

Race equality and education

A practical resource for the school workforce

**A resource written by Robin Richardson
for the Association of Teachers and Lecturers**



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The Association of Teachers and Lecturers (ATL) is delighted to introduce this resource by Robin Richardson on race equality issues in the UK educational system.

ATL supports the view that education is a basic human right. We, therefore, strongly believe it is imperative that the UK meets its obligation under the United Nations (UN) covenants to provide education for all children. The Race Relations (Amendment) Act 2000 aims to enable the UK to achieve this noble end.

Racial inequalities in the UK educational system have persisted for too long. Far too many ethnic minority pupils, such as Black pupils, Travellers of Irish heritage pupils, Gypsy/Roma pupils, pupils of Mixed White and Black heritage, Bangladeshi and Pakistani pupils, are under-achieving in our schools. The issue of under-achievement and those related to it must be addressed. It is vital to ensure all children are able to learn, achieve, progress and make the transition to further education, higher education or the labour market.

Schools and teachers play a valuable role in promoting good race relations between people of different racial groups, eliminating unlawful racial discrimination and promoting equality of outcomes between these groups, but they need support in order to continue to do so. ATL believes that this publication will help enable teachers to fulfil this role and help schools meet their legal obligations under the Race Relations (Amendment) Act 2000. It is in the interests of society, our economy and our country that our schools enable all our children to have a good start in life and become active citizens.

Dr. Mary Bousted

ATL General Secretary



ABOUT THE AUTHOR


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INTRODUCTION

Education is a basic human right. The UN, the UN Educational, Scientific and Cultural Organisation (UNESCO), the European Union (EU) and many other parties subscribe to this notion. The Director General of UNESCO described education as “fundamental for human rights in general” (UNESCO, 2003). Member states are, therefore, obliged to respect, protect and fulfil this right. The UK’s race equality legislation (Commission for Racial Equality [CRE], 1976, 2000) has embedded within it such international obligations.

Evidence suggests there are race inequalities in the UK educational system (Department for Education and Skills [DFES], 2005). For example, the educational underachievement of some ethnic minority pupils, such as Black pupils, Travellers of Irish heritage pupils, Gypsy/Roma pupils, pupils of Mixed White and Black heritage; Bangladeshi and Pakistani pupils, is well documented. It must be noted, however, that the UK is not the only EU member state facing this issue. A recent report of the European Monitoring Centre on Racism and Xenophobia (EMCRX) indicated that the educational achievements of migrants and ethnic minorities lagged behind that of the majority groups, with many facing high rates of underachievement that limit their future employment opportunities and negatively impact on their livelihood (EMCRX, 2004). Whilst the root causes are complex, it appears that inadequate pedagogical approaches, ethnic discrimination in educational institutions, and inequalities in society contribute to this situation.

Action, at global, EU, national and local levels, is being taken to promote education as a basic human right. UNESCO has placed education at the top of its global agenda because it strongly believes that every child should have access to education. UNESCO believes that education for all is important for three reasons; first, education is a right, second, education enhances individual freedom and third, education yields important developmental benefits. The EU has given a high priority to education and is determined to combat racism, xenophobia and racist violence that remain a common and persistent problem in most member states (EMCRX, 2005). It has recently reaffirmed its support to take action against all forms of intolerance (EMCRX, 2004), and has already put in place anti-discrimination legislation, which includes anti-racism. In the UK, schools are required by the Race Relations (Amendment) Act 2000 to promote good race relations between people of different racial groups, to eliminate unlawful racial discrimination and promote equal opportunities between these groups. OFSTED and the CRE are also required to play an important role in overseeing and monitoring implementation of this legislation.



Furthermore, the Home Office has also developed a strategy to promote race equality and community cohesion in the UK (the Home Office, 2005). This strategy aims to better identify and respond to the specific needs of different communities in education, health, employment, housing and security.

The purpose of this publication is to enable teachers and schools to meet their obligations under the Race Relations (Amendment) Act 2000. Teachers will also find this publication of use in their leadership and management responsibilities, and when organising staff development and training. Schools and teachers play an important role in promoting good race relations between people of different racial groups, in eliminating unlawful racial discrimination and in promoting equal opportunities between them. But they require support in order to do this. Consequently, it is absolutely essential that they are confident and familiar with the effective methods available to them. It is therefore hoped that this publication will provide teachers and schools with the necessary support and guidance they need in order that they might achieve this end.

Introduction by ATL.

SEMANTICS

This opening chapter discusses various questions of terminology. What is meant or implied by terms such as *race*, *racism*, *equality*, *Islamophobia*, *ethnic group*? How important is it in this field to use the 'correct' term? Where's the dividing line between sensitivity and so-called political correctness? How does one cope with the fact that language is continually changing, and that the same word can mean different things to different people?

Overheard

"I've heard it said there's only one race, the human race. But in the media you hear the word race all the time, and phrases such as 'race row', 'race relations'. Our school has something called a race equality policy, and I'm told this is required by law. Is it or isn't correct to talk about race? If we ditch the word race, what do we say instead?"

"I don't want to give offence by using the wrong word, but I simply don't know what is politically correct and what isn't, and I don't know how to keep up-to-date. I'm scared of people thinking I'm a racist just because I don't know the OK word."

"Children don't notice race and colour, particularly when they're young. It's just political correctness gone mad to talk in schools about abstract things like race relations and race equality. We should treat all children the same, and pay no attention to what colour they are. That's what they would all prefer, I'm sure."

"I have been given the job of revising our school's race equality policy. Some of the ethnic children at our school are Muslims. Are Muslims a race? I wouldn't have thought so, but it seems ridiculous to have a policy on equality that doesn't include Muslims. By the way, is it OK to talk about 'ethnic children'? I heard someone say the other day that the term shouldn't be used."

"What's the difference between 'minority ethnic' and 'ethnic minority'?"

"Is there such a thing as an intrinsically racist word? Is it always and everywhere wrong to use the word 'Paki', for example?"

"There's too much political correctness around. The man who runs my corner shop calls it a Paki shop, so why shouldn't I? Am I really expected to punish children for using a word the shopkeeper uses himself?"

Words and their meanings

The word 'race' is sometimes spelt with inverted commas, for it means or implies different things to different people, in different situations. Further, it has changed in its meanings over time. The same is true of lots of other terms in this field – 'black', 'coloured' and 'ethnic' have all meant or implied different things at different times, and continue to give rise to argument about their usage.

Sometimes people are so anxious about giving offence or using the 'wrong' word, either in conversation or in print, that they avoid engaging with others on these issues. But avoidance is part of the problem and can result in inaction where action should be taken. Philosophers sometimes say 'the limits of my language are the limits of our world'; the task is to expand and enrich our racial and cultural vocabulary, not limit or discard it.

Even within Britain it will be a long time before there is an accepted way of talking and writing about race. Consensus within other English-speaking countries will take longer still. Meanwhile, it is important to be aware of the principal pitfalls and disagreements, and to use words as sensitively and carefully as possible to avoid misunderstanding or giving offence.


Concurrently, prejudice and discrimination should be identified, opposed, reduced and removed.

'Race'

From a scientific point of view, the human species is a single race. It is therefore misleading to use terms such as 'races' and 'racial groups'. Nevertheless, the term 'racial group' is enshrined in legislation, and phrases such as 'race equality' and 'race relations' are in widespread official use. For example, every school is required by law to have a written 'race equality policy' and to promote 'good race relations'. The phrases are consequently often used, even though they are unsatisfactory. The term 'race' also obscures the importance of issues to do with religion and culture and downplays the seriousness of forms of prejudice such as antisemitism and Islamophobia and hostility towards Gypsies and travellers. This publication sets out to examine this terminology and to go further by examining the terminology often used in a religious or cultural context. *Race equality and education* therefore sets out to combat prejudice surrounding religion and culture, as well as prejudice based on colour and appearance.

'Ethnic minority'

The phrases 'minority ethnic' and 'ethnic minority' are in widespread official use. Nevertheless they have substantial disadvantages. The term 'minority' frequently has connotations of marginal or less important whilst in many neighbourhoods, towns and cities in Britain it is now mathematically



inaccurate. Further, its use unhelpfully implies that white people all belong to a single group, the majority, and that there are no significant differences amongst them. In point of fact there are substantial differences within the white population, including ethnic differences.

The term 'ethnic' on its own is frequently misused in the media and in everyday conversation as a synonym for 'not-white' or 'not-western', as in phrases such as 'ethnic clothes', 'ethnic restaurants', 'ethnic music'. Newspapers sometimes refer to 'ethnic writers', 'ethnic artists', 'ethnic communities', and even occasionally to 'ethnic children' or 'ethnic teachers'. There is frequently an implication of exotic, primitive, unusual and non-standard. It is therefore unhelpful and disparaging to speak of 'ethnic children', 'ethnic teachers', 'ethnic languages' in the education system and elsewhere.

Consequently, the adjective 'ethnic' is best avoided, except in its strict academic sense, namely as an adjective derived from the noun 'ethnicity'. The latter refers to a way of categorising human beings and is similar therefore to terms such as religion, language and nation. The phrase 'ethnic group' is similar academically to phrases such as 'religious group', 'linguistic group' or 'national group'.

Furthermore, the term 'black and minority ethnic', has become current in official documents in recent years. Yet it has all the disadvantages of 'minority' and 'ethnic' mentioned above, and wrongly implies that black people do not belong to an ethnic minority. It is not used in this publication.

Background and identity

The word 'black' is widely used by people of African and Caribbean heritage to describe their identity. More specific words need to be used as appropriate, for example, African-Caribbean, Nigerian, Somali and Zimbabwean.

The term 'Asian' is similarly in widespread use. However, it is frequently not an acceptable description of someone's identity and a more focused term is needed, for instance, either a national reference, such as Bangladeshi, Gujarati, Pakistani, Punjabi, or a religious reference, such as Hindu, Muslim or Sikh.

But no human being is just one thing and therefore no one can be summarised with a single word. Cultures and identities are continually changing, not least because of the interactions they have with each other. Individuals often belong to a range of different, but overlapping, communities and groupings and therefore experiences of tensions and conflicts of loyalty are common. Terms such as 'Black British', 'British Muslim', 'South Asian British', and so on, are more appropriate.



Racism

Despite the ambiguities and misleading implications of much terminology in current use, it is vital that racism should be named and analysed in its various forms, and that action against it should be taken.

Racism exists in all societies throughout the world. Whenever human beings are in conflict they are inclined to 'racialise' each other; they assume that they and their opponents belong to wholly different groups with nothing in common. It is easier to wage war against others, in an attempt to conquer and dominate them, if you believe that they are totally different from yourself. The most obvious signs of difference are those that are immediately visible, hence discrimination based on skin colour or appearance. However, if your enemy is of the same physical appearance as yourself, other markers of difference can be adopted, such as religion, culture, customs or language.


Racism has two principal strands based on colour and culture. Until recently, colour racism mainly affected relationships between Europeans and people living outside of Europe in the colonies, whereas culture racism mainly affected relationships within Europe, between the dominant majority culture and the various minorities. Since the migrations to Europe of the 1950s and 1960s, the two strands have become increasingly intertwined.

Race and religion

Is anti-Muslim prejudice, known also as Islamophobia, a form of racism? Depending on one's definition of racism, the answer to this question is yes. It may be said in response that Muslims are not a race and therefore hostility towards them cannot be a form of racism. But, as mentioned above, the human species is a single race and distinctions between so-called races have no scientific basis. From a scientific point of view it is therefore equally false to describe Africans, Asians or Chinese as individual races.

In law, the term 'racial group' is defined as 'a group of people defined by their race, colour, nationality (including citizenship) or ethnic or national origin'. This is an extremely broad definition. If the word 'religious' was included (so that the last phrase read 'ethnic, religious or national origin') then Muslims would be defined in law as a racial group and the full force of race relations legislation would be brought to bear against anti-Muslim prejudice.

It is relevant to recall an old joke told in Northern Ireland. 'Are you a Protestant,' a visitor is asked, 'or a Catholic?' – 'Neither,' comes the reply, 'I'm an atheist.' – 'Yes, but are you a Protestant atheist or a Catholic atheist?' This joke illustrates that belonging to a religious tradition or community does not necessarily have anything to do with holding certain religious beliefs or engaging in religious practices. By the same token, hostility towards an



ethno-religious community has nothing necessarily to do with hostility towards any specific religious beliefs. An example of this would be non-observant, secular or atheist Jews who were nevertheless the targets of anti-Jewish prejudice. Anti-semitism is still prevalent in British society.

Overt and subtle racism

In addition to the colour/culture distinction outlined above it is important to distinguish between overt and subtle racism, also known as 'individual' and 'institutional' racism, respectively.

The overt and individual forms of racism include physical and verbal violence, and deliberate acts of discrimination. They also include casual rudeness, thoughtlessness and insensitivity. In school playgrounds, they often take the form of name-calling, but can also be non-verbal, for example, by ignoring someone, or by excluding them from games and group activities. Non-verbal exclusion can be as upsetting as offensive language.

Institutional racism is reflected in the way in which an organisation, for example a school, operates, and individuals within the organisation may be unaware of it. The Stephen Lawrence Inquiry (The Stationery Office, 1999) contained a substantial discussion of the concept of institutional racism and quoted from a range of submissions. It summarised the discussion by saying that the term refers to 'the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin'.

The failure arises, the report states, from 'processes, attitudes and behaviour' in the organisation, which reflect 'unwitting prejudice, ignorance, thoughtlessness and racist stereotyping'. It persists 'because of the failure of the organisation openly and adequately to recognise and address its existence and causes by policy, example and leadership.' The report concluded 'without recognition and action to eliminate such racism it can prevail as part of the ethos or culture of the organisation. It is a corrosive disease.'

These points from the Stephen Lawrence Inquiry have been applied in a range of subsequent publications to the ethos and culture of schools. In *You wouldn't understand: White teachers in multiethnic schools*, by Sarah Pearce, the author kept a diary of her first five years as a classroom teacher, and used this information to chart her own professional development with regard to issues of race and cultural difference. She came to realise over the five years that many of the problems she encountered as a teacher derived from her own poor understandings of race and racism, and her failure to acknowledge her own whiteness (Pearce, 2005). She is professionally critical in the book of her colleagues as well as of herself, and of the staffroom culture generally.



Concluding note

Discussions of terms and terminology often seem arid and abstract, remote from real life, situations and people. It is important, however, to clarify with one's colleagues the meanings of key terms, and to avoid meanings that are disparaging or offensive. At the same time, it is important not to be over-anxious or over-zealous. Language is only one aspect of combating racism; the next chapter discusses taking action when pupils act in a racist manner.

DEALING WITH RACIST INCIDENTS

This chapter considers racist behaviour and attitudes amongst pupils. It examines the similarities and differences between bullying and racist bullying and stresses those areas of particular concern to teachers. Both intervention and prevention are important; teachers and other staff should intervene in a racist incident and develop and implement a preventative strategy to avert such incidents.

Overheard

“Children and teenagers are forever trading insults, it’s part of everyday banter and good humour. Terms such as ‘Paki’ or ‘Gyppo’ are no worse than ‘fatty’ or ‘four-eyes’. It doesn’t do lasting harm and in any case they grow out of it.”

“I mentioned to a pupil’s mother that in a PSHE lesson her son had made some unacceptably negative and extreme remarks about people seeking asylum, and had caused distress to other pupils in the classroom. “ Well unfortunately it’s not at all surprising,” she said. “The fact is my husband is an active member of the British National Party (BNP).”

“Well, I suppose we have to record racist incidents, since the Government requires it. But I don’t think it is right, there are lots of bad things children and young people do and say, some of them worse than racism, yet we don’t have to record and report them.”

“Suppose a black child says something rude to an Asian child. Is that racist? Suppose a pupil who is not white calls a white child ‘white trash’. Is that? If I tell a child off for something they have done wrong and the child then turns round and accuses me of picking on them because they’re black or Asian, is that racist? I’m angry that so many books and lectures on race and education show little awareness of the real world that we teachers live in.”

“I just tell children racism is against the law. There’s no need to say anything else, surely? The whole problem is sorted in just a few seconds.”

“A pupil who is of Sikh heritage told me she had been teased by other pupils, “We’re getting our revenge for what you Pakis did to us on the 11 September...” I asked her if she had told her class teacher. Yes, she had told her teacher, and her teacher had told her that it was not serious; they would soon get over it.”



Similarities and differences

In order to deal with the issues raised by the above quotations, it is useful to identify the similarities and differences between racist behaviour in the school playgrounds and other forms of bullying (see note 1).

Distress

The most obvious similarity is that pupils who are attacked experience great distress. They may lose all self-confidence and may feel that they are themselves the cause of the bullying. As a consequence, their attainment at school may be severely damaged. The distress is associated with feelings of exclusion and rejection. In the case of racist bullying, however, the message is not only 'you don't belong in this group' but also 'you don't belong in this neighbourhood or country'. The feeling of exclusion therefore extends beyond the targeted individual to their parents and relatives, and to other pupils of the same background or appearance.

Both wider and deeper

In both forms of bullying a characteristic or feature is targeted about which the person under attack can do nothing; their size, whether they wear glasses, the colour of their hair, the colour of their skin, their religious or cultural background. But in the case of bullying with a racist component the characteristic is an intrinsic part of their identity, and of the identity of the people whom they love most. Racist bullying therefore goes wider and deeper than other forms of bullying.


Staff awareness

Teachers and parents can sometimes fail to notice either the distress or the cruelty perpetrated by bullying. Teachers and parents should be watchful for offensive behaviour and consequent distress amongst pupils. Teachers and parents should also be vigilant to the goings on in the playground, and proactive in promoting positive relationships. In addition, a school should send out a clear message that it knows that racism exists and that it will treat all incidents seriously.

Multiple needs

When dealing with incidents, staff must attend to:

- the needs, feelings and wishes of the attacked and distressed
- the needs, feelings and wishes of their parents and carers
- the ringleaders responsible for the offending behaviour
- the participants and key helpers in the attack
- all bystanders and witnesses.



In incidents of racist bullying it is important to remember that the pupils responsible are often confident that they have the support of their peers and that they see themselves as representative of their community. The message from those responsible in racism-based bullying is therefore not only 'you don't belong here' but also 'and lots of other people agree with me'. It is important, in these instances, to deal not only with the offenders themselves, but also to address those whom they claim to represent, and on whose silent collusion they depend.


Holistic strategies

In both types of bullying the same range of strategies is required. These vary from interventionist strategies (what to do when an incident occurs) to preventative strategies (trying to avoid incidents occurring). The latter approach is also known as a holistic strategy and involves viewing an incident in its context and dealing with it within an overall school framework. Key points with regard to racist bullying include:

- racist beliefs and behaviour in young people have their sources in anxieties concerning identity and territory, and in wanting to belong to a sub-culture of peers or a gang where racism is one (but not the only one) of the defining features. Teachers and youth workers should show that they understand such anxieties and desires, and should try to engage with them;
- all pupils should be involved, not just those who have engaged in racist behaviour or have made racist remarks;
- as individuals and as staff members, teachers need to have a shared philosophy in relation to the nature of a multicultural society, and about how to deal with conflicts, controversies and difference;
- it must be clearly understood that racism involves not only prejudice based on colour and appearance but also prejudices connected with religion and culture;
- the role of the media in presenting and perpetuating negative stereotypes of certain communities and groups must be rigorously challenged;
- the role of the teacher is to help offenders understand their own behaviour and, as appropriate, to modify it. This may involve, but must not be limited to, the use of reprimands and sanctions;
- there should be attention to the curriculum (particularly, but not limited to, the citizenship and PSHE curriculum) and to a school's overall ethos.

We now revisit one of the racist incidents described at the beginning of this chapter and examine how it could have been dealt with within a whole-school framework.

The first priority for the teacher dealing with the Sikh girl, who was teased in the light of the September 11 terrorist attacks, should have been to provide sympathy, moral support and to affirm that the pupil was right to draw the



incident to their attention. The teacher should also have shown empathy for the distress that many South Asian people in Britain experienced after this atrocity and subsequent terrorist attacks.

All staff (including administrative and support staff) should be alert to the nature and likelihood of racist bullying, particularly at times of national or international tension. A shared whole-staff approach should be developed by reflecting on an episode such as this and by considering all points of view.

Events and conflicts overseas frequently have an impact on events in schools and local neighbourhoods in Britain. Schools must develop a consensus amongst staff on how they are going to direct pupils in their response to such events.

Furthermore, some individuals may feel a sense of dispossession and dislocation in modern society, and mistakenly attribute this to 'immigrants'. If this is the case it is important that these feelings are recognised and discussed.

From the two cases described above it is difficult to tell whether the school acted fairly. All insults and forms of bullying are hurtful but those aggravated by racist, cultural or religious prejudice are additionally serious, since they affect larger numbers of people and cause deep division within the community. The school's priority in all cases of racist, cultural or religious prejudice is to educate and not necessarily to punish.

Concluding note

All bullying is wrong and causes recipients great distress. Teachers should be alert to potential incidences of bullying and intervene when they become aware of it. There should be a framework within which all members of staff should operate in their response to such incidences. It is not a matter for an individual to deal with on their own. Whilst there are several similarities between racist bullying and other forms of bullying, there are significant differences. It is essential that teachers should be aware of these.

It is much easier to intervene effectively in a particular incident when a school has a proactive and holistic approach, for example, when it has adopted the national anti-bullying charter (see note 2). A key feature of a proactive approach to racist bullying is an inclusive and multicultural curriculum. This is the subject of the next chapter.

CULTURE AND CURRICULUM

This chapter discusses the concept of an inclusive and multicultural curriculum. It begins with six underlying principles proposed by Bhikhu Parekh, a political philosopher whose life's work has included many examinations of the nature of multiculturalism. The chapter then discusses the concept of identity and emphasises that we all have multiple identities, in the sense that we all belong to a range of cultures, religions or backgrounds, and that this can sometimes result in a conflict of loyalties. In this respect, it is essential that all pupils should have a sense that they belong to the UK as well as other groupings and have a stake in its future. The chapter concludes by discussing the 'big ideas' that should permeate the whole curriculum.

Overheard

"People keep saying 'we live in a multicultural society' as if (a) it's entirely clear what that means and (b) multiculturalism is a Good Thing. But in point of fact multiculturalism means different things to different people, and not all cultural differences can be or should be tolerated."

"If people come to live in our home, which is what Britain is for the British, they should abide by our customs. They shouldn't expect us to try to communicate with them in any language other than English, or, for example, permit them to wear religious dress or symbols at school. We should treat them fairly and decently, of course, but not pander to every request or demand they make, as the political correctness brigade seems to think."

"I'm very worried by what's happening to white British pupils. Over and over again they are made to feel guilty for being white and they're losing pride in being British. It's surely not racist to distil pride in all pupils that they are British?"

"In my capacity as teacher governor I proposed, following discussions with pupils and parents, that there should be some Islamic Awareness classes at the school on a voluntary basis. "We'd just be letting Al Qaeda in by the back door", said the chair. The other governors all seemed to agree, or not to bother."

"In my capacity as deputy head I photocopied an article in the current issue of the journal Race Equality Teaching on talking and teaching about the invasion of Iraq. I gave a copy to all staff and governors. The chair of governors has written to me saying that in his view the article is biased and unpatriotic and should be withdrawn immediately."

"Yes, of course, the curriculum should cover topics such as race, racism, cultural differences, etc, etc. But what does this mean in practice? How do we avoid the relative trivia of the three S's: samosas, saris and steel bands? And how do you bring such topics into maths and science?"

Multiculturalism

The term 'multiculturalism' refers to both a set of facts and values (Banks, 2003). There is substantial cultural diversity in modern Britain, as in all other European societies. In the last 60 years diversity has been increased by the migrations of labour that took place after the Second World War, and by the arrival of refugees and other migrants more recently. Awareness of diversity has also increased due to the processes of globalisation that have drawn Britain into a single world economic system.

The data on migration and globalisation can be readily accessed and is therefore widely accepted.


What is disputed, however, is multiculturalism as a set of values (see note 3). Tolerance cannot be endless, so how to recognise and celebrate diversity but at the same time set limits? Who is to determine those limits, and how? How should disputes and incompatible beliefs and priorities between different cultural communities be handled? What are the respective rights and responsibilities of individuals and groups? How to promote public-spiritedness and willingness to compromise for the greater good? How is a balance to be struck between the need to treat people equally, the need to treat people differently and the need to maintain shared values and social cohesion? What values and loyalties should be shared by communities and individuals within the overall national culture? How to prevent such a national culture being oppressive or jingoistic?

Such questions sound highly abstract and theoretical, a far cry from the everyday life of schools and classrooms. But, in point of fact, they are about the daily work of every teacher and every school (Citizenship Foundation, 2003). A helpful approach to them was made some years ago by the Commission on the Future of Multi-Ethnic Britain, chaired by Bhikhu Parekh. In his personal introduction to the Commission's report, Parekh said he hoped the report would form the basis of a broad national consensus (Parekh, 2000; Osler and Starkey, 2005). He proposed six key principles to guide discussion and action. They are relevant not only for society as a whole but also for the curriculum and ethos of schools. They follow below.

The six principles for society and schools

All individuals have equal worth irrespective of their colour, gender, ethnicity, religion, age or sexual orientation and have equal claims to the opportunities they need to realise their potential and contribute to collective well-being.

Citizens are both individuals and members of particular religious, ethnic, cultural and regional communities. Britain is both a community of citizens



and a community of communities; it is both a liberal and a multicultural society, Britain needs to reconcile these sometimes conflicting logics.

Since citizens have different biographies and needs, equal treatment of them requires full account to be taken of their differences. When equality ignores relevant differences and insists on uniformity of treatment, it leads to injustice and inequality; when differences ignore the demands of equality, they result in discrimination. Equality must be defined in a culturally sensitive way and applied in a discriminating but not discriminatory manner.

Every society needs to be cohesive as well as respectful of diversity, and must find ways of nurturing diversity while fostering a common sense of belonging and a shared identity.

Although every society needs a broadly shared body of values, there is a risk of defining these so narrowly that their further development is ruled out or legitimate ways of life are suppressed. While insisting on such essential procedural values as tolerance, mutual respect, dialogue and peaceful resolution of differences, and such basic ethical norms as respect for human dignity, equal worth of all, equal opportunity for self-development and equal life chances, there must be respect for deep moral differences and ways must be found of resolving inescapable conflicts.

Racism, understood either as the division of humankind into fixed, closed and unalterable groups or as the systematic domination of some groups by others, is an empirically false, logically incoherent and morally unacceptable doctrine. Racism is a subtle and complex phenomenon. It may be based on colour and physical features or on culture, nationality and way of life; it may affirm equality of human worth but implicitly deny this by insisting on the superiority of a particular culture; it may admit equality up to a point but impose a glass ceiling higher up. Whatever its subtle disguises and forms, it is deeply divisive, intolerant of differences, a source of much human suffering and inimical to the common sense of belonging lying at the basis of every stable society. It can have no place in a decent society.

Source: Bhikhu Parekh, *The Future of Multi-Ethnic Britain*, 2000.



Identity

The concept of personal, ethnic and national identity, which follows on from the six principles outlined above, is crucial and should be discussed in the context of the tasks and responsibilities of teachers.

'The time will come,' wrote Anne Frank in her diary in 1944, 'when we will be people again and not just Jews.' She longed to be recognised and treated as a human being. It is because all human beings share the same basic humanity that we should all be treated equally. However, whilst the concept of shared humanity is an essential component in education, it is not, in itself, enough. Anne Frank had feelings, dreams, worries and passions in common with other teenagers, yet her Jewishness was a fundamental feature of her identity, not something incidental or peripheral; in this way, every human being belongs to a tradition, a culture or a story. As a consequence, being different from others, in terms of where we belong, is a fundamental and inescapable part of being human. To be human is to be different.

Multiple identities

No single individual is just one thing. This is vividly demonstrated by the young woman in Ken Loach's film *Ae Fond Kiss*. "*I am a Glaswegian, Pakistani teenage woman of Muslim descent,*" she says, "*who supports Glasgow Rangers in a Catholic school...I'm a mixture and I'm proud of it.*" No one individual belongs to one place, therefore divided loyalties are not uncommon.

The Russian doll image of identity, with one component existing neatly inside another, helps illustrate this point, although the various components of our identities, each formed by belonging to a particular community, do not always live in sweet harmony with each other. Whilst they can happily co-exist they can also be divisive and often people choose an allegiance according to context and circumstance. The challenge for teachers, therefore, is to aid young people in managing the conflicts and tensions within themselves.

Just as each individual is a mixture so is each group, community, culture, society or civilisation. 'East' and 'West', or 'Islam' and 'West', are no more than dangerous metaphors, along with the terms 'majority' and 'minority'. All communities change and all are complex, with internal diversity and disagreements. Neither 'minority' nor 'majority' communities are static; they change in response to their own internal dynamics and as a result of the interactions and overlaps that they have with each other.

Britishness and belonging

Virtually all pupils currently in British schools will spend the rest of their lives in Britain. It is therefore important that they should feel that they belong here and that Britain belongs to them. In this sense 'Britishness' should be an important part, though not the only part, of their identity. All pupils need to be comfortable with terms such as 'Black British', 'British Muslim' and 'English British' and with the fact that there have always been several ways of being British. Pupils also need to feel comfortable with the fact that 'Britishness' is continually evolving.

A Home Office consultation exercise on citizenship in 2004 asked three key questions, which set a professional agenda for all teachers:

- What can we do to make sure that everyone is able to feel proud to be British and feel that they belong to this country?
- How can we make sure that people who may not have been born here or whose families have come to live in Britain from other countries do not feel that they have to change their traditions in order to be a part of Britain?
- How can we ensure people, especially young people, feel that they have a part to play in the future of this country?

These questions are important within the context of the Race Relations (Amendment) Act and can form the basis of a wider discussion or debate on race relations and citizenship within the classroom.

Big ideas

A useful approach to curriculum planning is to ask: 'what's the big idea?' With regard to issues of race and culture, for example, what are the key concepts and broad generalisations we wish all pupils to meet and learn? Teachers in an East Midlands local authority considered this question a few years ago and came up with the following six ideas: shared humanity; difference and belonging; the interconnections of local and global; achievement everywhere; conflict and justice; and race and racism (Richardson, 2004). These ideas are examined in more detail below.

Big ideas across the curriculum

Shared humanity

Human beings belong to a single race, the human race. At all times in history, and in all cultural traditions, they have had certain basic tasks, problems, aspirations and needs in common, there has been a shared humanity. Because we all have the same underlying humanity, we should all be treated fairly and have the same basic human rights.

Identity and belonging

Throughout history, across the world and within individual societies, there have been different ways of pursuing the same values and human needs; every individual belongs to a range of different groups and therefore has a range of different identities. Also, and partly as a consequence, all individuals change and develop. It is important to feel confident in one's own identity but also to be open to change and development, sometimes be self-critical, and engage positively with other identities.

Local and global

Countries, cultures and communities are not cut off from each other. On the contrary, there has been much borrowing, mingling and mutual influence over the centuries between different countries and cultural traditions. Events and trends in one place in the modern world are frequently affected by events and trends elsewhere. It is not possible to comprehend your own community without seeing it as part of a global system, which has a range of interacting sub-systems: ecological, cultural, economic and political. There are benefits, but also dangers and disadvantages, for example, economic dislocation and increased anxiety concerning national and personal identity.

Achievement everywhere

Examples of high achievement are to be found in a wide range of cultures, societies and traditions, and not in the West alone. They are to be found in all areas of human endeavour: the arts and sciences, law and ethics, personal and family life, religion and spirituality, moral and physical courage, invention, politics and imagination.

Conflict and justice

In all societies and situations, including families, schools, villages and nations, there are disagreements and conflicts of interest. As a consequence, there is a never-ending need to construct, review and uphold rules, laws, customs and systems that all people accept as reasonable and fair.

Race and racisms

All human beings belong to the same species; there is a single human race. However, there is a widespread false belief that differences in physical appearance are significant, particularly with regard to skin colour, and that physical appearance is an indicator of entitlement to one society or another. Intertwined with prejudices regarding colour and appearance there is prejudice based on culture and religion. Both kinds of prejudice are expressed indirectly through practices, behaviour and systems, as well as directly through language.

Source: developed from material first published by the DFES (2004).



Concluding note

The 'big ideas' summarised above can be taught, in some form or other, in all subjects. Whilst the teaching of the 'big ideas' is direct in content-based subjects such as citizenship, geography, history and science, it is indirect and incidental in skills-based subjects such as ICT, literacy and numeracy. In every case, however, there is no contradiction between teaching the 'big ideas' whilst safeguarding the attainment of high academic standards. High academic standards and the creation of equality between different communities and groups is the subject matter of the next chapter.

EQUALITY AND ATTAINMENT

This chapter considers raising academic achievement and creating greater equality of educational outcomes in pupils from different groups and communities. It begins by summarising the data available regarding current inequalities, and demonstrates that there is substantial research evidence to show that individual schools can and do make a difference. It then continues by outlining the features of a successful school.

Overheard

"I've heard it said that racism is the cause of under-achievement in minority groups. But it can't be, can it? The fact is some minority groups perform very well, far better than the average."

"Achievement in school is basically a reflection of social class and home circumstances. If parents have had a poor education themselves, and/or aren't interested in education, there's very little schools can do about it."

"There's a lot of talk nowadays about raising the achievement of African-Caribbean and Pakistani-background boys. But what about white working class boys? There are far, far more of them in numerical terms and we're storing up trouble for them and for the country if we don't improve their chances in life. It's from them, after all, that organisations such as the British National Party get much of their support."


"It's over 35 years since Bernard Coard first drew high-profile attention to the failure of black pupils by schools. Nothing much seems to have happened since, apart from report after report deploring the situation. Can somebody please say what schools and teachers should do? And what about the parents? What should they do?"

"There's nothing more important than closing the gap between national averages and the educational attainments of, amongst others, black kids, Muslim kids, Travellers and Gypsies and most refugee kids."

Closing the gap

An essential component of promoting race equality in schools is closing the gap between the performance of certain communities and national averages, at all key stages. In 1981 the Government was formally advised that it should systematically collect and publish data that would document the severity of the situation, and, more importantly, would show whether the situation was improving. It is only recently, however, that sound data has become available at national levels (see note 4). In brief, the current situation appears to be as follows:

- With regard to entrance to university, all minority groups are at or above national averages, for both sexes, with the exception of African-Caribbean males, who are presently under-represented.

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- In the case of African-Caribbean pupils there is still a substantial gap between their performance and national averages; this is greater for boys than for girls. The gap is wider at 16+ than at the end of key stage 1. The gap at 16+ has been slowly closing in recent years but at the current rate of improvement it will not close completely for at least 20 years.
 - In the case of pupils of Pakistani heritage, there is a problem with the statistics, for 'Pakistani' refers in practice to different communities in different parts of the country. In London, pupils of 'Pakistani' heritage have results that are considerably higher than national averages, particularly at key stage 3 and 16+. In the West Midlands and the North, however, achievement is much lower than national averages. The gap is more serious for boys than for girls.
 - In the case of pupils of Bangladeshi heritage, the gap between their performance and national averages is smaller than for Pakistani-heritage pupils, and it is closing more quickly.
 - There are, as yet, no reliable statistics correlating the achievement of minority communities with social class. But when the achievements of pupils entitled to free school meals were examined in relation to ethnicity, the data suggested that pupils of African-Caribbean, Bangladeshi and Pakistani heritage in this category did at least as well as, or slightly better than, their white counterparts (see note 5).
 - In the case of pupils of Traveller and Gypsy heritage, the gap is substantial. The statistics are not yet reliable enough to show whether, and to what extent, the situation is improving.
 - In the case of all other communities the trend is either for their achievement to be higher than national averages or else for the statistics to be too imprecise to be helpful. Pupils of Chinese and Indian heritage have results higher than the national averages. The term 'African' in statistical tables is used so broadly that nothing can be concluded about the achievements of pupils thus described.
 - There is substantial evidence that individual schools can make a marked difference. There is absolutely no need to suppose fatalistically that nothing much can be done to promote equal outcomes.

The most important of the bullet points above is the last, individual schools can and do make a difference. This has been shown by several OFSTED reports and by reports from certain local authorities, academic researchers and by individual teachers and headteachers evaluating their own practice (see note 6). There is considerable unanimity in these studies regarding the key ingredients of success. They are summarised below.



Leadership

In successful schools the headteacher and other senior staff are clearly committed, not only by their words but also by their actions and their practical priorities, to raising the achievement of pupils from minority communities. Amongst other things, this means that they are not colour-blind; on the contrary, they explicitly prioritise and talk about closing the achievement gap between national averages and certain communities, and take practical measures to ensure it happens. More generally, they are 'transformational' leaders, their qualities include empathy, openness to criticism, a degree of judicious risk-taking, enthusiasm, an aptitude for articulating a vision of how the school could be different and better, and a readiness to challenge and shape the opinions of colleagues, parents and governors (see note 7).

Listening and empathy

Staff at all levels make time to listen to and learn about the feelings, perceptions, stories and concerns of the communities represented in the school and show by their words and actions that they have empathy with them. For example, they know and empathise with the conflicting pressures on many young people as they form their personal identities and futures (Pearce, 2005). Further, they understand the ways in which racism on the streets, and negative stereotypes in the media, demoralise and demotivate many young people as they grow towards adulthood. And they know the attractions of peer culture, youth culture and street culture and help young people navigate their way between school, home, community and the street.

Monitoring and records

Successful schools ensure that data is gathered on ethnicity, gender, special educational needs, socio-economic background, attainment in each curriculum subject, and sanctions, including permanent and fixed-term exclusions. They analyse the data to identify trends and take action to rectify whatever inequalities they find (see note 8).

Contact with complementary schools

Successful mainstream schools establish and maintain good links with supplementary schools, such as Saturday schools and Madrasahs, by involving staff from supplementary schools as tutors and speakers in staff training, by inviting them to school events and by sending representatives to events organised by complementary schools. Successful mainstream schools also ensure class teachers or form tutors are aware of their pupils' involvement in complementary provision.

Primary/secondary transfer

Successful schools keep arrangements for primary/secondary transfer to reduce to a minimum the possibility of disaffection and alienation arising at this time. They pay particular attention to the likelihood that certain pupils will have negative experiences and may react by turning against the school's norms and expectations.

Conflict resolution

As many staff as possible receive training in ways of defusing and resolving conflict, including teacher–pupil conflict and pupil–pupil conflict. Behaviour management approaches are not colour-blind and should be centrally aware that for a range of reasons, including institutional racism in British society and history, young people from different backgrounds have different experiences in schools. Furthermore, pupils themselves are trained in skills and techniques for reducing, defusing and resolving conflict.

The language of the curriculum

Pupils for whom English is an additional language (EAL) quickly acquire conversational skills in English, although often their oral fluency masks difficulties with formal, academic English. It is academic English that is required for success in the national curriculum. In successful schools the development of academic English is not left to chance and focused attention is paid by subject and class teachers, as well as by EAL specialists, to this matter involving much use of structured oral work (Conteh, 2003; Wrigley 2001; Richardson and Wood, 2004).

Inclusive curriculum

All subjects are involved in teaching ideas and concepts to do with shared humanity, difference and belonging, the interconnections of local and global, achievement, conflict and justice and race and racism. Staff should be confident of no contradiction between striving for high standards and striving to teach a multicultural curriculum.

Discussion and collaboration skills

In all curriculum subjects there is a focus on the teaching and practising of discussion skills: listening, talking reflectively, summarising, affirming others, taking turns, keeping to the point, using examples and anecdotes sensitively and giving a fair hearing to others and their points of view.



Concluding note

One of the quotations from above states, 'there is nothing more important than closing the gap between national averages and the educational attainments of black kids, Muslim kids, Travellers and Gypsies, and most refugee kids.' This chapter has discussed the importance of closing the achievement gap and creating greater equality of educational outcomes in pupils from different groups and communities. But the significance of closing the achievement gap is manifold; it is fundamental to building a sense of belonging and to improving a sense of safety amongst all pupils. All of which are essential to pursuing race equality in schools.

CONCLUSION

This publication sets out to examine the racial, religious or cultural terminology regularly used in today's society, in an attempt to combat prejudice based on colour, appearance, religion or culture.

I dream, said Martin Luther King in his most famous speech, of the day when people are judged by the content of their character, not by the colour of their skin. Skin colour, he said, is of no great importance. Or rather, it should not be. The fact remains that for several centuries skin colour has affected, and will continue to affect, how people are seen and judged by others. As a consequence, people have different experiences, expectations and opportunities according to the colour of their skin.

Discrimination is not limited to skin colour, however. The experiences, expectations and opportunities open to an individual can be as much dependent on their gender, age, sexual orientation, disability, or the national, cultural and religious traditions into which they were born. Whilst human beings are all equal we, nevertheless, live in an unequal world.

Helping children and young people to understand this, and to act against unjustifiable inequalities, is one of the most important challenges facing teachers.


The task is not easy. It can be frequently stressful as it involves confronting and challenging others – children, young people, their parents, and one's colleagues. Further, it also involves confronting and challenging oneself.

But the task is fulfilling, inspiring and life-changing and it should be fundamental to all approaches to teaching. Each and every one of us has a personal responsibility to confront these issues and to contribute to a change in societal perceptions and views. Whilst no one individual can act alone, changes in society can be achieved if we all work together. This publication endeavours to encourage teachers in the work place to realise this aim.

Further sources of information and guidance have been supplied in section 8.

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USEFUL WEBSITES

Achieve

Set up by the General Teaching Council in England, this is a network for teachers to share, stimulate and support good practice regarding race equality in schools, with particular emphasis on raising achievement.

www.gtce.org.uk/networks/achieve

Anti-Defamation League

Lesson plans and resource lists for teaching about a wide range of equality and diversity issues under the general heading of anti-bias teaching. It is based in the United States, but has stimulating ideas applicable to other countries.

www.adl.org/education

Antiracist Toolkit

Contains advice on good practice on a range of matters, including how to deal with racist behaviour in schools and developing a positive school ethos. It contains many case studies. It was developed in Scotland but is relevant throughout the UK.

www.antiracisttoolkit.org.uk

BBC London

Consists of clear and useful information about cultural and religious diversity in Britain. The focus is on London, but most of the information is relevant for the whole country.

www.bbc.co.uk/london/yourlondon/unitedcolours/index.shtml

BBC multicultural history

Contains a substantial archive for teachers and pupils on aspects of Asian, Black and Jewish history.

www.bbc.co.uk/history/society_culture/multicultural/index.shtml

Black Information Link

Run by the 1990 Trust, provides a large collection of newspaper articles, cuttings and reports, all clearly catalogued, giving a comprehensive picture of the current scene.

www.blink.org.uk

Blacknet

Extensive collection of news items and articles about events and trends affecting Black British communities, with extensive links to other relevant sites.

www.blacknet.co.uk

Bradford Antiracist Projects

Provides papers about race equality issues in schools and news of events and publications.

www.barp.org.uk

Britkid

Intended, in the first instance, for primary school pupils in areas where there are few people of minority-ethnic backgrounds, its appeal is wider.

www.britkid.org

Center for Multicultural Education

Based at the University of Washington, Seattle, consists of many articles and materials about multicultural education in the United States.

<http://depts.washington.edu/centerme/home.htm>

Centre for Citizenship and Human Rights Education

Based at the University of Leeds it has a particular interest in issues of cultural diversity and race equality.

www.education.leeds.ac.uk/research/cchre

Centre for Education for Race Equality in Scotland

A wealth of advice and information about good practice and whole-school policy; relevant and applicable throughout the UK.

www.education.ed.ac.uk/ceres

Citizenship Foundation

Many ideas for teaching about current affairs and controversial issues, including situations in the Middle East. In addition, the publication *Education for Citizenship, Diversity and Race Equality: A practical guide* contains several valuable discussions of how to plan and organise lessons about race and racism.

www.citizenshipfoundation.org.uk

Coastkid

Based on the Britkid concept (see above) and based in Brighton and Hove, the focus is on the relationships and conflicts that arise between nine young people in an imaginary school.

www.coastkid.org

Commission for Racial Equality

Provides substantial information on the Race Relations (Amendment) Act and the legal requirements for schools. Click on 'Good practice' on the home page and then on 'Education' in the list entitled 'Sectors'.

www.cre.gov.uk



Commission on British Muslims and Islamophobia

Contains the full text of the Commission's 2004 report, with extracts including Islamophobia and Race Relations and Debate and Disagreement.

www.insted.co.uk/islam.html

Crosspoint

Contains descriptions of, and links to, a very wide range of antiracist organisations and projects, including many with a local focus. The link takes you to the UK section but there is information from over 100 other countries on this site.

www.magenta.nl/crosspoint/uk.html

Educators for Social Responsibility

This site is based in New York, and has specialist interests in conflict resolution and critical thinking.

www.esrmetro.org/about.html

Education Leeds

Contains substantial information regarding the Stephen Lawrence Standards Scheme, pioneered in Leeds, with practical case studies from many of the city's schools.

www.leedslearning.net/lawrence/

EMA Online

A resource base for teachers developed by Birmingham, Leeds and Manchester LEAs with funding from the DFES. Contains up-to-date news and many practical ideas and links.

www.emaonline.org.uk

Ekta Kettering

This site is run for teenagers by teenagers and discusses racist attacks and attitudes. Although based in a single borough it has relevance and interest everywhere.

www.ektakettering.org

Ethnic Minority Achievement Unit

Based at the DFES, it contains a wide range of official papers, articles, reports, newsletters and news items.

www.standards.dfes.gov.uk/ethnicminorities

Everygeneration

The winner of the website category in the 2003 *Race in the Media* awards scheme run by the Commission for Racial Equality. It contains a wealth of information concerning black communities in Britain.

www.everygeneration.co.uk

Football Unites Racism Divides

Campaigns against racism in and around football grounds are a significant development in recent years. There is much valuable information available from the *Football Unites Racism Divides* project, set up by Sheffield United Football Club.

www.furd.org

Forum Against Islamophobia and Racism

This website contains a useful range of recent newspaper articles and factsheets.

www.fairuk.org

Genocide Watch

Provides a focus on political and philosophical issues, with material in English, French, Portuguese and Spanish. The website includes a useful short framework entitled *The eight stages of genocide* and applies this to a wide range of current situations throughout the world.

www.genocidewatch.org

Get Global

Provides activities for students at key stages 3 and 4 on global citizenship, and extensive notes and guidance for teachers.

www.getglobal.org.uk

Guardian Unlimited

This website contains a special section archiving all articles and reports about race equality since 1998, and contains links to other relevant sections, for example, British Islam and Multicultural London.

www.guardian.co.uk/race

Human Rights and Equal Opportunity Commission

The Australian government's website provides information on anti-discrimination legislation. The section on race includes some excellent teaching materials on the media treatment of refugees and immigration. Both are readily transferable to UK contexts.

www.hreoc.gov.au/info_for_teachers/race_facts03/index.htm

Indobrit

This website discusses issues of interest to the younger generation of British people who are of Indian (particularly Gujarati) heritage.

www.indobrit.com



Insted Consultancy

Contains several articles and lectures on race equality in education. It also provides links to articles on multiculturalism, a report on raising the achievement of British Pakistani learners and guidance on dealing with racist incidents.

www.insted.co.uk

Institute of Race Relations

Contains many key articles and a large archive of links to news items in the local press, throughout the UK. Also contains a weekly newsletter on current events.

www.irr.org.uk

Islam Awareness Week

Contains a wealth of information and links to other sites, and focuses on the needs and interests of teachers.

www.iaw.org.uk

Kick It Out

This is the website for the national campaign against racism in football.

www.kickitout.org

Kiddiesville Football Club

Intended for primary schools, this is a lively website about the exploits of an imaginary football team, with music, stories, games, humorous and nonsense verse, and vivid graphics. The website contains explanatory background notes for teachers.

www.kiddiesvillefc.com

Letterbox Library

Contains a wide range of books for children, particularly at key stages 1–3.

www.letterboxlibrary.com

National Assembly Against Racism

Contains a large archive of news stories and topical commentary, updated several times a month.

www.naar.org.uk

Monitoring Group

Contains a large archive of news items on racist attacks throughout Britain, and information on actions and campaigns to prevent them.

www.monitoring-group.co.uk

Moving Here

Consists of links to a range of original documents located in some 30 different museums, libraries and archives, charting 200 years of Caribbean, Irish, Jewish and South Asian migration to the UK.

www.movinghere.org.uk

Multicultural Books

This website provides an extensive catalogue of publications for children and teenagers throughout the English-speaking world.

www.multiculturalbooks.co.uk

Multiverse

This site is intended for trainee teachers and teacher educators, but is of use and value to all teachers. The site deals with a wide range of race equality issues and contains lesson plans and resource lists.

www.multiverse.ac.uk

Muslim Council of Britain

This website provides extensive information and many links to other Muslim sites.

www.mcb.org.uk

National Association for Language Development in the Curriculum

This website provides advice on a range of policy and practice matters relating to English as an additional language.

www.naldic.org.uk

National Coalition of Anti-Deportation Campaigns

This website contains much useful information on legal matters, and stories about individuals and families.

www.ncadc.org.uk

Portsmouth

This is a valuable site and provides links to all the principal government documents and reports published in recent years.

www.blss.portsmouth.sch.uk/default.htm

Positive Identity

A website that provides multicultural dolls, puppets, puzzles, posters and educational books.

www.positive-identity.com



Praxis

Provides useful material on the media treatment of asylum and refugee issues, and also a number of stories by refugees recounting their experiences in Britain.

www.praxis.org.uk

Qualifications and Curriculum Authority (QCA)

The 'Respect for All' section of this website has a substantial range of practical suggestions and guidelines for incorporating multicultural perspectives in all curriculum subjects. QCA has also developed a website to support the education of new arrivals from overseas.

www.qca.org.uk/ca.inclusion/respect_for_all

Refed mailing list

This is a valuable discussion group for teachers, with information on new resources and events. To subscribe, send an empty message.

refed-subscribe@yahoogroups.com

Refugee Council

This website provides a wide range of information and resources on refugees and people seeking asylum.

www.refugeecouncil.org.uk

Refugee Education

This website specifically focuses on educational matters, and provides much useful advice and guidance.

www.refugeeducation.co.uk

Refugee Week

This website provides valuable ideas, resources and links for Refugee Week, celebrated each year in June.

www.refugeeweek.org.uk

Rethinking Schools

An online journal based in the United States, with frequent articles on race equality and racism. Some of the articles are theoretical, whilst others are vivid and anecdotal accounts of everyday life in schools and classrooms.

www.rethinkingschools.org

Rewind

This website is intended for secondary students as well as for teachers and youth workers. It contains a lively collection of materials and discussions about racism and race equality.

www.rewind.org.uk

Runnymede Trust

This website contains sections particularly relevant to the work of schools including *Real Histories Director*, *This is Where I Live* and the preface to Bhikhu Parekh's *The future of multi-ethnic Britain*.

www.runnymedetrust.org

Rural Diversity

This website contains information, resources and news items regarding combating rural racism.

www.ruraldiversity.net

Show Racism The Red Card

This is the website for the national campaign against racism in football and it contains much material of direct interest to pupils. There is also a site on the same theme in Scotland.

www.srtrc.org

www.theredcardscotland.org

Sikh Kids

This website provides a platform for sharing information and news and giving mutual support.

www.sikhkids.com

Surestart

Documents available from this website include *Working with young children from ethnic minority groups – a guide to sources of information*.

www.surestart.gov.uk

Teacher World

Based at Leeds Metropolitan University, and funded by the Training and Development Agency, this website has a particular focus on the experiences and perceptions of Asian and black teachers.

www.teacherworld.ac.uk

Tide Centre

This website contains a wealth of useful information and materials about global and international dimensions in the curriculum.

www.tidec.org.uk

Trentham Books

This is the principal publishing house specialising in race and diversity issues in education.

www.trentham-books.co.uk


Warwickshire Education Department

This website provides a wide range of resources, ideas and advice for schools.

www.warwickshire.gov.uk/raceequality

Willesden Bookshop

This website provides a list of books with multicultural themes, including many valuable materials imported from the United States.

www.willesdenbookshop.co.uk

World Refugee Day

This website provides useful ideas and resources.

www.worldrefugeeday.info

Youthweb

Developed by Soft Touch Community Arts this is a lively website for secondary students, teachers and youth workers. The materials on racism and identity have been created by young people in Leicester.

www.youth-web.org.uk

NOTES

- 1 This topic is discussed in *Aiming high: Understanding the needs of minority ethnic pupils in mainly white schools*, DFES (2004). For fuller discussions of issues in mainly white schools see Gaine (2006) and Knowles and Ridley (2006). For more general discussions of challenging racism in children and young people see the Citizenship Foundation (2003) and Lemos (2005).
- 2 The charter can be downloaded from www.dfes.gov.uk/bullying. There is also other valuable material here about anti-bullying measures and policies.
- 3 For a selection of articles in the press about multiculturalism, dating mainly from summer and autumn 2005 in the wake of the London bombs in July, visit www.insted.co.uk/multi.html.
- 4 At the time of writing (November 2005) the most up-to-date statistics are contained in *Ethnicity and Education*, published by the DFES in February 2005.
- 5 Pupils of Bangladeshi and Pakistani backgrounds are far more disadvantaged, in terms of economic and material circumstances, than pupils of other backgrounds. The data about Pakistani-heritage communities is summarised in Richardson and Wood (2004) and about both communities in a report by the TUC, *Poverty, Exclusion and British people of Pakistani and Bangladeshi origin* (2005).
- 6 The evidence from OFSTED is summarised in *Race Equality in Education* (2005). For a local authority report see McKenley, Power and Ishani (2003). For further information regarding raising the attainment of pupils of African-Caribbean heritage see the DFES handbook (2003) and Richardson, B (2005). See Richardson and Wood (2004) for information regarding pupils of Pakistani heritage; Marks (2004) for information regarding Gypsy and Traveller children and young people; the DFES (2003), OFSTED (2003) and Rutter (2004) for information regarding pupils from refugee families and those seeking asylum; Conteh (2003) and Wrigley (2001) for information regarding pupils for whom English is an additional language.
- 7 Recent books on school leadership relevant to promoting race equality include Barker (2005), Cochrane and Crockett (2005), Rowling (2004) and Wrigley (2003).
- 8 For a fuller discussion and illustration, see *Race equality in education* by OFSTED (2005). Issues of target-setting and self-evaluation are discussed and illustrated at length in Obhi et al (2003). See also the case studies on the Antiracist Toolkit, Education Leeds and Warwickshire Education Department websites (Section 7).

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Racial inequalities in the UK educational system have persisted for too long. Far too many ethnic minority pupils, such as Black pupils, Travellers of Irish heritage pupils, Gypsy/Roma pupils, pupils of Mixed White and Black heritage, Bangladeshi and Pakistani pupils, are under-achieving in our schools. The issue of under-achievement and those related to it must be addressed. It is vital to ensure all children are able to learn, achieve, progress and make the transition to further education, higher education or the labour market.

ATL supports the view that education is a basic human right. We, therefore, strongly believe it is imperative that the UK meets its obligation under the United Nations covenants to provide education for all children. The Race Relations (Amendment) Act 2000 aims to enable the UK to achieve this noble end.

ATL believes that this publication will help enable teachers and schools to fulfil their valuable role in promoting good race relations between people of different racial groups, and help schools meet their legal obligations under the Race Relations (Amendment) Act 2000. It is in the interests of society, our economy and our country that our schools enable all our children to have a good start in life and become active citizens.

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