

Anti-Racism Toolkit

For schools, colleges
and early years settings



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This document has been co-produced with input from teachers, parents, young people, governors, and partners.

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Foreword

Over the last two years, global events have highlighted the significant inequalities in our society which disproportionately affect Minority Ethnic groups. It is important that we are now assertive in our efforts to fully understand the issues at hand and to be bold in effecting meaningful and sustainable change. Tackling these issues will no doubt be challenging and it needs us all to become comfortable with discomfort and to relearn and change some of our usual ways of thinking and doing things.

We know that our schools in Portsmouth are working hard to promote and inspire a sense of belonging and inclusion for all pupils. We now realise that it is important for us to refocus the discussion and solutions specifically as they relate to race. Racism of any form has no place in our city, and our education system provides an opportunity for the learning, debate and leadership that we hope will help us to eradicate racism in our wider society.

This new toolkit sets out the importance of embedding anti-racism into the ethos and practice of our education system creating environments where racism and discrimination are not tolerated.

Colleagues will be aware of the DfE Guidance **Political impartiality in schools**¹, which is designed to support schools in “difficult and sensitive circumstances where the boundaries of what is and isn’t appropriate and in line with legal duties, may not be clear”. The guidance states “Some concepts and views are shared principles that underpin our society and should be reinforced by schools. This includes fundamental rights, tolerance and challenging discrimination and prejudice”.

I welcome this new resource and its ambition to support practitioners to take a whole system approach to tackling racism.

‘The ultimate measure of a person is not where one stands in moments of comfort and convenience, but where one stands in times of challenge and controversy’ Martin Luther King Jr.



Sarah Daly

Director Children, Families and Education
Portsmouth City Council



Why we need this document

It has become more and more apparent that schools, colleges and early years settings need to take a proactive anti-racist stance.

The tragic murder of George Floyd in 2020, and the global response it sparked, provided a catalyst for increased awareness and much needed discussion around the importance of challenging racism in our society. Whilst the murder of George Floyd raised awareness of racism in some areas, there are numerous examples of racism experienced by many different communities, just some of which are mentioned below.

The alarming racism directed towards Black football players during the Euros 2021 and beyond. Whilst this was shocking to some, it was unfortunately a reaction that many people of colour and allies found predictable. Although there was a lot of public support for the players, the hatred these Black men were subjected to impacted on the Black community as a whole, to the point where some people were scared to leave their homes for fear of racial abuse.

Azeem Rafiq has called out the racism that he has faced in cricket over the years, not just the overt bigotry, but the insidious bias and sense of isolation that he felt as an Asian man.

At the start of the Covid-19 pandemic, Portsmouth schools noticed an increase in racist abuse directed towards children and young people of Chinese heritage (or thought to be), this was a reflection of the increase of Sinophobia in society as whole.

We all know that racism is unlawful. The official definition of a racist incident, as proposed by the Stephen Lawrence Inquiry Report (1999) is: 'any incident which is perceived to be racist by the victim or any other person'. This can also be applied to other prejudice-related incidents.

The Stephen Lawrence Inquiry was instrumental in the design of The Equality Act 2010 and the equality duty has since been extended to cover all incidents related to the protected characteristics set out in The Equality Act: "A prejudice-related incident is any incident which is perceived to be prejudice-related by the victim or any other person."

The Act uses the term "protected characteristics" to refer to aspects of a person's identity. Treating a person less favourably because they have one or more of these characteristics is unlawful. The Act is also instrumental in 'placing for the first time an obligation on public authorities to

positively promote equality, not merely to avoid discrimination'.

In the Equality Act, race can mean your colour, or your nationality (including your citizenship). It can also mean your ethnic or national origins, which may not be the same as your current nationality. For example, a person of Chinese national origin may be living in Britain with a British passport.

Race also covers ethnic and racial groups. This means a group of people who all share the same protected characteristic of ethnicity or race.

A racial group can be made up of two or more distinct racial groups, for example Black Britons, British Asians, British Sikhs, British Jews, Romany Gypsies and Irish Travellers.

You may be discriminated against because of one or more aspects of your race, for example people born in Britain to Jamaican parents could be discriminated against because they are British citizens, or because of their Jamaican national origins.

Public Sector Duty of the Equality Act

Under the **Equality Act 2010**², the **Public Sector Equality Duty**³ requires public sector organisations, such as schools, to:

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

It also requires education settings to have equality objectives and information published on their websites.



Stand up to Racism

Stand up to racism,

Treat people with respect

And always choose 'kind.'

No one should feel shame because

Diversity is glorious.

Use your common sense,

People are not the same!

That is what is amazing!

Of course we're all different and that is what's so excellent.

Racism isn't welcome.

Always be proud of who you are, we

Can't give up – never!

It's okay to be different – let's celebrate our diversity and

Stop this for good.

Make this end forever– stand up to racism!

By Cape Town Class

Year 6, Kings Academy College Park

Ofsted Education Inspection Framework

Under the **Ofsted Education Inspection Framework (2019)**⁴:

Inspectors will make a judgement on behaviour and attitudes by evaluating the extent to which:

- **Leaders, teachers and learners create an environment where bullying, peer-on-peer abuse or discrimination are not tolerated.**⁵

Additionally, guidance on **Inspecting safeguarding in early years, education and skills settings**⁶ (updated 2021) makes clear that safeguarding action may be needed to protect children and learners from (for example):

- physical abuse
- sexual abuse
- emotional abuse
- bullying, including online bullying and prejudice-based bullying
- racist, disability and homophobic or transphobic abuse
- gender-based violence, or violence against women and girls
- sexual harassment, online sexual abuse and sexual violence between children and learners

Anti-racist work is not just the right thing to do morally; it is judged by Ofsted, and required under statutory safeguarding duties and the Equality Act.



The challenges of systemic racism

Generally speaking, organisations and communities recognise the detrimental effect of racism but may not always be equipped to actively promote equality. This in part is due to the impact of systemic racism, which can be defined as policies and practices that exist throughout a whole society or organisation, and that result in and support a continued unfair advantage to some people and unfair or harmful treatment of others based on race. Systemic racism can be seen everywhere, from beauty standards to the visibility and depiction of people in everyday society. It also affects the way people live, from the jobs they can get to their personal wellbeing and sense of safety.

Overt racism however is unfortunately still with us, with suspensions from schools for racism rising to their highest-ever levels and the majority of Black, Asian and Minority Ethnic staff reporting experiencing racism in school.

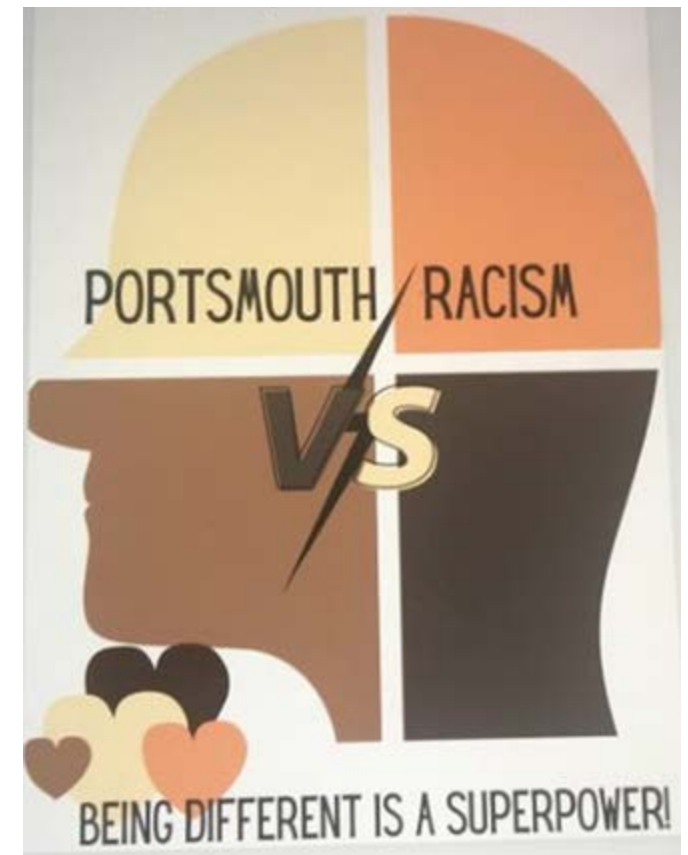
Children and young people who suffer racism in early years settings and schools have been reported as more likely to suffer negative effects including: low self-esteem, self-segregation, disengagement from school activities, attraction to violent extremism, mental health problems/ depression and even suicidal thoughts.

There are many examples of this. Black graduates earn, on average, 23.1% less than white; have significantly lower average pay in general⁷; are nearly ten times more likely to be stopped and searched by police than white people⁸, contributing to far higher arrest rates; and were more than twice as likely to die from Covid-19 than people of white British ethnicity⁹ and four times as likely to die in childbirth¹⁰.

This is not an easy subject and in fact may lead you to confront issues that make you feel uncomfortable. If you have never experienced racism yourself or ever engaged in conversation about the issue, you may be uncertain about how to talk about it. In order to enable yourself and increase your confidence in talking about racism, explore the issue yourself first. By improving your own 'racial literacy', you will be better able to support the children and young people around you to improve theirs. Through feeling uncomfortable we can learn to make life safer for those who are oppressed.

The British Red Cross (BRC), in their useful resource **'Talking with children about race and racism'**¹¹ explain this further,

'Understanding racism is a learning journey for adults and children alike. You are not expected to know all the answers. Reflection and eagerness to learn are key to examining preconceptions. It is important to speak openly and positively about race, have regular discussions about racism and to acknowledge how race and racism impact different people's experiences of life.'



How you can improve your racial literacy

- To learn more about racism and how it affects people in British society look at the **Runnymede Trust online research**¹².
- To understand more about racism by listening to stories of real, lived experiences. Use the BRC **Black Lives Matter: resources for young people resource**¹³ which contains stories and experiences as well as reflective activities to explore the effects of racism on individual wellbeing. Listening to the voices of those who experience racism is vital to understanding it but it is important to remember that these experiences can be distressing.
- To think about the unconscious bias which we all have, listen to these TED talks: **Inclusion, Exclusion, Illusion and Collusion : Helen Turnbull** or **Implicit Bias - how it effects us and how we push through | Melanie Funchess**¹⁴
- Educate yourself by reading widely – you could start by reading some of the **suggested reading**¹⁵.



A whole school approach

"In a racist society, it is not enough to be non-racist, we must be antiracist"

Angela Davis¹⁶ – political activist, philosopher and author.

Ideas about race and identity are reinforced by our surroundings and influenced by what we see and hear every day. Being mindful of the amount of diversity and positive messages children are being surrounded by can help them develop healthy positive attitudes to differences between people. This obviously applies to all of the equality strands, not just race.

When planning events and activities, schools, colleges and settings should take into account significant dates and events from all cultures and religions which may directly or indirectly impact on some groups of children and young people. This might include events such as: Ramadan, Eid, Diwali, Hannukkah and Chinese New Year.

It is important that work on diversity and inclusion is given high status, is embedded in the ethos of the school, college or setting and is led and evaluated by a named member of SLT.

Where are you now as a setting, school or college? The very first step on your journey will probably

be an audit of where you are, so that you can plan where you need to go.

There are several excellent audit tools that can help with this process:

- Have a look at the Portsmouth Inclusive Education Quality Mark (**PIE QM**¹⁷) standards, which are already linked to the School of Sanctuary audit tool too.

Standards 1.1, 1.2, 1.4, 1.5, 2.6, 3.2, 3.3, 3.4, 4.3, 5.6, 6.3, 6.5, 7.1, 8.2, 9.6, 9.7, 10.6 will already have evidence connected to this area to use in your self-assessment.

- The **NEU Anti-Racist Charter**¹⁸ is a framework which has been designed to help you explore ideas around race equality and plan how to tackle racism with children, young people and staff.
- The **DfE Respectful School Communities**¹⁹ is another tool which supports schools to promote respect and positive relationships in schools.
- **Education Scotland**²⁰ also has a good self-evaluation tool and associated guidance.
- Ask the pupils for their perspective; it might provide some interesting insight.

There is a quick pupil voice questionnaire for **Key Stage 1**²¹, **Key Stage 2**²² and **Key Stages 3–4**²³ as part of the Prejudicial Language and Behaviour (PLAB) toolkit, housed on the **PEP website**²⁴. These can offer a snapshot of where your pupils are in regard to the subject of race and the other protected characteristics.



Does the school, college or setting have a strong policy?

Policies look different, school by school, setting by setting, and will need to be specific to your own circumstances. This does not need to be a stand-alone policy, but could be explicit within an inclusion, anti-bullying, equalities or pastoral policy. However, as a brief guide, does your policy contain the following aspects:

- A definition of racism and the school's legal duties (The Equality Act 2010, DfE Guidance on Promoting Fundamental British Values, DfE The Prevent Duty)
- Your overarching guiding principles
- Information about your context – staff, children, young people and the local community; progress and achievement etc.
- How you will be anti-racist through teaching and learning and a representative curriculum
- How you will deal with racist incidents (from/about children and young people and staff)
- How you will use impact assessments of pay policy / progression and recruitment to look at your staffing

- How you will train your staff; your CPD offer
- How and when you will be monitoring for: admissions, attendance, attainment, progress, discipline, exclusion etc.
- How you will involve and inform children and young people, parents, carers and the wider community, so all have a voice
- Responsibilities for governors, HT and SLT and all staff
- Monitoring of the policy and review
- How you ensure that your uniform policy, for example, does not indirectly discriminate against certain groups within your school community
- How you make prayer facilities available
- Links with other policies

As good practice policies should be coproduced with pupils, parents / carers and staff.

There are some good example documents to start you thinking, from [Devon EMTAS](#)²⁵ and [The Runnymede Trust](#)²⁶.



Curriculum

How can we make our curriculum more reflective of diversity and more inclusive?

'I'm not asking you to be colour blind but to be colour brave'

Melody Hobson²⁷ – American businesswoman and philanthropist.

The educational landscape is changing, we have access to more resources than ever and a real opportunity now to think differently and be more creative. Many subjects have already started this journey and added some diverse topics into their curriculums either within specifications or reading lists. Diversity by its very nature needs to be broad – this is not just about “decolonising the curriculum” or celebrating Black History Month. We need to ensure we are reflecting different equality strands and the intersectionality of humans in all aspects of school life from curriculum to student voice, to our displays in school, to texts and images we choose to use in our lessons and communications. It is better to look at inclusion across the piece rather than repeating the exercise for other areas. It is not a ‘one and done’ exercise, it is a constant review. It is about being on a journey

and constantly challenging our thinking, as well as maximising opportunities when they arise.

Common types of diversity that you might want to start thinking about, in order to start you on the journey, are:

- Gender
- Race and culture
- LGBTQIA+
- Belief
- Disability (including neuro-diversity)
- Social mobility

You should incorporate the topic of race and racism into different situations but do not be afraid to talk about the topic of race and racism directly. Children as young as three recognise race and racial differences, so you can never start talking about race and racism too early. Talking about racism regularly is the first step towards making a positive social change.

It may be helpful to start look across your curriculum / subject areas / EYFS to explore where opportunities to learn about race can occur. Most pupils will already be very aware of Martin Luther King and Rosa Parks and the US

Civil Rights movement. This does still need to be taught and taught well. However, ensuring wider opportunities to explore the positive contributions to Portsmouth, the UK, and World History can be much more impactful and help to challenge thinking and prejudices. The exciting work being done by the Portsmouth Black History Project will help to develop and share local Black history and to develop curriculum resources. Role models portrayed across your curriculum should focus on contributions beyond the fight for rights, as the danger is people of colour being labelled always as ‘rebellious’.



Some questions to consider:

- How do we create an environment where all pupils feel safe and feel that they can contribute fully, and where all feel respected and valued?
- How do we ensure pupils are involved in the conversations about curriculum?
- Is our curriculum flexible enough to respond to topical events?
- How does teaching take account of pupils' cultural and religious backgrounds, linguistic needs and varying learning styles i.e. how do they see themselves in the curriculum?
- How are different cultural and religious traditions valued in their own terms and made meaningful to pupils?
- How are all pupils helped to make connections between the curriculum and their own lives and experiences, and the lives, stories and experiences of their parents and communities?
- How are staff educating themselves on diversity and more specifically on racism in order to improve their racial literacy? What training is provided to support with this?
- Are we conscious of creating a gradual 'drip

feed' of exposure, which also incorporate sporadic 'events' which – although beneficial – can be seen as tokenistic and adopted by some elements of society to further an 'anti-diversity' agenda?

- Where within the curriculum do you currently take opportunities to promote/ encourage debate about diversity and culture?
- How do we monitor and evaluate our effectiveness in providing a curriculum that reflects and communicates respect for pupils of all backgrounds and communities?
- How are we teaching pupils to recognise and challenge commonly held racial stereotypes?
- How do we ensure our curriculum empowers students to recognise and challenge misinformation and disinformation from a range of sources including home, and the media?

It is important to understand that this is about opportunities taken and not forcing something that isn't there. Planning ahead and diversifying the curriculum where it might not be expected can be impactful and allow pupils to question

preconceived ideas and assumptions. Some subjects will find it easier to identify areas more than others and some will have more opportunities because of the curriculum content and nature of the work that happens in that area (i.e. more discussion, visual prompts, and ways to vary teaching approaches to include diversity and culture.). Subjects could perhaps be encouraged to co-construct the curriculum and lessons together.



Some opportunities could be:

- The specific curriculum content (i.e. The Windrush generation, African society pre-slavery, the slave trade, African Colonialism, and Apartheid in history)
- The focus of content within the scope of the curriculum (i.e. Looking at the Black civil rights movement in Britain, the Bristol Bus boycott, removal of the statue of Edward Colston etc)
- The imagery you use to communicate and demonstrate subject content (i.e. sportspeople of colour, Sikh soldiers in WWII, scientists / mathematicians / business owners, world leaders of colour)
- Racism in sport
- The range of texts from authors of colour and with diverse protagonists
- The diversity of musical styles and genres studied in music
- The reference to and study of a broad range of traditional art
- The relative size / diversity of other countries in comparison to the UK i.e. what we might refer to as "minority communities" are by far the global majority

Depending on the subject there may not be a need to mention that it's a Black author, artist, scientist, or mathematician. Ensuring representation on a regular basis helps expose students to the diverse world we live in.

Curriculum resources and links can be found on the PEP website²⁸.



Talking about racism

For guidance on creating a safe space for discussion, look at this [British Red Cross guidance](#)²⁹.

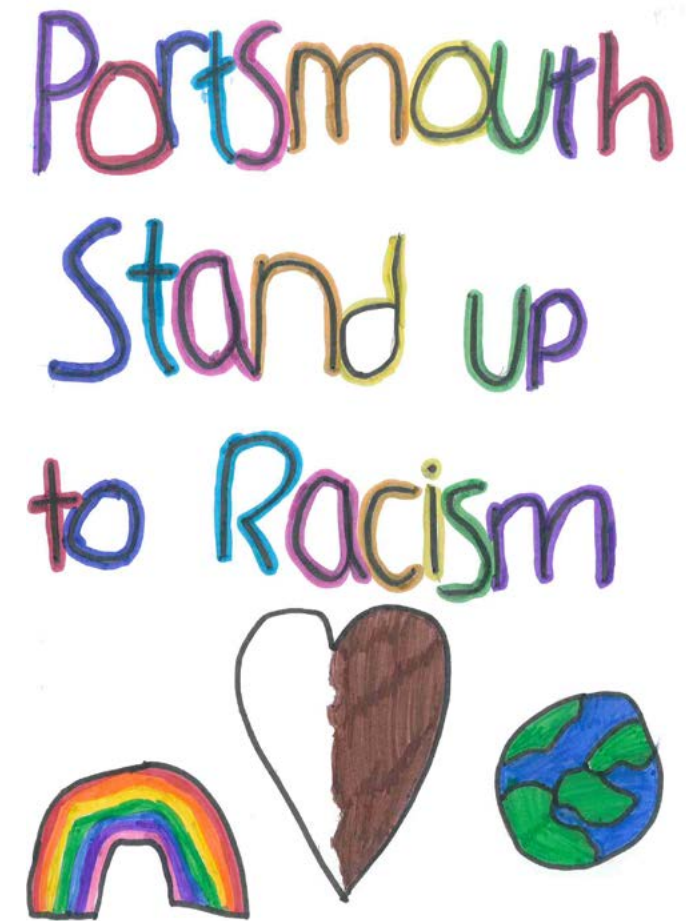
For [guidance in planning teaching and learning](#)³⁰ such as to develop resilience and critical thinking and what is appropriate within the context of their school and their pupils' diverse needs and backgrounds, look at this guidance developed by the Expert Subject Advisory Group for Citizenship published by the Association for Citizenship Teaching.

Some tips on how to respond to questions and comments about race and racism are:

- Positively acknowledge questions about race and racism. Even if the question is a difficult one to address, encouraging children to be confident enough to ask questions is important.
- If the comment is negative, it is important to investigate it. Ask them why they think this. Encourage them to think about how they might feel if someone said this about them.
- It's ok not to know the answer. Be honest about your own knowledge and understanding. If the question requires a definitive answer, you can use trusted sources on the internet to research

the answer to the question together or you can offer to come back to it after you have researched further. Keep a note of the question. You could start an anonymous question box and set time aside to review and answer them.

- Open up the question to discuss together if they are comfortable to do so. Ask why they asked the question or what they or others in that space think about the topic – encourage them to unpack their own ideas and thoughts.
- Be willing to listen and encourage an environment of active listening where people can share safely, and others listen and reflect on what others say.



Responding to prejudicial incidents

Planned curriculum opportunities and a positive whole school ethos should help to reduce incidents of racism and prejudicial language. It remains vital to be prepared and ready to respond, act quickly and challenge every incident that is witnessed and/or reported.

Responding in a serious manner sends a strong message to the school community that hateful, biased language and actions are unacceptable. It is important to understand that the impact of an incident on your school community—and therefore your response—will vary based on the type of bias or hate and the method of dissemination.

In the immediate aftermath

- Make sure all children and young people are safe.
- Investigate all allegations of bias incidents swiftly, thoroughly and seriously.
- Gather information and preserve evidence.
- Provide comfort and aid to children and young people who were targeted and impacted.
- Ensure any consequences you are considering are equitable; a disproportionate or poorly communicated response can perpetuate and solidify biases.

Communicate

Prompt, intentional and specific communication with parents and / or the school community makes a big difference. Statements from school leadership set the tone for the community.

Determine who in the school / setting community needs to be informed. Remember, word will get out and travel quickly. It is often better that the community hears from you first. Otherwise, they may assume the incident is not being taken seriously.



Strategies to stop the behaviour

Below are effective ways to respond to biased, harmful language and actions in the moment.

1: Interrupt

- Let's pause the conversation here to reflect on something that was just said.
- That sort of language / behaviour is not acceptable in my classroom. Every single pupil is an equal and valued member of our community. Note: Some pupils may push back and say they heard the offensive term in the media or at home. To this, you can say, "Regardless of where you learned it, bias is not welcome in our school."
- Ouch! Let's talk about that a bit more.
- What I just heard was not ok.

2: Ask a question.

- Can you just explain to me what you mean by _____?
- What do you know about the meaning or history of that word?

3: Explain impact.

- Do you know how that symbol / word makes some people feel?
- When you say that, it is really damaging to an entire group of people.
- Statements like that have a long history of causing pain and fear for entire communities.

4: Broaden it out to universal behaviour.

- Do you mean everyone who is _____, or are you speaking of someone in particular?
- I don't think that's a _____ thing. I think lots of different people have that quality.
- You can't make a generalisation about a group of people based on your interactions with (or what you've heard about) one or a small number of people.
- Every human being deserves respect and decency.
- At _____ School, our ethos means we treat everyone with respect.



5: Connect to a historical context.

- What you said builds on an old stereotype. Let's talk about where that comes from ...
- It is important that you understand that language has a long history of disrespect, violence and oppression ...
- Let me explain how that language was historically used to talk about people ...

Scenarios

A pupil said that she's really fed up when other children go on about her weight and one day she just lost it. When two kids called her "fatso", and said a whole lot of other things about her size, she swore at them and called one of them, a Black child, "monkey". It was reported as racism, her parents were informed and she was given detentions. She knows that she shouldn't have said it but complained that it's so unfair as nothing at all has happened to the kids who wound her up.

This is only one side of a story, and the bullying should be dealt with, if it hasn't already been done.

It may be useful here to mention the differences and similarities between racist name-calling and other name-calling (**Bullying Around Race, Religion and Culture**³¹). All insults and forms of bullying are hurtful. Those that are aggravated by racism or cultural or religious prejudice are additionally serious, since they affect larger numbers of people and may hurt someone more deeply.

The distinctive feature of a racist attack or insult is that a person is attacked not as an individual, as in most other offences, but as the representative of a family, community or group. Other members

of the same group, family or community are in consequence made to feel threatened and intimidated as well. So, it is not just the pupil who is attacked who feels unwelcome or marginalised.

However, many white people feel a sense of dispossession and dislocation in modern society, and mistakenly attribute this to people who look different from themselves – 'immigrants'. There can be a misunderstanding about the term "white privilege" too. Sections of the media often reinforce, or collude with, this view. It could be that feelings of insecurity are around here, and it may be important therefore to recognise it and talk about it.

The term 'white privilege' does not discount the challenges white people have faced but describes the reality that, although white people and people of all races can have similar negative and disadvantageous experiences, white people will not suffer the biases of race in addition.

The school was right to deal with the racist language as a serious incident. However, the pupil's feelings of unfair treatment are also real and could fester into destructive grievance if they are not dealt with.

The bullying must be dealt with in line with the school policy. Once that has happened, a facilitated, restorative conversation, would be a helpful learning opportunity and a chance to repair the harm caused.



I hear some of the Black kids calling each other the N-word and they don't mind. Why can't I say it, I'm only singing the words of a song?

The pupil will need to be given an explanation about why it is NEVER acceptable for a non-Black person to use the N-word.

Contextual information:

Language is one tool that reinforces systems that discriminate against, harm and oppress groups of people. Slurs are harmful language designed to degrade targeted individuals and groups. One such slur is the N-word. Dating back to seventeenth-century colonial America, this slur is directed at Black people and has been used over time to justify disrespect, discrimination and violence.

It is important to note that throughout history, groups that have been targeted with oppressive language have, at times, decided to reappropriate, or adopt and shift, the meaning of slurs. The act of reappropriating words that were once used to cause widespread harm is a way that targeted groups sometimes choose to take back the power that is lost when outside groups define them in harmful ways.

One example of this is the reappropriation of the N-word by the Black community. After centuries of mistreatment, many people in the Black community decided to take back the slur, change the spelling and adopt an alternate definition to signify kinship. Not all members of the Black community choose to use the word in this way or support this act of reappropriation. Each individual Black person can decide whether they want to use the reappropriated term.

Non-Black people should never use the N-word in any context—regardless of whether they are in the presence of a Black person or not. This means that non-Black people should never repeat the word if stated by someone else, use the word when singing along to a song with the N-word in it, or read it out loud when in writing.

When non-Black people use the N-word unchecked among other non-Black people, they normalise the term among themselves, communicating that the N-word is acceptable.

I'm going to the "P... -Word" shop.

Again, the pupil needs an explanation about why this is a harmful, racist term.

Contextual information:

The 'P-word' is a racist word no matter how, when and why people say it, even if they are using it to describe a local shop or newsagent. The 'P-word' has been used as a weapon to hurt people and to make them feel different, unwelcome and not valued; it is very painful to those who it is targeted towards. Sometimes people use the 'P-word' as a nickname and have no intention of hurting or upsetting anybody. However, if they had experience of this word being shouted at them whilst someone attacked them or spat in their face, would they want to hear it being used? For many people this word stands for racism, hatred and conflict, so for those reasons it should never be used.

It would be useful to ask the pupil "Why did you call it that?"

The response may be that it is just a short version of Pakistani and is therefore acceptable. It is worth pointing out that many people who are called the 'P-word' are not even from Pakistan! Even if the word originally did just refer to a nationality, because of the way the word has been and is used, the meaning has changed and it has become a damaging, hurtful and racist word.

I don't want to play with her, her skin is dirty.

While many adults may be worried about speaking to younger children in an age-appropriate way, the truth is that even very young kids are picking up messages about race and ethnicity every single day, from all around us.

After all, race can affect everything from where people live to who works certain jobs, or who appears more regularly in books, movies and TV shows. Research shows that children can internalise racial bias between ages 2 and 4.

Studies reveal that by age 2, children start sorting themselves into groups showing what is known as in-group bias. In other words, children in the playground might choose to play with children who are more like them, while excluding others.

According to research, even babies at 3 months old can tell different races apart. However, young babies don't attach any specific emotion or value judgement to race. That happens over time, based on what we learn from our environment. So, you should be proactive about tackling negative mindsets at every opportunity. It can help to describe racism in a way that the child will be able to understand. For example, you could talk about

fairness, being kind, accepting others for who they are.

The child on the receiving end of a comment like this will need support and reassurance. They will have an awareness of their own identity and may recognise this as racism and feel the hurt and damage this entails. Make sure that you inform the child's parents. They would rather hear it from the school than from their child and can work with you to support their own child's sense of identity and wellbeing.

As well as immediate conversation with the child about being kind and not hurting her classmates, this could indicate a need for a follow up teaching opportunity, without using the specific example. Start with what's familiar. You could talk about your own ethnic background and how all our ancestors came from different parts of the world, which is why there is such variety in how we look, dress or speak.

Remember to use kind, positive and inclusive language when describing racial or cultural heritage.

Talk about how people can look different, in the class and even in the same family – for instance, one sibling has red hair and freckles, while another has olive skin and dark hair. Also be sure to compare

similarities as well as differences. Like, how amazing it is that no two people on the planet are exactly the same and yet we have so much in common.



Be specific

Don't shy away from using terms like black or white to describe skin tone. Younger children might find it strange since nobody's skin is pure black or white. But it's important for a child to understand that being white or black or brown is not just about the colour of your skin but your experience as a member of society. It is also important to have a conversation with Black, Asian and Minority Ethnic children and young people and ask them how they would like to be referred to if referring to skin tone or race.

You could talk about how being white might give you certain advantages – for instance, you are more likely to see people who look like you on TV. However, white people can choose to use their advantages to help make a fairer world for all.

'Umbrella' labels can homogenise communities and overlook the diverse experiences among different communities. So wherever possible, be specific about the community or people in question. Exceptions to this include: 1) where the data we are using has grouped multiple communities together; 2) where sharing specific details could identify or put participants at risk of harm.

Capitalise 'Black' and any other social identity (e.g. Jewish, Roma, South Asian). However, we will not capitalise 'white'. This is because 'Black' refers to a shared history, community and identity in a way that 'white' does not. Capitalising 'white' also has different connotations, including being linked to white supremacist groups.



Microaggressions

Microaggressions are everyday verbal, nonverbal, and environmental slights, snubs, or insults—whether intentional or unintentional— that communicate hostile, derogatory, or negative messages to individuals based solely upon their marginalised group membership. For example:

- Shortening a child's name because you find it difficult to pronounce
- Requiring students of any particular group to 'represent' the perspectives of others of their race, gender, etc. in class discussions or debates

It is important to recognise that these can sometimes be masked as a compliment such as commenting on someone's appearance, accent and diction, or skills based on racial stereotypes. For example, expecting a Black person to be good at sports or an Asian person to be good at maths.

"It's not just the words, it's the expectation that you can just touch Black people's hair as it's different to yours. As a child myself and also watching my child grow up, I often see children literally go up to her and squeeze her hair or stroke it now whilst this isn't always in a harmful way it's really degrading in my opinion. When I was growing up as a teen particularly in secondary school, I had braids and

it was all my natural hair and people used to just walk past me and pull on them as they were soft and springy. Until one day someone actually did it so hard it pulled out a chunk of my hair, I'm sure it wasn't intentional but I never understood why it was only myself that would have their hair touched.

Something I also used to encounter at school was the colourism aspect so a given scenario would be like a friend is going on holiday and the comments would be 'when I come home, I'm gonna look like you'. Again, at the time I brushed these over and also doesn't sound like something someone would say to offend someone.

I think it's good to enforce the different cultures that children are surrounded by and how that's advantageous for others to have the chance to learn these cultures and accept differences but being mindful how often questions are asked, especially if it relates to religion or something the child may also not know too much about, that can be really intimidating."

Alex Ruddock, co-founder Portsmouth Black Lives Matter



Intent vs impact

I'm sorry, I didn't mean to be racist.

Whatever the intention, racist language and behaviour has an impact – whether directly or indirectly. As such, it should still be acknowledged and recorded as a racist incident, even though there may not need to be any sanctions.

When a pupil says something without realising the impact of their words, this should be treated as a teaching opportunity. This may be the case with very young children, or where they repeat something they heard at home. Whilst no one knows what's inside another's head or their intentions, the outcome of their behaviour can be seen, heard and felt. Owning and dealing with the outcomes of behaviours, rather than justifying and defending intentions, will help create classrooms that are equitable.

Stand up to Racism

It's good we're all different and not the same colour,
It's good we're all different from one another.
It's good we're all from different places,
It's good we've all got different faces.

It's good we all wear different clothes,
It's good we're all different everyone knows.
It's good we all have different brothers,
It's good we all have different mothers.

It's good we all like different food,
It's good we all have different moods.
Life would be boring if we were all the... same!

By C

Lusaka Class

Year 6, Kings Academy College Park

Reporting racist incidents that happen in schools, colleges and settings

Recording and reporting incidents is an essential part of the whole school approach to preventing and tackling racism. The intention is not to label children, staff and families as “racist” or schools as having a “problem with racism”. In fact, it could be argued that routinely recording prejudicial incidents shows that the school is proactive in addressing discrimination. These records can also identify patterns and trends that should then be used to inform curriculum development and training opportunities.

Working with Hampshire, Southampton and Isle of Wight Councils, PCC have produced a small **'Prejudicial Language and Behaviour Toolkit'**³². The toolkit can be found on the PEP website.

This pan-Hampshire resource can be used when monitoring and reporting prejudicial comments and/or incidents, as well as to support school self-evaluation in this area.

It is comprised of four sections:

- **a reporting tool to record bullying and prejudiced-based incidents**³³ concerning all of the protected characteristics, with appendices of useful definitions and links to supportive organisations.

- three pupil surveys for **Key Stage 1**³⁴, **Key Stage 2**³⁵ and **Key Stages 3–4**³⁶ for schools to use when thinking about pupil voice in the equalities agenda.
- **a short guide for parents/carers**³⁷ about the importance of this area of work for your school, which can be personalised to fit your message.
- **a monthly return for schools to submit data**³⁸. Schools are asked to submit their return via an online form.

It is important that you record and monitor racist and all other prejudicial incidents and we appreciate schools returning an overview to the LA monthly, so that we can look at this information from a city perspective.

If you have concerns about any patterns or trends that you are seeing in your setting, school or college, or want advice about any further work that you might need, please contact

Sarah Christopher³⁹, **Karen Thomas**⁴⁰ or **John Webster**⁴¹.



Reporting racist incidents that happen outside of school or to adults in the community

A hate crime is when someone commits a crime against you because of your disability, gender, identity, race, sexual orientation, religion, or any other perceived difference. It doesn't always include physical violence. Someone using offensive language towards you or harassing you because of who you are, or who they think you are, is also a crime. The same goes for someone posting abusive or offensive messages about you online.

A hate incident is any incident which the victim, or anyone else, thinks is based on someone's prejudice towards them because of their race, religion, sexual orientation, disability or because they are transgender. Not all hate incidents will amount to criminal offences, but it is equally important that these are reported and recorded by the police.

Why should your families report it when this happens? When you report hate crime, you become part of the movement to stop it. No matter how small or trivial you think the incident might be, it is important to the whole community that it is acknowledged and reported. Every report builds up a picture of what is really going on in your local area, showing patterns of behaviour against a

certain group or by particular individuals. The more that local agencies like the police and councils know, the better they can educate, inform and protect everyone in the area.

True Vision⁴² is the police's website for reporting any racist incidents or crimes that might happen to your families, outside of school. It contains a lot of useful information, resources and support for both you and your families, including tips on keeping safe, and is an excellent first port of call.

You can also report hate incidents or crimes using the normal police numbers of 999, if it is an emergency, or 101.

PCC⁴³ has some local information on their website and **Hampshire Police**⁴⁴ have additional good advice and links to resources, including two short films designed specifically for young people.

EMAS is a 'Third Party Reporting Centre' (TPRC) for the city and is an active part of **Portsmouth's TPRC Network**⁴⁵ and can help your families with reporting.

All of EMAS staff have received training in recognising hate incidents and hate crimes and in understanding their wider significance to the community and, crucially, are able to report these

with or for your families, anonymously or otherwise, via True Vision. TPRCs can also help anyone report hate as a witness too. Evidence of the hate element is not a requirement.

As EMAS staff speak over 20 community languages, the team can be invaluable with this process if English isn't the first language in the home. Even if your families decide not to report an incident, EMAS staff can help signpost them to support.

Contact EMAS on 023 92733130 or email **Karen Thomas**⁴⁶ for information on accessing EMAS support with this.



Language and terminology

Remember that language is constantly evolving and terminology changes. Language is powerful and is linked to identity. If you are not sure what language to use, do some research or ask.

Also see **A Guide to Race and Ethnicity Terminology and Language**⁴⁷, published by The Law Society.

Black, Asian and Minority Ethnic (sometimes abbreviated to BAME)

Often used for data purposes only across many sectors including government, education and media.

Direct discrimination

This happens when someone treats you worse than another person in a similar situation because of your race. For example: if a letting agency would not let a flat to you because of your race, this would be direct race discrimination.

Indirect discrimination

This happens when an organisation has a particular policy or way of working that puts people of your racial group at a disadvantage. For example: a hairdresser refuses to employ stylists that cover their own hair, this would put any Muslim women or Sikh men who cover their hair at a

disadvantage when applying for a position as a stylist.

Microaggression

A comment or action that subtly and often unconsciously or unintentionally expresses a prejudiced attitude toward a member of a marginalised group (such as a racial minority).

Minority ethnic

In all communications referring to all ethnic groups other than white.

Person of colour (POC)

Essentially refers to anybody who is not white. Many believe it is more empowering than the term “non-white” and “minority” because it does not revolve around whiteness.

This term must not be confused with “coloured” – an out-dated word that many will find offensive today due to its historical use as a pejorative.

People of the Global Majority

This term is now used by many recognising that, those who may be referred to in the UK as “minority ethnic”, are in fact by far the majority of the world’s population.

White privilege

White privilege is the innate advantage white people have within society solely based on their race. This can manifest in a vast variety of ways.

Some examples include: people that look like you are largely represented within media, you can easily find products which match your skin tone and hair type, your history is a part of the curriculum, and you generally have a positive relationship with the police. The term does not discount the challenges white people have faced but describes the reality that, although white people and people of all races can have similar negative and disadvantageous experiences, white people will not suffer the biases of race in addition.

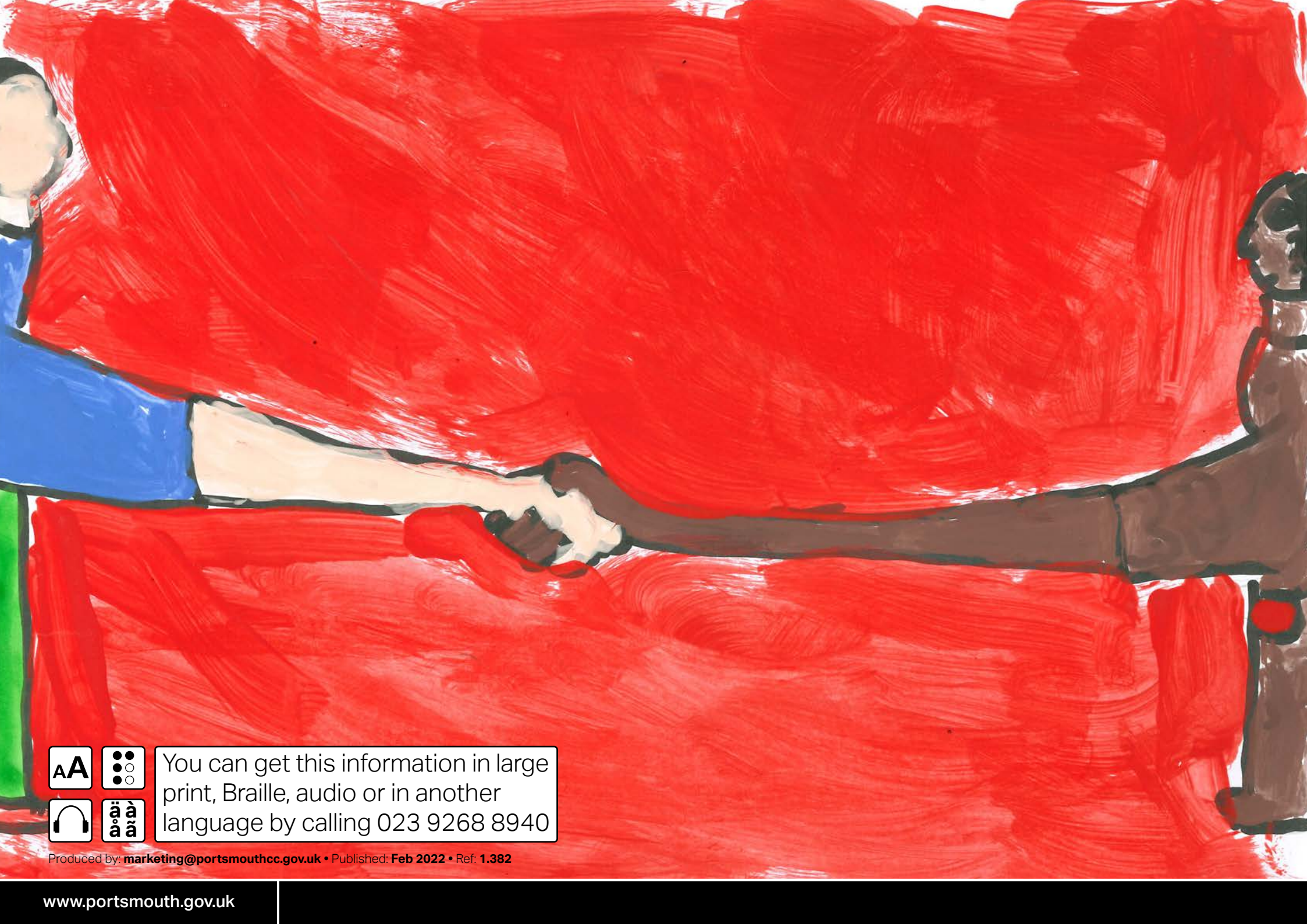
Unconscious bias

How a person thinks can depend on their life experiences and sometimes they have beliefs and views about other people that might not be right or reasonable. This is known as ‘unconscious bias’ and includes when a person thinks better of someone because they believe they’re alike. Unconscious bias (or implicit bias) is often defined as prejudice or unsupported judgments in favour of or against one thing, person, or group as compared to another, in a way that is usually considered unfair.

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