equal society in 'our place and time' Give reasoned arguments for their view about why religious teachings of love, peace or equality do not seem to have enough impact on society. 	<p>Notes</p> <p>Take two lessons with this work if you need to.</p> <p>It is characteristic of anti-racist RE to focus on factual learning, and to struggle against prejudice through dialogue, using correct information and challenging people to live up to ideals of equality.</p> <p>Teachers should take care to ensure that the class understand that hate speech has no place in school, so there are ways of saying things about other people that get them into trouble. They need to learn the skills of open dialogue. The concept of 'dangerous conversation' is helpful here (see glossary).</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p> <p>Pupil-outcomes can be shared via the website.</p>
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2. Key Question for these lessons: what can we learn from the stories of two statues in Bristol?

Intent: pupils will be enabled to:

- Learn about reasons why Bristol's statue of Edward Colston was racially offensive, but the statue of John Wesley celebrates anti-slavery.
- Learn that different Christian people have been both racist and anti-racist
- Consider questions about ways in which our racist past can have an influence today, and about what religious values like justice and love can contribute to reducing prejudice today.
- Express reasoned ideas about the beliefs, values, texts + stories they study.

Attitudes and values:

Pupils will be challenged to consider how racism can be confronted and prejudice reduced.

SMSC + cultural capital:

This lesson gives opportunities to explore some social and religious history and spirituality in ways that enrich pupils' awareness of issues of race and justice. The concept of non-violent direct action is useful here.

Implementation: teaching and learning activities

- These activities are facilitated by the PowerPoint presentation available from the website.
- Who should be memorialised, remembered or celebrated with a statue? Ask the class who in your school is most likely to be cast in bronze or sculpted in marble and remembered in 100 years time. Have some fun with this idea.
- What is the story of slave trader Edward Colston, whose statue was dumped in Bristol docks by 'Black Lives Matter' protestors in spring 2020? What can we learn about racism and anti-racism from this story? Was he a bad Christian, given the Biblical teachings of Galatians 3:28? (Use BibleGateway online).
- What is the story of John Wesley, whose statue still stands in Bristol, honouring (among other things) his anti-slavery Christian convictions and his influence as an Abolitionist? What does his biography show about whether he lived by Bible teaching such as that of Romans 12:9-21?
- Ask pupils to review the life stories of these two prominent figures in Bristol's history, both of whom followed Christianity religion, but in different ways. How do they make sense of the facts that Colston was a slave trader, but also built a church and school and supported local philanthropy?
- Run a class or group discussion about statues and slavery. Given that there had been a long campaign to have Colston's statue removed because he was a slave trader, were the protestors justified in taking down the statue and throwing it in the dock (without 'official permission')? Teach pupils that Colston was responsible for about 20 000 enslaved people being 'buried at sea.' Many were drowned because they were sick during his slave ship voyages from west Africa to the Caribbean.
- Use the activity called 'Human Bar Chart' to enable your learners to respond to some key quotations about slavery, justice and racism. Invite pupils to express their own visions or ideas about racial justice.
- Note that Prof Ted Cattle's concept of 'dangerous conversation in safe space' means that good classroom discussion enables pupils to say what they really think – obviously excluding hate-speech.
- Rich knowledge: give pupils the chance to do further research on this case and bring more information back to class, including an analyse Biblical teaching about justice and of the anti-slavery preaching and campaigning of John Wesley, the founder of Methodism. Wesley's 1778 book 'Thoughts on Slavery' asked: *"Who can reconcile this treatment of the negroes, first and last, with either mercy or justice? Where is the justice of inflicting the severest evils, on those who have done us no wrong? Of depriving those that never injured us in word or deed, of every comfort of life? Of tearing them from their native country, and depriving them of liberty itself?"*
- Wesley's last letter before he died was to William Wilberforce, anti-slavery campaigner. He wrote: *"If God be for you, who can be against you? Are all of them stronger than God? O be not weary of well-doing! Go on, in the name of God and in the power of His might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it."*
- **Homework / Writing:** set the task of writing an invented dialogue between Colston and Wesley, exploring the issues for two different perspectives. Note that Christians may find it easy with hindsight to celebrate Wesley's anti-slavery, but Colston was a lifelong Christian, philanthropist and a builder of a church too.
- **Extension:** critique: invite learners to criticise these lessons. Other lessons in this unit of work balance the fact that this one is about two white men! Your highest achieving pupils need to 'question the answers' as well as 'answering the questions'. You could explore with them why 'white saviours' are not the answer to structural racism by inviting pupils to think what 'racism in reverse' would look like – if, for example, Black people from Jamaica were the only focus of narratives of white liberation.

Impact: Outcomes

Can most pupils:

- Describe the life stories of Edward Colston and John Wesley using some key concepts in the study of race and religion
- Give examples of ways to reduce prejudice arising from the stories
- Explain with reasons their view of the issues about race and religion that these stories raise
- Talk and write about the varied relations between Christianity and slavery in these stories

Can some pupils:

- Give reasons why Wesley was against slavery
- Research additional details and perspectives on these stories and report them to the class
- Coherently connect Christian belief and scripture with the issues raised by the stories of Colston and Wesley in Bristol
- Talk and write about the ethics, theology and sociology of these case studies.

Notes

Take two lessons on this if you wish.

It is characteristic of anti-racist RE to challenge and confront racism where it emerges. This approach asks teachers to use distancing and grounding stories from a couple of hundred years ago to enable pupils to consider what racial justice, or Christian scripture might require today.

Teachers should take care to ensure that pupils understand that there is no place for hate speech in the RE classroom

Further resources for this lesson are available via the websites of the Free Churches Group and NATRE

Pupil-outcomes can be shared via the website – we are interested to read dialogues imagined between Colston and Wesley and to see other work too.

3. Key Question for these lessons: anti-racist people from Christianity – what can we learn from two examples?

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> Learn about the anti-racist work and impact of Dr King and Stormzy Learn that issues of racism are about power and politics as well as faith and values Consider questions about the impact of these two notable anti-racist Christians Express reasoned ideas about what can be learned from these cases. <p>Attitudes and values: Pupils will be challenged to apply the anti-racism of King and Stormzy to their own situations and awareness.</p> <p>SMSCD and cultural capital: This lesson gives opportunities to encounter the amazing culture of Baptist preaching and poetry from which Dr King emerged – possibly the ‘speech of the century’. Cultural capital includes awareness of such an amazing moment in our history.</p>	<p>Implementation: teaching and learning activities</p> <p>What can we learn from Martin Luther King? Considering the significance of dreaming a better world</p> <ul style="list-style-type: none"> There are a hundred good lessons to teach in RE about Dr King. This one does not tell his whole story, but uses the nine dreams he most famously articulated at the Lincoln Memorial in August 1963 to consider whether his powerful Christian witness against racism should still provoke a response today. A PowerPoint supports this work from the website, beginning with a ‘prior knowledge’ activity for groups. Begin by asking the pupils about their own dreams for a better world. Do they have dreams for themselves? Family? Local community? For the world as a whole? Can groups of 4 learners create an agreed list of 9 dreams for the future? Then play the clip. Use the recording sheet for pairs to respond to the meaning and the impact of King’s dreams. Get the pairs to compare their answers in 4s. A quotation like this, from Dr King’s Nobel Prize acceptance speech, is worth sharing with pupils. <ul style="list-style-type: none"> “I believe that unarmed truth and unconditional love will have the final word in reality this is why right, temporarily defeated, is stronger than evil triumphant... I believe that wounded justice can be lifted from this dust of shame to reign supreme among the children of men. I have the audacity to believe that peoples every where can have three meals a day for their bodies, education and culture for their minds, dignity, equality and freedom for their spirits. I still believe that one day mankind will bow before the altars of God and be crowned triumphant over wars and bloodshed.” (Full speech available online) Play the clip - ‘Dreams’, Washington, 1963. www.youtube.com/watch?v=c2th10qzbzBU Discuss what Dr King’s dreams mean, and whether they are Ask pupils: how far have Dr King’s words of inspiration come true since he spoke around 60 years ago? If he came to our school, our society today, what would he say? What would he like? Condemn? <p>What can we learn from Stormzy? Begin with some investigation and story telling.</p> <ul style="list-style-type: none"> As a prominent and successful British grime musician Stormzy has used his celebrity to be an anti-racist activist, and has been a very public Christian as well. His acclaimed headline set at Glastonbury in 2019 is a suitable reference point for this work. Use the PowerPoint on the website to run this lesson. He ‘gives God all the glory’ for his success and influence. He keeps on taking anti-racist initiatives, politically, musically, socially and in the media. <p>CONTINUED</p>	<p>Impact: Outcomes</p> <p>Can most pupils:</p> <ul style="list-style-type: none"> Describe some ways Dr King and Stormzy have tried to reduce racism Give examples of connections between religion and racism from these two case studies – e.g. by interpreting scriptures Explain their understanding of the idealism and practice of these two case studies <p>Can some pupils</p> <ul style="list-style-type: none"> Give reasons why non-violence, prayer and collective action are important in these two case studies Research further examples of the Christian commitment of Dr King and Stormzy, weighing up what they add to the learning Coherently connect arguments about anti-racism from 1960s USA and contemporary Britain Talk and write about the ways Dr King and Stormzy are sometimes criticised by their opponents, considering whether these are examples of ‘white fragility’ and why this concept matters in anti-racist RE. 	<p>Notes</p> <p>This work might take two lessons.</p> <p>It is characteristic of anti-racist RE to take the history of racism seriously. In this lesson, the issues are set in a USA context – this distancing and grounding can be useful but it’s important to make sure pupils have the chance to think about racism here, now.</p> <p>Teachers should take care to ensure that pupils have enough historical knowledge to make sense of these events.</p> <p>The concept of ‘white fragility’ can be usefully explored in this work (see the project glossary).</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p> <p>Pupil-outcomes can be shared via the website</p>
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<p>The examples in this lesson are ‘spiritual, moral, social and cultural’ all at the same time – ask pupils what elements of these four aspects they see in Dr King’s work, and that of Stormzy.</p> <p>It is a good idea to unpack with learners the ways in which cultural hegemony can use processes like othering, exoticising and appropriating the cultures of ethnic minority groups – racism is perpetuated when the ‘dominant / white’ culture welcomes the food, music, labour or even religious practice of migrant communities but maintains poverty and powerlessness for minorities.</p>	<ul style="list-style-type: none"> • Stormzy’s Christian faith includes a vision of grace (reflected in his most famous song, ‘Blinded by Your Grace’). There are strong connections with Martin Luther and Saint Paul in his way of expressing this: the core Christian concept is that the grace of God brings forgiveness, redemption and a fresh start based wholly on God’s goodness, not on human merit. • Stormzy has also made a social priority of responding to racism, and particularly the impacts of racism on young black men in the UK. His activism includes speaking out about racism and providing solution-focused responses to some of the issues he highlights. This is a way of putting into practice the Biblical teaching that love is more than words or talk, from 1 John 3: <p>“If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk but in deed and in truth. By this we shall know that we are of the truth and reassure our heart before him.”</p> • Stormzy has initiated anti-racist projects including these: <ul style="list-style-type: none"> ○ Providing scholarships for young black men to study at the University of Cambridge by paying their fees and costs ○ Speaking out publicly and politically about the Grenfell fire: ethnic minorities suffered disproportionately. 72 died: over 40 were from ethnic minority groups, 18 were children. ○ Setting up a £10m trust fund to work for racial equality over the next ten years. • Ask pupils which of these actions they think are likely to do the most for anti-racism, and why. They might research more examples from Stormzy’s current work. • Watch Stormzy’s description of how God’s power and his mum’s prayers helped him at Glastonbury: https://www.facebook.com/SandfordStMartinTrust/videos/299150644441964 Why does he think prayer to God is powerful? • Of course, there is imbalance in comparing Martin Luther King and Stormzy, so put the questions like this: What do these two anti-racist leaders have in common? What could Stormzy learn from King? 		
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4. Key Question for this lesson: anti-racist people from Islam – what can we learn from two examples?

Intent: pupils will be enabled to:

- Learn about the impact of the lives of two significant Muslim leaders on perceptions of Islam and on racism.
- Learn that many Muslims find their inspiration to anti-racist practice from the teachings of their religions.
- Consider questions about the need for positive role models and for inspirational leaders, and the presentation of Islam and of issues about race and racism in our media and our school curriculum
- Express reasoned ideas about the messages that these two leaders might offer to our society, given its continuing problems with racism and Islamophobia.

Attitudes and values:

Pupils will be challenged to consider what means are valid and valuable in seeking racial equality, and the place of peace, courage, strength and a willingness to confront injustice in these struggles.

Implementation: teaching and learning activities

- Through the study of two Muslim lives - people who counter stereotypes, challenge prejudice and confront racism – pupils consider how Islamic religion can be a power for liberation, strong identities and the pursuit of justice. One historic story of civil rights from the USA and one contemporary story of Muslim life-saving genius from the UK are compared. Pupils are invited to consider what kinds of role models these two leaders might be for Muslim young people and for all young people in the UK today.

[What can we learn from Malcolm X, American anti-racist activist \(1925-1965\)?](#)

- Teach pupils about the anti-racist life and work of the Muslim leader Malcolm X, including the impact in his later work of his experience of universal brotherhood through his participation in the Islamic Hajj at Makkah. He returned from Hajj in 1964 and set aside some of his earlier views about the use of violence in liberation struggles, claiming that seeing Muslims of "all colours, from blue-eyed blonds to black-skinned Africans," interacting as equals in Makkah showed him that Islam was a means by which racial problems could be overcome through a spirituality of equality. This connects to his description of his own identity: "I am neither a fanatic nor a dreamer. I am a black man who loves peace, and justice, and loves his people." The Prophet Muhammad said: "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever." [al-Bukhari]. How does this saying link to the life Malcolm X led?

- This is a good opportunity to use Spike Lee's acclaimed movie 'Malcolm X' with Denzel Washington in the lead role. Show some clips that chart Malcolm's developing understanding of Islam, his impact in the civil rights movement, his Hajj – which transformed his view of universal human brotherhood (and sisterhood) and his assassination at the age of just 39.

- The Shabbaz Centre, named for Malcolm's wife, has a useful and relevant website for students to do further research: <https://theshabazzcenter.org/>

[What can we learn from Dr Hany El Banna OBE?](#)

- Teach pupils about the remarkable story of Dr Hany El Banna, a Muslim hospital doctor from Birmingham who started a charity for the relief of poverty in 1984 with a 20p donation from his nephew, and was inspired by a divine vision or dream to stay in Birmingham and run the charity despite being headhunted to a better job elsewhere. That charity today, Islamic Relief, raises (in the UK) and spends (globally) about £100m per year for the relief of suffering worldwide. Use the resources and PowerPoint on the anti-racist RE website to do this. The charity's own website gives lots of information, videos and case studies about the global work of the charity: www.islamic-relief.org.uk

- Consider the idea that Hany El Banna might be an interesting role model and exemplar of British Islam for young people (note that he is, perhaps from humility, rather reluctant to take on this role!)

- Talk with the pupils about the negative stereotyping and Islamophobic portrayals of Islam and Muslims in our media. There is not often a positive news story about Islam. Clarify with your learners how the processes of stereotyping lead to prejudice, discrimination and hatred. Consider with pupils some ways in which hatred of or contempt for Islam is a form of racism. Ask them to consider the value of learning about both an anti-racist like Malcolm X and a positive Muslim role model like Hany El Banna. Consider which of the two Muslim leaders has the most to teach each of your pupils personally, as they choose to be anti-racist.

- The Muslim Anti Racist Collective (a USA organisation) has a useful website for further research: <http://www.muslimarc.org/about>

Impact: Outcomes

Can most pupils:

- Use key concepts such as Ummah, stereotyping and discrimination to explain the impact of two Muslim leaders on racism.
- Give reasons to explain why these two Muslims have had an impact in tackling prejudice and discrimination.
- Research connections between anti-racism and Islam giving reasons why anti-racism is important.
- Coherently connect and explain some ways that their own attitudes are challenged by the study.

Can some pupils

- Use key concepts from anti-racist thinking accurately to explain the impacts of Muslim leaders' lives.
- Interpret key texts and ideas from Islam (ancient and modern) in relation to race and justice
- Analyse Muslim examples of challenges to racism using evidence and examples
- Use some methods from sociology and ethics to evaluate questions about racism and Islam.

Notes

It is characteristic of anti-racist RE to include exploration of the methods of protest and opposition to racism in the study, asking both what methods are justified and what methods are effective. This relates to the changing views Malcolm X lived by through the 1950s and 60s.

Teachers should take care to ensure that pupils understand enough about Islam and Malcolm X's experience as a Muslim to make sense of the work.

Further resources for this lesson are available via the websites of the Free Churches Group and NATRE

Pupil-outcomes can be shared via the website – and essays can be sent to us for possible small prizes (limited to the first three schools).

CONTINUED

<p>SMSCD and cultural capital: This lesson gives opportunities to encounter through film and biography some lives with high impact upon the cultures of the US and the UK, building cultural capital. There are opportunities for spiritual and moral development for learners in relation to the significance of character and virtues in seeking a better society.</p> <p>There is an opportunity here to consider the key concepts of Islamophobia and intersectionality.</p>	<ul style="list-style-type: none"> Invite pupils to rank 8 examples of the achievements of Hany El Banna and Malcolm X (worksheet available – three apply to each of these leaders, two are ambiguous or apply to both) <table border="1"> <tr> <td>He organised black people to stand up for their rights and show they were not scared to vigorously and firmly resist racist violence.</td><td>He took the teachings of the Qur'an and the Prophet so seriously that he gave up personal comfort, wealth and ease to struggle for a better world.</td><td>He was willing to risk his life for his own vision of Islamic justice and equality – and he paid the price for this when he died.</td><td>He left a legacy behind him that enabled his story, told on film, to inspire and energise new generations of black activists against racism.</td></tr> <tr> <td>He mobilised Muslims to tackle issues of global poverty not just by giving charitable funds but by working with government for justice.</td><td>He showed that coming from a troubled background or being involved in petty crime as a young person doesn't stop you from being a great leader in later life.</td><td>He shared his vision of Islam as a religion of peace and justice with millions, to benefit millions more by his charity's work</td><td>He responded willingly to what he understood was the call of Allah to change his own life and to change the lives of others for the better.</td></tr> </table> <ul style="list-style-type: none"> Develop this study further in discussion, and then by asking pupils to tackle a piece of extended writing in 5 paragraphs. You could use this title: 'How could modern Britain learn from Malcom X and Hany El Banna?' <ul style="list-style-type: none"> Para 1: Description of the key impacts of the life of Malcom X, including Muslim texts and influences Para 2: Description of the key impacts of the life of Hany El Banna, including Muslim texts and influences Para 3: List and analysis of the key messages these two lives could bring to help reduce racism in modern Britain Para 4: Consideration of how and why Britain today might need to change to become a more anti-racist society Para 5: Response to the question: what personal learning and challenges have come to me from studying these two leaders' lives? This work could be set as an essay competition, with some senior pupils from the 16-19 age range organising and judging it. Can your panel of judges be made up of Muslim and non-Muslim, black and white judges? Send winning entries to RE Today and we will award small prizes to excellent responses from the first 3 schools which submit essays, and potentially publish these pieces of work. Extending the learning: this work uses two Muslim leaders for its exploration. What other Muslim leaders who have had an impact on prejudice reduction could be added to the study? Which of these are male, and which are female? Is the struggle for liberation from racism and sexism one (intersectional) struggle? Islamophobia is a form of racism – what makes it distinctive? 	He organised black people to stand up for their rights and show they were not scared to vigorously and firmly resist racist violence.	He took the teachings of the Qur'an and the Prophet so seriously that he gave up personal comfort, wealth and ease to struggle for a better world.	He was willing to risk his life for his own vision of Islamic justice and equality – and he paid the price for this when he died.	He left a legacy behind him that enabled his story, told on film, to inspire and energise new generations of black activists against racism.	He mobilised Muslims to tackle issues of global poverty not just by giving charitable funds but by working with government for justice.	He showed that coming from a troubled background or being involved in petty crime as a young person doesn't stop you from being a great leader in later life.	He shared his vision of Islam as a religion of peace and justice with millions, to benefit millions more by his charity's work	He responded willingly to what he understood was the call of Allah to change his own life and to change the lives of others for the better.		
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5. Key Question for these lessons: anti-racist people from different religions – what can we learn from researching some examples? How can we share the inspiration of some ‘great lives’?

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> Learn about a notable example of an anti-racist activist, including learning about their religion or worldview Learn that all religions have to face the challenges of anti-racism, and do so in many and varied ways Consider questions about equality, justice, fairness, change and spirituality Express reasoned ideas about the impact of some ‘great lives’ in preparing and delivering a presentation to others. <p>Attitudes and values: Pupils will be challenged to prepare and deliver a presentation about anti-racism. Some pupils will get an opportunity to confront attitudes of their own they may wish to change.</p>	<p>Implementation: teaching and learning activities</p> <p>Researching the work of an anti-racist leader. Many religions and worldviews have examples in their scriptures, history and tradition of those who have made a courageous stand for justice, equality and fairness, and against racism. In this lesson, students are asked to research and share, possibly working in pairs, an example of anti-racist practice from a religion or worldview. The lesson plan provides flexible learning options that can be used with reference to different examples, drawn from those below or from students’ own research. We have given a mix of ancient and more modern examples here.</p> <ul style="list-style-type: none"> What can we learn from Bhai Khanaiya? A Sikh example of service for all humanity. Bhagat Puran Singh’s equality work could also be studied. Additional information for teachers about Sikh support for ‘Black Lives Matter’ here: https://kaurlife.org/2020/06/08/why-should-sikh-women-care-about-black-lives/ What can we learn from the stories of Mahatma Gandhi (noting that recognition of his huge achievements in ending colonial rule over India does not nullify criticism of his stance on anti-black racism in, for example, South Africa) and Asha Kowtal (a Hindu Dalit Rights activist)? Asha’s story can be found here: https://idsn.org/wp-content/uploads/pdfs/Profiles/Asha Kowtal Profile 2014.pdf What can we learn from the Biblical stories of Esther and Jonah? Jewish examples of anti-racist scripture. What can we learn from Laura Marks, Jewish equalities activist and founder of ‘Mitzvah Day’ https://mitzvahday.org.uk/ Laura Marks writes in the Jewish Chronicle here about being anti-racist and Jewish: https://www.thejc.com/comment/opinion/laura-marks-jewish-britain-and-islamophobia-1.482139 Laura runs a joint Jewish – Muslim project to reduce tension between these two communities. What can we learn from Nelson Mandela? He was raised a Methodist Christian. In later life, he was careful not to identify with one religion. Find stories, projects and history here: https://www.nelsonmandela.org/ What can we learn from Jess Benjamin and the work of the Buddhist Peace Fellowship? A Buddhist example http://www.buddhistpeacefellowship.org/jess-benjamin/ What can we learn from Mpho Tutu? Rev Mpho Tutu Van Furth is a South African Christian anti-racist campaigner for girls’ welfare. Find out about her work here: http://www.mphotutuvanfurth.com/about/ (Her famous father is Desmond Tutu) <ul style="list-style-type: none"> UK racism: This is a good point at which to introduce examples of racism and opposition to racism which are local or from the UK. Distanced and grounded learning can help pupils to take examples that are closer to home seriously. Sadly, there will be examples in the recent news that you can use. <p style="text-align: right;">CONTINUED</p>	<p>Impact: Outcomes Can most pupils:</p> <ul style="list-style-type: none"> Identify and talk about hidden messages about fairness in two religious stories Consider a text which raises questions about racial justice and respond in depth Make links between religious stories and fairness for everybody Suggest an idea of their own about how a story carries a message of fairness to the readers <p>Can some pupils:</p> <ul style="list-style-type: none"> Describe how 3 or more religious stories share some messages about fairness or about racism Consider texts and ideas about how people can change their minds in the direction of justice Explain links between religions in what they teach about why racism is wrong Express thoughtful views about how the religious stories they have studied could make a difference to problems caused by racism. 	<p>Notes</p> <p>Teachers might allocate two lessons plus homework time to preparing these presentations as well as the time they need to be heard.</p> <p>It is characteristic of anti-racist RE to use narrative for reflection, and to take examples from historic sources and apply them to today’s issues of racial justice.</p> <p>Teachers should take care to ensure that the learning about different religions is connected to their whole programme of RE and their syllabus.</p> <p>Opportunities abound to engage with racial justice issues.</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p>
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<p>SMSCD and cultural capital: This lesson gives opportunities to encounter 'great lives' dedicated to anti-racism, and to think for themselves about moral and social impacts. This builds students' cultural capital through increasing awareness and understanding of the impact of anti-racist leaders and movements.</p>	<ul style="list-style-type: none"> • Strong research approaches: Ask students in pairs to prepare a 5 minute presentation on their chosen example. These stages of research work will be a useful guide to planning the presentation. <ul style="list-style-type: none"> ○ Use several well respected sources to gather information about your example of a religious person (or a non-religious person) and their anti-racist work or example. ○ Tell the story of your chosen example in exciting, vibrant and provocative ways. ○ Consider what inspired the leader you are researching: were there scriptures, experiences or influencers who made a big difference to them? ○ Consider the values this person lived by: were they particularly courageous, co-operative, prayerful, brave, inspiring, determined, strong, loving, thoughtful? Other values and virtues they showed? ○ Consider the impact: what difference did your chosen leader make to their community? What wrongs did they right and what evils did they reduce? ○ Consider how you will present your example: do you need a PPT or a Prezzie? Will you both speak? Can you make it creative, interactive and amusing? Can you make it inspiring? ○ Do you have personal learning to share: how has your chosen leader impacted on your own understanding of racism and your own commitment to justice and equality? Have your ideas been challenged, or your own bad attitudes been confronted? • Make sure students address issues of racism from the stories. It is too easy to tell stories and leave it at that. Remind students: their work should answer the question: 'what can we learn from...?' • Students may find these prompts helpful: <ul style="list-style-type: none"> ○ The inspiring things about our example of anti-racism are... ○ The big ideas we have learned about from this research include... ○ The main messages of this example include... ○ If our anti-racist example has messages for us in our school / society today, these messages might include... • Enable students to make their presentations to an audience. They might speak in an assembly, talk to younger pupils, or share their work in their own class. This could lead to an excellent speak / listen / read / write opportunity, and could be linked to work in English or Citizenship education (without losing its RE focus) • Evaluate the learning – often pupils find it hard, but memorable and worthwhile to prepare and deliver a spoken presentation. Give them time after the event to respond to evaluation questions like these: <ul style="list-style-type: none"> ○ What did you learn from your research? ○ What did you enjoy about your presentation? ○ Was this work easy or hard for you? Were the harder parts worth the effort? ○ Why do you think your work in these lessons was good Religious Education? ○ How have your own ideas / values / opinions been changing AS you did this work? ○ If you started again, what would you do differently? 		<p>Pupil-outcomes and presentations could be recorded as evidence of achievement, and can be shared via the website</p>
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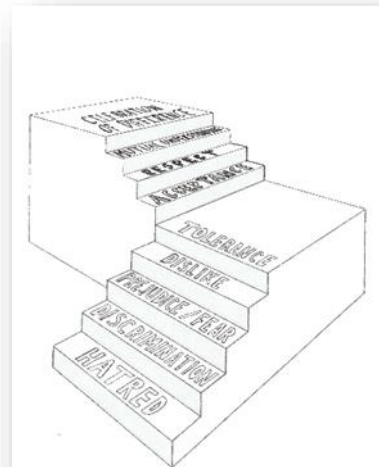
6. Key Questions for this lesson: What are the 'stairs of respect'? How bad is racism in our school and community? What can reduce it? Does spiritual life have a contribution to make?

Intent: pupils will be enabled to:

- Learn about key terminology and attitudes in reducing prejudice.
- Learn about the case of George Floyd who was killed in Minneapolis, 2020, and the protests that followed his killing led by the 'Black Lives Matter' movement that followed
- Consider questions about protest and activism – how does it work and can it move a whole society towards equality? Is this like prophecy, in spiritual writings – where a prophet expresses their vision of a better world to inspire a whole community?
- Express reasoned ideas about the key concepts of prejudice, white privilege and harmony and how they are connected.

Implementation: teaching and learning activities

- Use the PowerPoint and lesson resources provided by the anti-racist RE project to run this lesson.
- What are the 'stairs of respect'? Where do I stand? Teach pupils from the diagram about the 'stairs of respect'. You could even label some stairs from the diagram in chalk, or with printouts, and make an activity out of standing on the stairs for the discussions below.
 - Consider what the words mean first. Do the pupils understand the language here? Can they give examples?
 - Then discuss the example of teenagers: is there prejudice against teenagers in our media, culture and society? Are teenagers stereotyped as lazy, self centred, phone-obsessed, selfish or much keener on money than on work? Is it fair? Do the pupils know adults who show mutual understanding of teenagers? This is a useful example to unite the class!
 - Then consider different kinds of prejudice or exclusion known to pupils: ageism, class prejudice, sexism, anti-LGBT+ prejudice: can pupils give examples of people who 'stand on the stair' in different ways with regard to these prejudices?
 - A worksheet + PPT on the anti-racist RE site gives examples of this, set up for classroom discussion.
 - Explore the concepts of 'white privilege' and 'white fragility'. These ideas are hard to handle but important. Is racism perpetuated because white people enjoy its benefits and have defensive attitudes, including unconscious attitudes, to any threat to their power and privileges? Does this prevent some white people from 'stepping up' towards respect, understanding and harmony? Ideas such as white privilege are contested by some. The government says this should not be taught as uncontested fact.
 - Consider with pupils their own attitudes: are there groups for whom they have a prejudiced dislike, or worse? What enables people to 'move up' and stand for justice when racism is all around?
- The idea of the stairs of respect was originally developed by Hans Olsen, a Swedish sex education teacher, who applied it to issues around sexism. But it carries important messages about racism as well. Are all prejudices similar and linked? In some ways, yes. Does an end to racism go with an end to sexism, religious prejudice and prejudice against LGBT+ people? 'Freedom in our struggles must make us conscious of the need for solidarity with others who struggle in other places and with other prejudices.'
- Ask students to consider a time in their own lives when they noticed that they were not as fair as they meant to be, and 'stepped up' to treat other people with more equality or recognised a mutuality or a harmony that they had not seen before. When did they change their mind in the direction of justice?



Impact: Outcomes

Can most pupils:

- Describe a range of examples of prejudice and their consequences?
- Give examples of positive alternatives to prejudice
- Give two or more reasons why prejudice should be challenged
- Write a simple 'prophecy' that expresses their vision of a better future

Can some pupils:

- Explain arguments about the need for moving beyond mere tolerance towards celebration of diversity
- Research examples of extreme prejudice for themselves
- Use concepts from critical race theory such as white privilege accurately
- Interpret sacred texts that speak about human dignity in relation to the issues considered, using the concept of prophecy.

Notes

It is characteristic of anti-racist RE to engage with both the disastrous and dangerous impacts of racism and the hopeful possibilities for a better future. This lesson tries to do both.

Teachers could use examples of Biblical prophecy or reflect with pupils on the role of prophethood in Islam (risalah). These categories are about hearing the word of God and applying it to situations of injustice in the name of God. Amos or Bilal might be two examples to consider.

Further resources for this lesson are available via the websites of the Free Churches Group and NATRE

Pupil-outcomes can be shared via the website

CONTINUED

<p>Attitudes and values: Pupils will be challenged to confront their own attitudes and ideas and consider if they wish to reduce their prejudices.</p> <p>SMSCD and cultural capital: This lesson gives opportunities to consider some moral questions: Why is prejudice against what is different or other so common? Why is it wrong? Is it a duty to protest against unfairness? What kinds of protest are fair and just? These questions can be addressed through applications of religious teachings.</p>	<p>Such moments can be very significant: is it true that we are all on a journey to recognising all of our fellow humans as ‘ends in themselves’ or deserving of the same love and respect we have for ourselves? What can help us to ‘take a step up’ to a more fair or inclusive attitude?</p> <ul style="list-style-type: none"> • George Floyd: protest and prophecy. The next part of the lesson asks students to try out the role of an activist or protestor. Remind the pupils about the killing of George Floyd, whose death under a police officer’s knee in Minneapolis in 2020 provoked national and international protest and solidarity through the ‘Black Lives Matter’ movement. What do your pupils know about his story? He was an active Christian man, who worked through his church to help others. Ask pupils why people turned out in millions to make these protests. Did your students join in the protests? Would they think of joining a protest against racism? This sets up the next activity. • Consider the concept of prophecy. A prophet speaks the word of God to the community in a challenging way. Perhaps anti-racist activists who inspire others to look for and build a more just society and a better future for all are prophets in some ways. Do the pupil recognise prophets and prophecies in the examples they have been learning about? Would they like to write a prophecy of doom, hope or both about the ways we need a vision of a new society where racism is history? Are there such people as ‘secular prophets’ or ‘social prophets’ who call on a community to live up to its higher ideals? • Which banner would you pick up? Ask pupils to imagine they are going on a demo against racism – show them a clip from the news if you like. They arrive at the mustering point, and there are placards with various slogans on them. Ask pupils to discuss what the slogans mean and why people might carry them. Which one, if any, would they choose to carry? Which ones would they never carry? Would they make up their own? <ul style="list-style-type: none"> ○ “Stop police killings of black people” ○ “No justice: no peace!” ○ “Smash this racist society” ○ “Time to fight back. No more racist killings!” ○ “Racial justice: an idea whose time has come” ○ “Jesus died to bring us peace” ○ “Love for your brothers what you love for yourself” (Prophet Muhammad)” ○ “If you’re not part of the solution then you’re part of the problem” ○ “Black Lives Matter. No ‘ifs’ and no ‘buts’ ○ “Freedom from Fear Now, Freedom from Racism Now” • Run a class discussion about what protesting achieves and how it works. • UK racism: This is a good point at which to introduce examples of racism which are local or from the UK. Distanced and grounded learning can help pupils to take examples that are closer to home seriously. Sadly, there will be examples in the recent news that you can use. • Research, consider and discuss the ‘Black Lives Matter’ movement and how it is achieving positive steps in the direction of racial justice, prejudice reduction and equality. • Higher achieving students could be challenged to engage with critics of the BLM movement and consider what strategies make the most progress in the struggle for equality, perhaps contrasting the varied political situations in USA and UK. 		
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7. Key Question for this lesson: How can I express my own vision for justice and equality?

Intent: pupils will be enabled to:

- Learn about the life, death and legacy of Jo Cox MP
- Learn to think deeply about her big idea which was 'more unites us than divides us.'
- Consider questions about what unites us as humans, even though we are different in religion, ethnicity, gender and many others ways.
- Express creative and reasoned ideas about a more respectful society

Attitudes and values:

Pupils will be challenged to confront their own assumptions about our human unity and diversity.

SMSCD and cultural capital:

This lesson gives opportunities to encounter aspects of British democratic culture and a range of religious cultures, building cultural capital. It provides a spiritual and moral challenge to pupils: what could their contribution to a society in harmony be? Can they confront racism themselves?

Implementation: teaching and learning activities

- Jo Cox: an MP who stood firm against prejudice.** Begin by asking pupils: What kind of vision of justice and fairness can young people like us express? Does expressing the vision help to bring it closer in reality? Teach about the life and tragic death of Jo Cox, who was MP for Batley and Spen in Yorkshire, 2015-16. She was killed by a racist murderer. Jo Cox often said 'There is more that unites us than that which divides us.' Do pupils agree that our country and world are more united by our common humanity than divided by race, gender, class, wealth, religion or anything else? Why did a racist murderer kill her – she was a white woman.
- Anti-racist art:** Share 7 examples of anti-racist pupil art, available in the supporting PowerPoint. They can be printed and laid out on desks initially, for pupils to look at and discuss. Ask the pupils to give 'gold, silver and bronze' medals to their favourite three, and to say why, perhaps in a 'silent discussion', where they write their questions ideas and answers around the pictures, responding to each others' comments and judgements.
- Discuss: How should we analyse these examples of anti-racist pupil art in RE? Which ones express the vision most powerfully? Which pupils have shown most creative talent?
- Present the quotations in the PowerPoint from different religions and from Humanism (Jo Cox was a Humanist, but often spoke up for religious minorities in Parliament). Ask pupils what each of the quotes might have to do with racism and how each one might lead to reduced prejudice if it were followed widely in our communities. Could they select 3 and write giving their own views?
- Challenge pupils to think and create an artwork of their own, perhaps using examples, quotations and ideas they have been considering in RE: Can I create an expression of anti-racist faith, hope and love for myself? These can be entered in the annual national NATRE Spirited Arts competition (www.natre.org.uk/spiritedarts) The theme 'More unites us' is a set topic for the 2021 competition.
- Rich knowledge, quality writing:** as well as writing about their own art work, for which a template is provided by the Spirited Arts competition, challenge pupils to pick 4 out of these 7 questions, writing a paragraph about each, maybe 4-600 words in total.
 - What differences do you think it would make if our country and community took Jo Cox's message about our unity more seriously? Would this lead to a more cohesive community?
 - Jo Cox was a Humanist, but she worked with people from different religions as well. How can people from different religions and worldviews work better together in the UK?
 - Which religious teachings do you think the world needs now, and why?
 - Why is it that religious teachings can sound wonderful, but religious people's behaviour is not so good?
 - Jo Cox stood against racism, and was murdered by a person who hated her for that. What do you think are the risks of standing up against racism? But it's still important – is it true that nothing worth having comes without some kind of struggle?
 - 'Treat others as you would like to be treated' says the Golden Rule. Why do you think we don't all follow this as much as we should?
 - 'When racism shows its ugly face, it is all too easy for good people to stay quiet. Then racism gets worse.' Do you agree? What can give people courage to stand for justice and against racism?
- Share your answers to these questions in groups of four around the class. Most able pupils might include consideration of the concept of community cohesion in their work.

Impact: Outcomes

Can most pupils:

- Describe the story and legacy of Jo Cox MP
- Give examples of what they like and dislike in the art works they see, evaluating thoughtfully
- Express and explain their own ideas about justice and racism in a work of art and a thoughtful commentary.

Can some pupils:

- Give reasons why they reject racism and explain examples of what can be done to reduce racism
- Use their own ideas and research in creating a work of art based on Jo Cox's idea about what unites us
- Coherently connect teachings and ideas from different religions and worldviews about religion and race through their artwork and commentary
- Analyse questions about race and religion in discussion and writing

Notes

It is characteristic of anti-racist RE to take negative ideas about diversity and argue against them by offering positive alternatives.

Further resources for this lesson are available via the websites of the Free Churches Group and NATRE. The Jo Cox Foundation's website is useful too:

<https://www.jocoxfoundation.org/>

Pupil-outcomes can be shared via the website



Seven pupils reflect on their ideas about racial justice.

8. Key Question for this lesson: Can 'singing for freedom and justice' help in the struggle against racism? What evaluation of our work on this topic do we want to make?

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> Learn about key concepts in anti-racist and religious understanding Learn that many people express their vision of justice powerfully in spiritual music Consider questions about the values and visions that might lead to reduced racism Express reasoned ideas about the strategies and examples they have studied to create a more just society <p>Attitudes and values: Pupils will be challenged to develop, argue for and reason about their own values in relation to racial justice, religion and spirituality</p> <p>SMSCD and cultural capital: This lesson gives opportunities to encounter creative expressions in music of the human struggles for racial justice, and to confront their own attitudes with questions about how to be an activist for justice.</p>	<p>Implementation: teaching and learning activities</p> <ul style="list-style-type: none"> Singing for freedom and justice. What song would you choose for the struggle against racism? Imagine you have the DJ task of selecting three songs for a playlist to introduce a racial justice march and inter-faith demo. There are thousands from which you could choose. Listen to five spiritual songs which have been inspired by the struggle for racial justice, and give them marks out of ten for the music, the words and their inspirational impact. Which ones score closest to 30 in your view? Here are five examples that could be used. <ul style="list-style-type: none"> A. Glory – from the movie 'Selma' https://www.youtube.com/watch?v=H9MKXR4gLjQ B. Redemption Song – by Bob Marley https://www.youtube.com/watch?v=QrY9eHkXTa4 C. We gotta pray – Alicia Keys https://www.youtube.com/watch?v=ReK4t3Pfdpo D. Crown – Stormzy (careful of the language with 11-14s) https://www.youtube.com/watch?v=VVyIMQgsGP4 E. Stand Up by Cynthia Erivo from the movie 'Harriet' https://www.youtube.com/watch?v=xa5XBLDSmA0 Discuss the songs and the ways they pick up some of the messages of this unit of RE work. What have you been learning about racial justice through your RE lessons? What messages from the songs connect to the messages? In what ways does each song refer to religion or connect to spirituality? Have a class vote about which song is the greatest expression of the anti-racist spirit and the spirit of justice and fairness (expect and encourage a lively discussion, and invite students to suggest a 6th or a 7th song to hear alongside these). This lesson is a good way to complete the unit – it may be important to balance taking the dangers and pains of racism seriously alongside the value of visionary hope for the future. <p>Concluding the learning: 7 evaluation questions and setting further questions</p> <ul style="list-style-type: none"> Review the lessons which students have studied during the unit. Many pupils will have written thoughtfully about racism, religion and spirituality, created art work, thought for themselves, done research and participated in discussion, dialogue, debate and dilemma. Remind them of the work they have done. What did they do best? What are they proud of? Evaluate the learning – enable pupils to speak and think about their own attitudes and values in relation to racism and religion. Have they any highlights to their learning? What new ideas did they encounter? How have they enlarged or changed their thinking? Have they faced challenges to their own attitudes or behaviour? Has this unit of RE been limited too much? Did they have chances to learn from where they are, and did the learning make enough space for black voices – or was it too much about 'white saviours'? What five new questions about racism, religion and spirituality would the students like to investigate next? Can they do this in their own research, or should more RE time be given to this significant set of topics and issues? (GCSE RS and other exam courses do make some space for these issues) Has this unit of RE enabled students to understand why religion and spirituality might be important forces to harness in the struggles against racism and injustice? Can religions do more? Have students been confronted or challenged in their own attitudes about race, religion and spirituality? What else would pupils like to say about racism, religion and spirituality? 	<p>Impact: Outcomes</p> <p>Can most pupils:</p> <ul style="list-style-type: none"> Describe what they have learned in this unit of work Give examples of the spiritual impact of music in the struggle for justice and fairness Explain their own ideas about how prejudice can be reduced Reflect on their own work, thinking and ideas and express their evaluation of the unit of work. <p>Can some pupils</p> <ul style="list-style-type: none"> Give reasons why the connections between race and religion are important in seeking a more just society Research and weigh up the different strategies they have encountered to reduce prejudice Coherently connect the lessons they have studied, the teachings of religions and their own ideas about a fairer society Evaluate their own learning in comprehensive depth. 	<p>Notes</p> <p>It is characteristic of anti-racist RE to give young people experiences that challenge them – e.g. here listening to and evaluating some music.</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p> <p>Pupil-outcomes can be shared via the website – tell pupils that their work will be of interest to others and they should prepare best versions of their responses.</p> <p>See the assessment section on page 5 above for ideas on the setting of assessment tasks and the criteria for weighing up pupil outcomes in this whole unit of work.</p>
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Anti-racist RE: 20+ key ideas for teachers of RE

Anti-racist religious education

www.anti-racist-RE.org.uk

www.natre.org.uk/anti-racist-RE



RE TODAY AND NATRE WORKING WITH THE FREE CHURCHES GROUP
AND METHODIST SCHOOLS





This is a brief annotated glossary of some key ideas about racism for teachers of RE. It is a modest contribution to the needs of teachers of RE. Each of these terms is contested and open to much academic and critical reflection and debate. These brief notes are intended to enable teachers of RE to have a simple conceptual guide to this complex field and to see what they agree with here, and where they would express the ideas differently themselves. Some research suggests teachers have a 'fear of getting it wrong' in working in this area. Clarity about key terms may help.

Readers are also invited to consider what extra ideas might be added. The application of the ideas and key terms to RE is just a first step towards increasingly thoughtful and professional approaches to anti-racist RE. Good and deepening understandings of the terminology described here may enable teachers to challenge and confront racism where it appears in schools – in curriculum planning, or in classroom dialogue, or in the religions / worldviews studied. Planning good RE needs pedagogies which support egalitarian values and democratic processes. Teachers of RE may also need to confront racism in themselves, in their school staffrooms and among their pupils and the communities they serve.

There is no pretence of neutrality here: responding to injustice doesn't work from neutrality, but from understanding and a commitment to equality, so the endeavour of this piece of provocation is to contribute to guiding the debate. These project materials begin with the premise that in the RE classroom teachers are doing the right thing when they confront racism. We hope it helps and are eager to hear from readers about how to improve it.

1. **Race and ethnicity**

Race and ethnicity are socially constructed categories of human identity and belonging. Sometimes a classification of a person's race or ethnicity can be externally imposed upon them, in a kind of power game, but these categories can also be a matter of powerful self-identification. Dominant social groups often seek to impose racial or ethnic identifiers on marginal communities, but in RE, teachers may be interested to enable learners to be thoughtful about their own ways of identifying themselves. Pupils also need to learn to be alert to the manipulative and sometimes dehumanising uses of the language of ethnicity and race: a dangerous aspect of racism in itself. Self-identification in terms of race and ethnicity is often powerful for minority or marginal communities because it enables people to position themselves in relation to their society, saying 'This is who I am.' Black consciousness movements are a frequent part of the fabric of anti-racist struggles in many times and places. The concept of 'whiteness' is often presumptuously normalised but needs thoughtful interrogation as well. Racism is not uni-dimensional – for example always 'white on black'. Racism can manifest itself wherever one ethnic group uses its power unjustly against another.

2. **Racial equality**

A social goal, racial equality is described by some as a matter of equality of opportunity, but others look at outcomes and ask questions about why, in contemporary societies, black people are more likely to be, for example, poor, imprisoned, arrested,



disempowered or unemployed than white people. The UK has the 2010 Equality Act as a basis for the rights of all citizens to equal treatment, and the Equality and Human Rights Commission monitors the ways schools and other institutions work towards racial equality. While examples of racism may often occur against black people in white majority societies like the UK, there are many 'racisms' and wherever one ethnic group holds power over another ethnic group racism can be found. Teachers of RE examine the meaning of racial equality in moral, religious, political, and social terms, referring to examples of the teaching and practice (positive and negative) of varied religions and worldviews. Sometimes teachers of RE need to confront false equalities and expose the discrimination against minority ethnic communities which clothes itself in egalitarian language. Desmond Tutu suggested under apartheid that he could not discuss equality while under the boot of an oppressor.

3. **Religious complicity in racism**

In past centuries and present times, religions are sometimes complicit in racism. Internal voices from – for example – Christianity or Islam may be keen to stress the examples of anti-slavery work from their communities, but it is historically accurate to recognise that religious people have been slavers, and have sometimes referred to their religion in justifying this. Profiting from racist exploitation and slavery by religious people is not something the RE curriculum should hide, but rather an educational exploration of this kind of question: why don't the high ideals of this or that religion make a conclusive difference to members of the religion doing justice with regard to slavery? Questions about whether and how religious communities can make reparation or repent of past involvement in the enslavement of black people can be explored in RE. There are also questions to consider about the prevalence of continuing everyday racism of religious community life today. In the UK context, it is the shameful complicity of Christians in slave trading and other forms of racism that may be top of the list of examples to be studied.

4. **Religious liberations from racism**

Religion has a track record of liberation as well as oppression, from Moses to Guru Nanak. Good RE explores what makes a difference between the religion that ties you down and the religion that sets you free. Examples are often controversial, but people such as Rosa Parks, Malcolm X, Revd Dr Martin Luther King, Barack Obama and Mahatma Gandhi, none of them 'plaster saints' or perfect humans, are examples worthy of study not least because they sought – successfully – to bring religious, spiritual and moral ideas to bear upon questions of human liberation and they carried millions with them in the 20th and 21st centuries. In RE, it is appropriate to study examples of the ways religion has sometimes been – and still can be – a power for liberation from slavery, oppression and racism, including looking at examples from the contemporary world, not merely recent history. Such studies should not shy away from critical questions.

5. **Multicultural society, multicultural education and multiculturalism**

A multicultural society can be described as one where people with a wide range of different cultures live together, not by treating all as one, or demanding that everyone



lives uniformly to the pattern of one culture, but by recognising and celebrating diversity. Multiculturalism would then be the policies and politics designed to make such a society work for the wellbeing of all its groups and members. Multicultural education would then seek to enable all learners to understand the range of cultures in their society, with possible attitudinal intentions of tolerance, respect, and the celebration of difference. Multiculturalism in the UK has been subject to extensive critiques from political views both the right and the left. Teachers of RE are wise when they are careful not to use the term without some exploration for learners of both its meanings and the critiques to which it is subject. Multicultural education may focus on culture rather than race and ethnicity. Does this carry a danger of minimising the impact of racism on life? Some critics of multiculturalism argue that it can reinforce racism, particularly by reinforcing an imbalance of power in which a 'host' culture (a white culture?) takes centre stage and other cultures are marginal.

6. **Anti-racist education**

Accepting that racism infects not just personal attitudes and behaviour but also our institutions, including schools, anti-racist education seeks a curriculum and pedagogy which will confront and challenge past and present racism. This involves providing an education where historical roots and current 'reasons' for racism and its impacts are exposed and explored so as to bring the negative human consequences of racism home to those who are racist. In RE, this kind of education examines how religions and worldviews are sometimes complicit in racism and sometimes liberative. But anti-racist RE is not content to study this phenomenon – the learning also seeks to confront and challenge racist ideas and attitudes, in any religion or worldview, in a school or educational system and in learners themselves. So anti-racist RE includes among its specific educational aims the reduction of discrimination and the reduction of attitudes of prejudice. And positively, the development of broad minded and open-minded engagement with humanity in all our diversity. The term 'anti-racist RE' is obviously important here: good RE is seen in some senses as promoting harmony and justice, so has a contribution to make to anti-racism.

7. **Community cohesion**

This concept describes positive visions for diverse societies in which people from all backgrounds can have a sense of belonging, identity and being valued, all benefitting from similar opportunities. The term came to prominence in UK politics from the 'Cantle Report' of 2001, rejecting some negativity associated with multiculturalism (was that idea too much about separate communities? Did it marginalise 'minority' cultures and leave them disempowered?). Cohesive communities should be characterised by relationships of trust and recognition and celebration of difference. Community cohesion programmes intend to challenge separation or segregation, using encounter and dialogue to break down barriers. Intercultural education (a similar term widely used in European social and educational discourse) provides a vision of living together which includes the mutual enrichment of cultural interchange. Teachers of RE know about this: it is the presumption of government guidance on RE that we promote cohesive communities, the values of tolerance and respect. Teachers of RE are often rightly proud

of the attitudinal work they do in these areas, promoting listening, dialogue, attention to the 'other' and attitudes that value mutuality, respect, harmony, and the celebration of difference. While taking some credit for RE's positive role in promoting diversity, it is worth thinking as teachers of RE about whether – and how – community cohesion relates to anti-racist RE and how our teaching and learning can be yet more effective in these intentions.

8. **Prejudice reduction**

There is a wide literature on the subject of how prejudice can be reduced. Contact and knowledge are two of the tools with which teachers might work to reduce prejudice. Note that this theorising accepts that negative and racist attitudes are very persistent and not easily broken down, but sees the reduction of prejudice as a stepped or gradual process and a real possibility: many pupils are influenced at school to become less racist. Many teachers become less racist through their work with pupils of all backgrounds! Teachers of RE might see prejudice reduction as a goal of the subject and/or a wider social goal of education. Anti-bias theories often focus on providing correct and challenging information to learners about the groups against which they are prejudiced. Contact theories suggest that encounters between prejudiced people and members of the groups to which they hold antipathy creates the challenging circumstances in which negative attitudes can be exposed and changed. Many teachers of RE blend these two approaches, seeking to fight prejudice through encounters and through knowledge. RE might intend to reduce the threat-levels some learners associate with the perceived 'other' by providing accurate, factual information and encounters. Such approaches might seem to concentrate on dealing with the 'hearts and minds' of white racists: affirmation of black experience and support for just and equal opportunities for all surely go alongside prejudice reduction work in dealing with racism.

9. **Cultural hegemony**

Hegemony describes the power and dominance of one human group within or between other groups. Militarily enforced examples such as colonialism backed by armed force are significant in histories of racism, but cultural hegemony describes the processes by which a ruling or dominant class or ethnic group holds power and influence over the everyday thoughts, beliefs, and behaviour of social groups and institutions – as well as individuals. The cultural hegemony of ruling classes or ideologies is often strengthened and enforced by controlling the values, ideals, and beliefs accepted in a society. Such cultural hegemony affects the everyday experience and perceptions of those within a society – from various ethnicities. Teachers of RE have an interest in exploring how religions or worldviews can function to reinforce cultural hegemony and marginalise outsiders, but also conversely to challenge the dominance of 'the powers that be' within a society, drawing attention to different values, and legitimising struggle. Martin Luther King: 'who marches out of step hears a different drum.' Good RE teaching will examine how cultural hegemony reinforces racism, and what can disrupt this process in favour of equalities and justice.

10. **A decolonialised curriculum**

This concept begins by accepting that our curriculum has evolved from a colonial past where unjust assumptions about race were embedded into both our selection of topics in RE and into our methods of study. The processes of decolonising the RE curriculum include asking questions about who decides which stories are told, from what perspectives and with what emphases. Here's an important question: 'what knowledge is privileged in this curriculum and why?' Teachers' planning in RE can cultivate an environment in which all learners can engage honestly, respectfully and rigorously in explorations of religion and worldviews that hear and encounter perspectives from those who have experienced injustice, not just 'histories written by the winners'. Questions like these illustrate the point: Does RE listen to Hindu voices? What about Dalit voices? Does our study of Christianity reflect the authentic experience of Britain's black-led churches? Are religious people presented as white anti-slavery heroes, or are black voices included? Why did the retirement of Archbishop John Sentamu reduce the number of senior black Bishops in the Church of England to zero? How are Jewish voices speaking about Jewish religion heard in considering Nazi racism? A hundred more similar questions need to be asked and answered about our RE curriculum choices. Moving towards a decolonised RE curriculum seems a slow process, but positive steps can be taken with all age groups in any school.

11. **Intersectionality**

This way of looking at the impacts of prejudice and discrimination pays attention to the multiple damage done to people's life chances by the layers of disadvantage that come from racism, sexism, poverty and other marginalising social forces, prejudices and discriminatory structures. A person may inhabit several intersecting identities, meaning they are impacted by a number of sources of social injustice and human rights issues. If a person's life chances are diminished by being black in a particular society, and also by their being female, or LGBT+, then people who identify with a number of these categories may experience multiple layers of discrimination and disadvantage. Those who seek liberation from racism or sexism or homophobia may have common cause in socio-political programmes seeking greater equality. The social processes of marginalisation, exclusion and discrimination may function in similar ways in relation to race, or gender, or sexual orientation, or indeed religious identity. When a teacher of RE wants to study racism in the context of inequality, then an intersectional approach is important because it enables the study to be set in a broad framework of learning about human liberation. Contemporary feminism, critical race theory and queer theory all use the concept of intersectionality to analyse how prejudice and discrimination arise, function and are perpetuated. Good teaching of RE will be informed and challenged by these insights.

12. **The significance of BAME voices**

Black, Asian and Minority Ethnic voices deserve and need to be heard in debates about racism. This terminology remains – rightly – contested, and open to improvement, but is current in 2020. One way that racism flourishes is that powerful white people get to

define the debate (including, for instance, in naming or categorising the less powerful). Listening to the experience of being marginalised or being a victim of racism is an essential condition for a proper understanding of the impact of racist attitudes and institutions. It's also vital that *BAME* voices are heard in debates about responding to racism and creating more hopeful and equal futures – can your school set up a structure for listening to your pupils from ethnic minorities? When choosing resources for RE it is obviously good to use material about race that comes from people who have experienced racism, not from perpetrators of racism. In the classroom teachers of RE need to handle opportunities for shared self-expression with great care and sensitivity and establish ground rules for 'safe space' discussion that enable pupils experiences - especially in this context - experiences of racism, to be heard. Of course, even the use of this recently - contemporary acronym '*BAME*' can easily slip into another kind of marginalising and othering: our RE resources need to keep listening to voices from communities which experience racism about the best contemporary language to use in describing varied identities. This descriptive language remains fluid, contested and open to improvement.

13. **Legacies of slavery (including within religions)**

Historical memory is selective. It is not a simple matter for anyone to observe, weigh realistically and judge justly how their ancestors might be complicit in racism, so it often happens that historic racism from 'within my community' is hidden and suppressed. An honest part of developing an anti-racist vision of our contemporary society involves 'facing history, and ourselves.' This has a particular dimension in religion. Christians enjoy stories of Wesley, Newton and Wilberforce working against slavery, seeing their gospel enacted by these champions of social reform. But the complicity of Christians in the enslavement of millions is often an untold story, and the legacies of contempt and oppression for black people in 'white' society is neither confronted nor dealt with because of the sugar coating of Christian history and values. In RE, teachers must be willing to hear some unusual and challenging voices and perspectives which name realistically the legacies of slavery and the complicity of the religious in this. Various religions are sullied by their associations with slavery, but in 21st century Britain, it is the Atlantic slave trade that leaves a shameful stain upon Christianity, and which has a legacy today that should not be ignored.

14. **Dangerous conversations in safe spaces**

This important idea in education says that young peoples' attitudes to race – including prejudice internalised from growing up in a racist society – are not effectively challenged and will not begin to be changed unless they can express them, and explore them honestly. Sometimes in dialogue designed to promote racial equality young people don't say what they really think because they feel it is unsafe to express prejudice (the phrase 'I'm not racist, but...' is often used). From the political right, this is the criticism that 'political correctness' prevents honest conversation. Prof Ted Cantle offers the idea that schools should be 'safe space for dangerous conversation': learners need to be able to be open about the ideas they hold or have heard. The conversation may be dangerous because it involves genuine confrontation of prejudice, facing the challenges of equality,



changing attitudes and behaviour. It is also important to be aware of how unsafe it can feel for black or ethnic minority learners to talk about and understand their own experience of racism: they need classrooms and schools to be safe spaces too. Teachers of RE are often good at handling classroom controversy. There are times when being even-handed is important as a teacher, but also when confronting racism and fighting prejudice - with information, argument, and persistence – is required. In RE, teachers may benefit their pupils' deeper learning by consciously creating safe spaces for dangerous conversation about race and racism.

15. **Multiple perspectives**

Good RE is always alert to the fact that religions seek the truth in uncertain fields. When considering questions about race and racism, as with all ethical controversies, RE must be open to different views. While hate speech and the language of prejudice are rightly not allowed in classroom discussion, it is a staple of good RE that the point of learning is not to establish a party line or a 'politically correct' position from which deviation is not permitted. Good education, including good RE, is open to multiple perspectives in describing and analysing the causes of racism and the appropriate strategies for combatting racism. Of course, teachers have a special responsibility for making sure that the marginal voices, the perspectives of the outsiders, are clearly heard, alongside dominant opinions and received wisdom. Here it may be helpful for teachers of RE to remember that 'dialogues of difference' are pretty close to the centre of RE's learning intentions and pedagogic methods. For example, it is not surprising, but rather to be welcomed that Jewish, Muslim, Christian and atheist voices may have different things to say about examples of racism in 20th century Europe. And while to the goals of anti-racist education might ultimately be mutual esteem, harmony and justice, steps in the right direction can move from tolerance to acceptance and respect.

16. **Whiteness**

It's important to engage with the idea that racism is a problem for white people, rather than for black people. This doesn't mean all white people are racists, or are complicit in racism, or are 'part of the problem.' This idea requires thinkers to consider whiteness as a constructed category: ethnic identities for 'white' people are socially constructed, as they are for other ethnic groupings. Recent decades have seen increasing studies of whiteness as an ethnic identity, sometimes linked by critical race theorists to the marginalisation of all non-white identities by white hegemony and to the politics of white supremacists. Consider the idea that white people are the perpetrators of racism: Nelson Mandela: "No one is born hating another person because of the colour of their skin, or their background, or their religion." Teachers of RE often draw upon global examples of religious identity (and should attend to the balance of ethnicities in the RE curriculum): how can balance in curriculum planning be achieved? Not by studying only white 'heroes' or 'white saviours'. Teaching might consider with pupils the idea that black people do not need white people to 'come and save them' so much as they need white people to stop oppressing them. Curriculum balance requires the inclusion of thinking about being white in the work done in RE on race. It is interesting, and perhaps

salutory, to consider that, in the origins of Christianity, Pontius Pilate seems to be the main European in the Gospel narratives.

17. **White privilege**

This refers to the benefits which a society gives to white people, but not to black and other ethnic minority people, because of their skin colour. These privileges, often invisible to those who benefit from them, come from the positioning of white as normative and non-white as marginal, and from passive advantages which society accords to people because of their whiteness. These advantages may include cultural affirmation of your own value as a person, presumed high social status and presumptions of safety or entitlement to freedom of choice in regard to work, relationships, movement, policing and freedom to speak. Effects of white privilege can be seen in statistics which evidence professional, educational and social inequalities between white people and others in a society. Teachers of RE, being alert to this sometimes invisible set of advantages, might explore with pupils how fairness and justice can be established in societies where racial inequality and injustice has featured for decades or centuries. Ideas such as white privilege are contested by some. The government says this should not be taught as uncontested fact.

18. **Unconscious bias**

It is common for a person's background, personal experiences, social stereotypes and cultural context to impact on their attitudes, decisions and actions without the person being conscious of this impact, without realising the ways our position in society affects our behaviour. This kind of unconscious bias, also called implicit bias, can happen through the fast initial judgments and assessments of people and situations which we make presumptuously all the time. We may often be unaware of these biases and their implications. The challenge for teachers is: how can I address my bias if it is unconscious? Unconscious bias can have a very negative impact on people who are marginal in any community. Teachers of RE often care passionately about enabling pupils to 'see the other' or to 'appreciate difference'. A core process of RE learning involves dialogues of difference. So a special responsibility might rest upon us as teachers of RE to enable pupils to see their own implicit or unconscious biases and to consider what fairness and justice require of us in our plural communities. Equity training, designed to build awareness and action for justice, is a powerful way of responding to unconscious bias.

19. **'Punching up / punching down'**

This is a rather colloquial term for this glossary, but it is very useful in explaining to pupils why education needs to focus on people who are marginal or the excluded, those who are threatened by racism. Teachers of RE can explain to their pupils that people who already have power and influence sometimes make things worse for those on the margins by 'punching down'. Protestors who want a change towards justice in the way a society treats black, Asian, and other ethnic minority people might be seen to be 'punching up'. It's a metaphor, not a justification for actual punching (!), but it also explains why racist comedy, for example, is so damaging and painful, and why it is worth asking about a comic: which way is s/he punching?' In RE, there are numerous examples

of protest, rebellion and uprising from oppressed people, perhaps few more notable than the slaves of Egypt, liberated in the stories of Moses. An interpretive activity using this story might ask: who punched down? Who punched up? RE might benefit from explorations of the impact of this foundational story in communities victimised by racism, from Harriet Tubman, Rosa Parks and Bob Marley to the liberation theologians and base Christian communities of Latin America.

20. **Fundamental British values of tolerance and respect**

The requirement upon schools to promote 5 values was introduced into our inspection frameworks in 2015. Controversial from the start, these values are tolerance, respect, individual liberty, democracy, and the rule of law. A key part of RE's engagement with social, political and ethical questions is to equip learners to 'question the answer' as well as to 'answer the questions' so students should expect to be able to consider whether these values and their place in schools, religions and society contribute to more or less racial justice. The prominence given to these 5 values is of course a matter of political choice, and the ways in which pupils are invited to consider them should in RE certainly include giving place to black voices and experiences with regard to how well our society enacts these values in the justice system, in education and in our religious community lives as well.

21. **Cultural appropriation**

Racism is sometimes expressed where dominant cultures assume the cultural inferiority of others or assume that the mainstream culture has some entitlement to helping itself to the culture of marginal groups or communities. In this context, appropriation refers to the action of using or claiming ownership of things from a culture that is not your own without showing much understanding or respect for that culture. Did white rock'n'rollers appropriate black music? What legitimises white rappers who appropriate the music and experience of black communities? There are hundreds of examples. In RE, teachers will want to exercise special care in the ways they 'use' the cultural – and spiritual – treasures of the communities they study: what will prevent our use of religious artefacts from being an example of appropriation? Why might it be a bad idea to get pupils to 'try out' cultural items from minority religious communities? How can teaching avoid exoticising or othering religious materials, and promote profound dialogue between communities instead?

22. **Microaggression**

A microaggression is an example of a covert form of racism which is often dismissed by white people as 'just a joke' or with a phrase like 'I didn't mean anything by that' but which is experienced by black people as a cumulative reinforcement of white power through put-downs, jokes, ignorance and marginalisation. These are often examples of unconscious bias: the white person's unwillingness to get someone's name right, or to accept the practices of dress, food or family life in minority communities leads to commentary on the 'otherness of non-whites' which is made up of numerous small signals that white is normal and black is less than normal. The term is used in describing sexist behaviour as well, as in the well-known examples of 'everyday sexism.' In teaching



RE, teachers will need to check their own privilege around these kinds of areas, and seek to present human diversity positively with increasing skill. RE also needs curriculum resources which are positive about diversity at a deep level, and which recognise and challenge racist microaggression whenever it appears. Ideas such as white privilege and microaggression are contested by some. The government says 'Critical race theory' from where these concepts come should not be taught as uncontested fact.

