La Sainte Union

CATHOLIC SCHOOL

ANTI-RACISM POLICY

Policy Owner	La Sainte Union School
Approving Body	SLT
Date of last review	June 2024
Next review date	June 2027

1. **Principles**

"It is not enough to be non-racist, we must be anti-racist." Angela Davis

La Sainte Union school places a commitment to anti-racism at its core. The school believes that anti-racist strategies must therefore be integral to the whole educational process. Racism, including the institutional practices which allow it, must not remain as a hidden issue.

In accordance with this, La Sainte School recognises that racism exists in society and that all people are harmed by it. An anti-racist stance is concomitant to the school ethos which promotes the dignity of each individual who is a child of God, We are committed to promoting racial equality and good race relations, and to eliminating racial discrimination at all times.

2. **Purpose**

"One either allows racial inequities to persevere, as a racist, or confronts racial inequities, as an antiracist. There is no in-between safe space of "not racist." The claim of "not racist" neutrality is a mask for racism." Ibram X. Kendi, How to Be an Antiracist

La Sainte Union school believes that an anti-racism policy is required in order to institutionally embed a culture of anti-racism in the school. Western media is impacted by racial norms and assumptions: every student needs access to opportunities to learn about and understand racism and bigotry: the forms they take, and how to challenge them. We know the impact that racism has on mental health, wellbeing, personal and academic achievement. This policy supports us in implementing our duties as described in the Race Amendment Act 2000 and the Equality Act 2010.

Our objectives are to ensure that:

- All students and staff are treated with respect and feel safe with regard to their individual ethnic background and identity,
- Everyone in the school community actively opposes racism wherever they see it,
- Any racist incident is responded to swiftly, and all racist incidents are centrally recorded and monitored so that racism can be eliminated.

3. **Links to other policies and documentation**

This policy is applied in conjunction with the following policies and documents:

- The Equality Policy and Equality Objectives
- The EDDI policy
- The Behaviour Policy

- The Anti-Bullying Policy
- The Public Sector Equality Duty
- The Equality Act
- The Race Relations Act

4. Roles and responsibilities

The Board of Governors, with the assistance of the Headteacher and the Senior Leadership Team, is responsible for ensuring that the school meets its commitments under its Anti-Racism Policy.

The Board of Governors:

- Ensures the school complies with the Race Relations legislation and ensures that this policy is implemented,
- Monitors the impact of the policy.

The Headteacher:

- Ensures the implementation of the policy,
- Ensures that all staff are aware of their responsibilities and are given training and support,
- Takes appropriate action in any case of racial discrimination or racist incident.

All staff:

- Ensure the policy is followed on a day-to-day basis,
- Address any racist incidents and challenge any racist attitudes or behaviour,
- Promote racial equality,
- Keep themselves informed by attending training or reading information provided by the Headteacher.

5. Eliminating racism and being an anti-racist school

To fulfill the obligations set out in the principles of this document, La Sainte Union School is committed to:

- Provide training for all members of the school community to be racially literate,
- Ensure that the recruitment of staff and governors represents the school community's cultural and ethnic diversity,
- Ensure school policies are considered from an anti-racist perspective so that BAME students and staff are not systematically disadvantaged,
- Ensure staff instruct in ways that promotes anti-racism,
- Teach a curriculum which prepares young people for full participation in a multi-cultural, multi-ethnic, and multi-lingual world,
- Provide pastoral, PSHE and R.E. curricula that support pupils to recognise racism and privilege, and to challenge negative stereotypes that underpin racism and racist attitudes,

- Regularly revisit an audit of the curriculum and ensure existing units of work in every subject to be culturally responsive, to address the colonial legacy of contemporary Britain, and to recognise the contribution and achievements of BAME people,
- Clearly identify in the curriculum where the contributions and achievements of BAME people are evident and celebrated,
- Use assemblies, presentations and PSHE as a space for discussions of race, diversity, racism, social justice and identities,
- Recognise the celebrations of different cultures and religions of members of our community,
- Monitor and enhance the quality of Black History Season,
- Provide a selection of texts in the Library that reflects the diversity of the school community and makes special provision to promote and celebrate BAME authors,
- Ensure that all pupils have equal access to the curriculum, including those for whom English is an additional language (EAL),
- Monitor progress, rewards and achievement data by ethnicity, consider any emerging patterns, and identify actions to be taken,
- Monitor pupil exclusions and behaviour data by ethnicity, consider any emerging patterns, and identify actions to be taken,
- Ensure that enrichment activities are diverse and offer opportunities to all pupils. For example, Film Club will include films by BAME writers and directors, Choir will include repertoire from outside the Western Classical tradition,
- Promote pupil voice to challenge discrimination in all its forms,
- Ensure that leadership positions such as Heads of House and School Council represent the cultural and ethnic diversity of the pupil population,
- Listen to and learn from the voice of pupils, and engage with parents and carers in order to inform action.

6. Dealing with racist incidents

"*A racist incident is any incident which is perceived to be racist by the victim or any other person*" (Macpherson report)

La Sainte Union School recognises, as unacceptable racist acts, behaviour that may include, but is not limited to:

- Direct physical assault or threat of it,
- Inciting racism in others,
- Behaving in a racist way and treating others less favourable on the basis of race,
- Racist slur, name-calling or racist joke-making,
- Expressing prejudices or deliberate misinformation on racial or ethnic distinctions,
- Distributing racialist literature,

- Writing or expressing provocative slogans or catch phrases,
- Refusal to cooperate with other people because of their ethnic origin.

In order to establish and maintain its commitment to racial equality and the value it places on the dignity of each human life, La Sainte Union school will:

- challenge racism in all its forms, regard all racial incidents and microaggressions as a serious matter, and take every step to support victims of racial abuse,
- establish a climate in which all members of the school community have the confidence to report racist incidents and fulfil its statutory obligation to keep a formal record of all racist incidents,

Alleged incidents of racism will be investigated in line with our Behaviour Policy. We use Incident Reports Protected Characteristics.

If an incidence of racism is proven, the Deputy Head (Pastoral) who is the Designated Safeguarding Lead will be informed. The Deputy Head (Pastoral) will then decide the appropriate sanction with the Headteacher.

Continued racist behaviour will be incompatible with staying at the school and permanent exclusion may be used in such cases.

It is important that the victim of the racist incident is made to feel happy with the outcome of any disciplinary measures taken. It is also important to remember that anyone who has been a victim of a racist incident has the legal right to report it as a crime to the police.

See the school's Anti-Bullying Policy for further details about our response to bullying in general.

7. Anti Racism Objectives

In order to further our anti-racist work, we have identified the following objectives which are part of our Equality Objectives:

a. Staff training

We want to increase the racial literacy of all members of the school community so that they are equipped to identify, challenge, and prevent racism. In particular, we want to ensure that all staff understand and are equipped to address unconscious bias and the possibility of the adultification of Black girls.

When and who?

We have reviewed our behaviour recording systems and introduced Incident Reports Protected Characteristics. We want to train all members of the school community in defining and responding to racist incidents.

b. Monitoring

We continue to monitor the progress, attendance and behaviour of all groups and analyse this data by ethnicity, taking action as appropriate.

c. Curriculum reviews and pupil voice

Subject leads will review their curricula with an anti-racist lens, involving students and using the curriculum review in appendix 1.

d. Fostering good relations

We will use our audit of the languages spoken other than English and take action to support their development and celebrate multilingualism. We plan to include cultural awareness activities in the school year which celebrate the diversity of our school community.

8. Dissemination, monitoring and review

This policy is published on the website, and on Teams for all staff. It is monitored and reviewed annually alongside our Equality Information and Equality Objectives.

Appendix 1 – curriculum review template

REVIEW

Anti-racism curriculum review (secondary)

Review your whole curriculum for anti-racism and inclusivity, so you can pinpoint where the weaknesses or gaps are in each subject, and take steps to address them.

How to use this document

This review should be the first step to understanding the gaps in your curriculum when it comes to anti-racism, diversity and inclusivity.

Find out more about the review process (who should do it, how long it should take, and what you should look at) in our article Anti-racism: how to review and re-frame your curriculum.

Read each question below, then follow the next steps depending on your answer.

A note on textbooks and the books on your curriculum: where we refer to these, we mean Key Stage (KS) 3. We know you may not have much choice about the textbooks and set texts you use at KS4.

Note on terminology: We use BAME (Black, Asian or minority ethnic) in this document as a succinct way to refer to the many ethnic minority groups in England, but we recognise that some people are not comfortable with the term. When talking about this topic in your school we'd encourage you to think about what will work best in your own context (other widely used terms include "ethnic minorities" and "people of colour") – and note that individuals should always be referred to according to their own ethnicity, rather than grouped in this way.

History

QUESTION	YES/NO/NOTES	NEXT STEPS
Is the history of people who are BAME taught mainly during Black History Month? Do staff feel this means BAME history is 'covered' and therefore less of a priority the rest of the year?		If yes: • Make sure staff know BAME history should be taught all year round, and included in all relevant schemes of work, not just during October • Apply the questions and next steps below to all teaching, all year round • Consider adding a box to the top of your lesson plan template that lists the protected characteristics of the Equality Act, for staff to check that they're including a diverse range of examples in their planning and teaching
Where does the history of non-European people and cultures **begin** across your curriculum? For example, does the history of Africa begin with slavery? Or the point at which Britain abolished slavery? Does the history of India begin with the East India Company?		• Include non-European people's pre-colonial history, so history doesn't begin at the point of colonisation, e.g. teach about the West African Kingdoms before you teach about slavery, to provide context of the rich history that came before • Have a look at the learning resources from The Black Curriculum to support you with this
Where does the history of ethnic groups **within Britain** begin in your curriculum? Does it imply that there were no non-white people in Britain before the Windrush generation?		• Make sure the history of Britain's ethnic groups are reflected broadly across your curriculum and within all topics, e.g. including Black Tudors, Black Romans, and the Caribbean, African and Indian soldiers who fought for Britain in both World Wars • Watch the BBC series Black and British or read David Olusoga's book Black and British: A Forgotten History • Read books such as Inglorious Empire by Shashi Tharoor • Have a look at the learning resources from The Black Curriculum to support you with this

QUESTION	YES/NO/NOTES	NEXT STEPS
Look at the ethnic groups that make up your school community. Does the history that's being taught reflect their experiences and the experiences of their families and ancestors?		If no: • Pupils' own experiences and those of their families and communities should be reflected in the history you teach • For example, if you have pupils of Caribbean heritage, it's especially important that you teach about The Empire Windrush (although this topic should be taught as part of British history regardless); if you have pupils of Indian, Pakistani and Bangladeshi heritage, it's important you teach about the partition of India • While it's important that your pupils see themselves reflected in the curriculum, it's also important to remember that the past is diverse. Your history curriculum should reflect this, irrespective of your school context
Does Black history focus on American history rather than British history, e.g. slavery in America and the American civil rights movement?		If yes: • When teaching about slavery, talk about Britain's central role in the slave trade and the fact that although Britain brought in a law to ban slavery, it continued, if not stepped up, its colonisation activities across the globe • Although it's still important to teach about the civil rights movement, make sure you include struggles in Britain for equal rights too, such as the Bristol bus boycott or the origins of Notting Hill Carnival (the geographically closer to your school the better)

QUESTION	YES/NO/NOTES	NEXT STEPS
Are topics such as the British Empire taught impartially (i.e. as if the British Empire was an equal mix of good and bad), while other topics such as World War 2 are not?		If yes: • You shouldn't stop teaching about the British Empire and the history of colonialism, but re-frame it so it's taught appropriately • Avoid teaching colonialism as "discovery" or "exploring and settling", and avoid presenting the British Empire as an equal balance of good and bad. The problem with the 'balance sheet' model is that the beneficiaries of Empire were 1 group of people (i.e. the colonisers) and the losers were those who were colonised • Instead, teach colonialism as "invading and exploiting" other countries, and present the British Empire as you would other global powers that committed atrocities, e.g. Nazi Germany • Have a look at the learning resources on colonialism from The Black Curriculum
Does the history you teach enforce "white saviour narratives", e.g. do you focus on white abolitionists such as William Wilberforce when teaching the abolition of slavery?		If yes: • Where possible, make sure people of ethnic groups are active figures in stories about their own persecution, e.g. teach about black abolitionists such as Olaudah Equiano
Are people who are BAME overwhelmingly presented as victims of history, rather than active participants?		If yes: • Include discussions of historical figures who are BAME whose contributions and achievements are not only related to their race, e.g. Mary Seacole; the Oba of Benin; the suffragette Sophia Duleep Singh (see Anita Anand's book Sophia: Princess, Suffragette, Revolutionary) • For support with this, have a look at the history teacher-run Instagram account The history corridor for ideas of diverse figures from history to include

QUESTION	YES/NO/NOTES	NEXT STEPS
Do you discuss and teach about race and racism outside of topics that are explicitly "about" race, e.g. the civil rights movement?		If no: • Don't forget to include discussions of race and racism when teaching topics such as the Victorians or World War 2 – there are few topics where this isn't relevant in some way (again, watch the BBC series Black and British or read David Olusoga's book Black and British: A Forgotten History) • Don't ignore the racism of historical figures such as Winston Churchill or the prejudices against Black people expressed by Mahatma Gandhi – be upfront about their problematic views and the historical context that allowed them to go unchallenged
Do the history textbooks and resources you use enforce the stereotypes or inaccuracies discussed in the questions above (e.g. ignoring pre-colonial BAME history, presenting the British Empire as equally good and bad, focusing on American race relations rather than British race relations)?		If yes: • Avoid using textbooks or resources that enforce these views, or contradict how you're teaching history • In some instances, this may be unavoidable (e.g. for KS4 GCSE you may not have a choice about the textbooks you use) – but for KS3 make diversity in textbooks a priority
Do history displays feature images of people who are BAME (not including Black History Month displays)? Do they reflect the inclusive way you're aiming to teach history, prompted by the questions above?		If no: • Make sure your history displays include images of people and historical figures who are BAME (e.g. soldiers who were BAME in world wars, Black Victorians) – these images do exist, but you may need to look a bit harder to find them • While it's important to make sure your pupils see themselves reflected in the curriculum, it's also important to remember that the past is diverse. Your curriculum and displays should reflect this, irrespective of your school context

English

The first step to take is to improve diversity in your school's books. This article contains a checklist (similar to this review tool) to help you review and improve diversity in your school's fiction and non-fiction books. Apply this checklist to the books on your English curriculum, and follow this up with the questions below.

Display the following questions in English classrooms (either as a poster on the wall or on the white board at all times) to remind staff and pupils to ask themselves:

- Who writes the stories?
- Who benefits from the stories?
- Who is missing from the stories?

QUESTION	YES/NO/NOTES	NEXT STEPS
Look at the ethnic groups that make up your school community. Are these ethnicities reflected in the characters and authors you study? Are these ethnicities reflected in author visits, or author displays around school?		If no: • Where possible, pupils' own ethnicities and those of their families and communities should be reflected in the characters and authors that you teach, as well as in author visits and displays around school • While it's important to make sure your pupils see themselves reflected in the curriculum, it's also important to remember that literature is diverse. Your English curriculum should reflect this, irrespective of your school context
In books on your curriculum, are characters who are BAME defined by their race, struggle or "otherness"?		If yes: • You don't necessarily need to remove these books from your curriculum, but you should draw attention to how problematic this is, and encourage pupils to challenge these portrayals, e.g. why is Crooks a minor character in Of Mice and Men? Why couldn't he be the protagonist? • For example, if studying Of Mice and Men, pupils could write diary entries from Crooks' point of view, to give him a voice and create his backstory

QUESTION	YES/NO/NOTES	NEXT STEPS
Do books on your curriculum enforce a "white saviour" narrative (where white characters help or "save" non-white characters in a self-serving way)?		If yes: • Again, you don't necessarily need to remove these books from your curriculum, but you should discuss with pupils why the "white saviour" trope is problematic and encourage them to challenge it • If the **only** books on your curriculum that deal explicitly with race enforce a "white saviour" narrative (e.g. To Kill a Mockingbird, The Help), consider swapping with a book that doesn't (e.g. The Colour Purple by Alice Walker)
Do you discuss themes of race and cultural identity in all texts you study, not just the ones where race is an explicit theme? Is inherent racism challenged (and allowed to be challenged by pupils) in books that feature no characters who are BAME?		If no: • Race and cultural identity can be discussed in all texts, e.g. the "otherness" of Bertha in Jane Eyre, the unacknowledged background of colonialism and slavery in Mansfield Park • Encourage pupils to be critical thinkers and challenge the inherent racism in texts that contain only white characters
Are creative writing and drama used to explore cultural identity, race and racism?		If no: • Create opportunities for pupils to explore racism and cultural identity through creative writing and drama, e.g. writing poems about their identify
Do you celebrate the rich history of literature and poetry from different cultures? Do you explore the influence of authors and poets from around the world?		If no: • Include authors from around the world in your curriculum if you can, or discuss the influence they've had on literature, in relation to the authors you do study • For example, talk about Rabindranath Tagore (Bengali writer who won the Nobel Prize in 1913), Rumi (celebrated 13th century Persian poet), Chimamanda Ngozi Adichie (award-winning contemporary Nigerian writer) • For support with this, have a look at the English teacher-run Instagram account the right writing for ideas of diverse writers to include

Geography

QUESTION	YES/NO/NOTES	NEXT STEPS
Do you use/display maps based on the Mercator projection?		If yes: • Be aware that this map (developed in 1569) exaggerates some countries and continents at the expense of others, which are shrunk • If you use this map, talk to pupils about who created the map, for what purpose, and how it should be interpreted. Have a look at this learning activity about map projections to support you with this • Although no world map is perfect (it's always flattening the curve of the Earth), consider using the more accurately scaled Peters projection
Does your geography curriculum provide a global overview, or does it focus primarily on western continents and countries?		If no: • As much as possible, make sure your curriculum provides a balanced, global overview of countries and cultures around the world • Have a look at this blog post for help on teaching sensitive topics in geography
Is UK geography taught with a world perspective, related to the geography and people of other countries and set within a global context?		If no: • Make sure staff teach UK geography in relation to the geography of other countries and within a global context, e.g. drawing parallels between the 4 countries of the UK and the provinces of Pakistan
Look at the ethnic groups that make up your school community. Does the geography that's being taught reflect their heritage and the heritage of their families?		If no: • Pupils' own ethnicity and those of their families and communities should be reflected in the geography you teach, e.g. studying certain countries if many pupils have family living there

QUESTION	YES/NO/NOTES	NEXT STEPS
Are developing countries discussed and presented in a stereotypical way, in line with negative portrayals in the media? For example, do the only images pupils see of adults and children from the developing world present them as people to be pitied e.g. victims of famine?		If yes: • Challenge pupils' preconceptions and stereotypes about the developing world • Avoid using textbooks that perpetuate these ideas through images • Provide a range of images of developing countries to offset negative representations in the media • Use strategies to unpick 'unconscious bias' such as asking pupils to jot down or draw 5 things that come to mind when they think of Africa. Then show them cities with skyscrapers from African countries and discuss where preconceptions and stereotypes may have come from

RE

QUESTION	YES/NO/NOTES	NEXT STEPS
Do pupils learn about a variety of world religions and a diversity of world views?		If no: • Make sure religions are taught in a global context, not just focused on the UK or European countries • Make cross-curricular links here with your geography curriculum, which should also be taught from a global perspective
Do representatives from a range of faith communities visit your school, and do you visit a range of places of worship, including those that are places of worship for your pupils and/or their families?		If no: • Make sure representatives from a range of faith communities visit your school and that you visit a range of places of worship, including those that are places of worship for your pupils and/or their families • Make sure you choose diverse representatives who provide positive role models (e.g. in terms of gender)

QUESTION	YES/NO/NOTES	NEXT STEPS
Do you explore diversity within particular religious and faith traditions, or do you tend to represent religions as mono-cultural?		If no: • Where possible, make sure you show culturally diverse representations of different faiths in displays, videos and textbooks, e.g. showing that Christians are not always white, Muslims are not always Asian • Teachers should use examples of religious practices that come from a variety of societies and cultures, e.g. showing how the same religious festival is celebrated differently around the world • Teach values that are common to all or most faiths (e.g. kindness, charity) to show how all humans share the same ideals
Is RE used as an opportunity to discuss diversity, equality and tolerance, with specific links made to anti-racism?		If no: • Pupils should learn how religions explore social and moral issues with links made to equality and anti-racism, e.g. the importance of equality of all human beings in Islam • Use moral stories from different faiths to teach about struggles for justice and tolerance • Make cross-curricular links with your PSHE curriculum here
Are religious figures often portrayed (in worksheets, displays, textbooks) as white, e.g. is Jesus shown with blond hair and blue-eyes?		If yes: • Discuss the most likely ethnicity of different religious figures based on where they lived • Show a variety of different depictions of religious figures (where appropriate), and discuss how and why they've been represented in different ways throughout history, e.g. due to cultural stereotypes
Do pupils explore negative media representations and stereotyping of different faith communities? Do pupils look at how racism and religious discrimination can overlap?		If no: • Create opportunities to look at or discuss negative representations and stereotyping of different faith communities in the media (e.g. talking about Islamophobia in the national newspapers when teaching about Islam), and support pupils to challenge these representations • Have a look at this KS3 lesson plan for support

Art and design

QUESTION	YES/NO/NOTES	NEXT STEPS
Are artists who are BAME well-represented in the artists you study?		• Aim for at least 30% of the artists on your curriculum to be from a BAME background. Consider including a thumbnail image of the artists you study on your curriculum maps or planning template, as a reminder • For ideas of who to include, have a look at The National Portrait Gallery's list of artists who are BAME
Are **British** artists who are BAME well-represented in the artists you study?		• Try to include as many British artists who are BAME as you can (not just global or American artists), e.g. Steve McQueen • For ideas of who to include, have a look at this list of 10 Black British artists to celebrate
Are people who are BAME depicted in the art you study?		• Aim for at least 30% of the figurative artworks you study (that depict people) to depict people who are BAME • For ideas, have a look at the National Portrait Gallery's list of BAME sitters and this article: Reponses to Tate's collection by their BAME network • Make cross-curricular links with your history and English curriculums here, discussing why people who are BAME may be under-represented in historical paintings (e.g. Victorian portraits) even if people who were BAME lived in Britain at the time. Also discuss why representations may emphasise "exoticism" or "primitivism" in problematic ways

QUESTION	YES/NO/NOTES	NEXT STEPS
Are pupils encouraged to use art to explore questions of cultural identity, race and racism?		If no: • Create opportunities for pupils to use art to express and explore questions of cultural identity, race and racism, e.g. in an art project about identity • Look at how artists have used art to explore their cultural identity, e.g. Suman Gujral, a print maker who created abstract art in response to her family history of Partition. Pupils may want to reflect their family's colonial or recent history • Think about cross-curricular links to English or history
Do you include artistic traditions and designs from different countries and cultures around the world, including those that are significant to pupils, their families and communities?		• Where appropriate, try to include artistic traditions that are significant to your pupils, their families and communities, e.g. studying Rangoli patterns • Make sure these traditions are taught appropriately and sensitively – encourage teachers to familiarise themselves with the history and significance of these traditions before teaching them • Identify how artists and art forms in the west have culturally appropriated from other cultures, e.g. how much of Victorian architecture and furniture incorporated aesthetic ideas from Indian art such as the paisley pattern

Music

QUESTION	YES/NO/NOTES	NEXT STEPS
Are musicians and composers who are BAME represented positively across all genres of music on your curriculum?		• Aim for at least 50% of the musicians/composers on your curriculum to be from a BAME background. Consider including a thumbnail image of the musicians/composers you study on your curriculum maps or planning template, as a reminder • Make sure musicians/composers who are BAME appear across all genres pupils study, e.g. including Black classical musicians • This blog post includes recommendations for Black British artists and bands to include
Do you study music from a variety of different cultures?		If no: • Include music from a variety of non-western cultures • For support with this, have a look at this blog post on decolonising the music curriculum and these decolonising resources for music teachers
Do you study, or make reference to, instruments from non-western cultures?		If no: • Look at and reference instruments from non-western cultures, and make connections between western and non-western instruments • Think about challenging the traditional western instrument families – see this blog post for a step-by-step guide
Do you encourage discussions of race, racism and the legacy of colonialism and slavery in relation to the music you study?		If no: • Have these discussions with your pupils, e.g. discuss how blues and gospel have their origins in West African music taken to North America by slaves • Make cross-curricular links with your history and geography curriculums here, so pupils have a full contextual understanding, e.g. of the pre-colonial history of West Africa • For support with this, have a look at this blog post on decolonising the music curriculum and these decolonising resources for music teachers

QUESTION	YES/NO/NOTES	NEXT STEPS
Do you study musical traditions that are significant to pupils, their families and communities?		If no: • All cultures have rich musical traditions. Find ways to include these in your curriculum, e.g. learning about Bhangra music if you have pupils of Indian and Pakistani heritage • Make sure these traditions are valued and used appropriately and sensitively – encourage teachers to familiarise themselves with the history and significance of these traditions before teaching them
Do you talk about or study Black protest music, and talk about the links to anti-racist protest and activism today?		If no: • Have these discussions with pupils and make them explicit – don't just talk about generic 'protest music' but talk about the Black Lives Matter movement • For support with this, have a look at this blog post on why 'protest music' lessons in 2020 must be different

Design and technology

QUESTION	YES/NO/NOTES	NEXT STEPS
Are designers/engineers/architects who are BAME represented across all areas of your curriculum?		If no: • Aim to include and mention as many designers/engineers/architects who are BAME as you can, e.g. Zaha Hadid • Have a look at this list of designers, and this list of Black graphic designers and brand experts
Do you study and base case studies around products that have been designed by people who are BAME?		If no: • Aim to include as many products designed by people who are BAME as you can in your curriculum, e.g. 3-position traffic lights designed by Garrett Morgan

QUESTION	YES/NO/NOTES	NEXT STEPS
Do activities, projects, materials and examples reflect a multicultural society, e.g. is the imagined "user" of a design project usually white and able-bodied?		If no: • Make sure the activities you set, materials you use and examples you draw on come from a range of different cultures, e.g. studying or using African wax print within textile design • For support with this, have a look at this podcast and resources on decolonising the D&T curriculum
Do you set pupils design briefs that aim to "solve a problem" in a developing country (e.g. making water filters to clean dirty drinking water in Kenya)?		If yes: • Think about the design briefs you set, and the implicit messages they might send, e.g. implying this is a problem that people in the country cannot solve themselves, and that white/western people need to fix • Re-focus these projects to look at how people in different countries, communities and cultures are designing, solving and resolving different needs, and focus on what we can learn from this • For more on this, listen to this podcast on decolonising the D&T curriculum

Modern languages

QUESTION	YES/NO/NOTES	NEXT STEPS
Do you teach languages in a way that reflects their cultural, social and historical contexts, e.g. talking about where the language is spoken and why?		If no: • Talk about where languages are spoken outside of their country of origin, e.g. French being spoken in West Africa, not just France • Talk about the fact that this is often due to a history of colonialism, and make links with the fact that English is widely spoken in countries that were British colonies • Make cross-curricular links with your history and geography curriculums here • Take examples of the language you're teaching from the wide range of places it's spoken, not just Europe • Teach pupils about ways in which languages have borrowed from and influenced each other over time

QUESTION	YES/NO/NOTES	NEXT STEPS
When speakers of languages are represented (in videos, recordings, resources, displays, textbooks), are they usually white?		If yes: • Aim for diversity when representing speakers of the language you're teaching, e.g. France is a multicultural country, so try to reflect this is in the resources you use • Include representations of speakers of the language from around the world, not just within the country of origin
Do you explore the traditions and cultures of the societies where the languages you teach are spoken? Are stereotypes actively challenged?		• Create opportunities to explore the traditions and cultures of the cultures and societies where the languages you teach are spoken • Actively challenge any stereotypes pupils may have about certain countries or languages
Is bilingualism and multilingualism celebrated and shown to be widespread throughout the world? Do bilingual or multilingual pupils see this as a strength and something to be proud of, or do they see it as "unrelated" to the languages they learn at school?		• Show pupils that bilingualism and multilingualism are widespread throughout the world • Celebrate pupils that speak more than 1 language, and give them opportunities to talk about this if they want to • Make links between the language being taught and pupils' home language(s) where possible • Refer to research that shows that pupils who speak at least 2 languages find it easier to learn a new language (for example, see here and here) • Make sure that displays, signs, resources and books reflect the different languages spoken in your school

Maths

QUESTION	YES/NO/NOTES	NEXT STEPS
Do you discuss the history of mathematics, and its global origins?		If no: • Don't present maths as inherently western or European, e.g. implying that the history of maths begins with Ancient Greece • Talk about how modern mathematics is based on an Indian system, e.g. the first recorded use of the number 0 was in India during the 3rd or 4th century • Talk about Islamic contributions to mathematics and the fact that the word 'algebra' comes from an Arabic word
Are mathematicians who are BAME discussed and represented, e.g. in displays or textbooks (outside of Black History Month)?		If no: • Aim to represent mathematicians who are BAME all year round • Have a look at this video about Black heroes of mathematics by Dr Nira Chamberlain (President of the Institute of Mathematics and its Applications) and this list of 10 Indian mathematicians and their contributions • Make sure representations of people engaged in maths reflect a broad range of people from different ethnic backgrounds
Are white people and names used as a default in word problems, or in pictorial representations?		If yes: • Make sure teachers vary the names they use, and the images they include in resources, so all pupils see a range of ethnicities (including their own) reflected in maths lessons
When studying patterns and shape, do you draw on a range of cultural traditions?		• When studying patterns and shape, draw on a range of cultural traditions, e.g. Islamic geometric patterns

Science

QUESTION	YES/NO/NOTES	NEXT STEPS
If you teach the history of science, where does this history **start**? Do you teach about the global origins of science?		If no: • Don't present science as inherently western or European, e.g. implying that the study of science began in Europe • Talk about the contributions from Egypt, Babylonia, India, China, e.g. the science of Ancient Egypt • When you teach about seasons and moon phases, discuss different calendars of the world, e.g. Babylonian, Somalian, Chinese, Islamic, Jewish, Julian
Are scientists who are BAME discussed and represented, e.g. in displays or textbooks (outside of Black History Month)?		If no: • Aim to represent scientists who are BAME all year round • For ideas of who to include, have a look at these Black History Month science and medicine resources • Make sure representations of scientists (e.g. the default image of "a scientist") reflect a broad range of people from different ethnic backgrounds
In biology, do you tend to use whiteness as the "default" for humans? Do the illustrations, images or diagrams you use (in resources, on slides, or in textbooks) tend to be white?		If yes: • Show as much diversity as you can in the humans you represent • Avoid textbooks that tend to use whiteness as the "default"
Do you teach science in a way that enforces "white saviour" narratives, e.g. white/western scientists coming in and saving/helping global majorities using science?		If yes: • Don't stop teaching about how science has benefited humanity, but think about reframing how you teach this. Include examples of how global majorities have solved their own problems and made contributions to science in their own right. Include examples such as William Kamkwamba or Alfredo Moser • For more on this, read this blog post on decolonising the science curriculum

QUESTION	YES/NO/NOTES	NEXT STEPS
Do you explicitly teach that there is no biological basis in race?		If no: • Make sure you teach pupils that there is no biological basis in race and that 99.9% of human DNA is the same • For more on this, read this blog post on decolonising the science curriculum
Do you talk about historical and current examples of racism in science?		If no: • Talk to pupils about how science has been used to support racist ideas in the past, e.g. eugenics • For advice on how to do this sensitively, and more on how to talk about the "ugly history" of science, read this blog post on decolonising the science curriculum

Computing

QUESTION	YES/NO/NOTES	NEXT STEPS
Are people who are BAME discussed and represented as figures within the fields of computing and technology (outside of Black History Month)?		If no: • Aim to represent BAME figures within the fields of computing and technology, all year round – include historical pioneers and current leaders in these fields in your lessons where possible • For ideas of who to include, have a look at these lists of influential tech leaders who are BAME in the UK and 7 black pioneers in computer science • Make sure representations of people interacting with technology (e.g. in displays) reflect a broad range of people from different ethnic backgrounds
Are pupils taught to be critical and questioning of information online, and taught to see how it can be presented with a western bias?		If no: • Teach pupils to be critical and questioning of information online, and talk to them about how it can be presented with a western bias, e.g. online lists of 100 best authors/scientists/musicians being predominantly white and western • Make cross-curricular links with your history and geography curriculums here

PE

QUESTION	YES/NO/NOTES	NEXT STEPS
Look at the sports, games and activities you teach in PE lessons. Are a disproportionate number of North American and European origin?		If yes: • Choose to teach activities, dances and games from a range of different cultures (e.g. Indian dance) • Make sure teachers talk about these activities appropriately and sensitively – encourage teachers to familiarise themselves with the history and significance before teaching them (e.g. the religious significance of certain dances) • For ideas of activities to include have a look here • For more on this, read this blog post on decolonising the PE curriculum
Do you talk about racism in sport?		If no: • Create opportunities to discuss the impact of racism in sport and how to challenge it, e.g. football matches having to be stopped due to racist chants
Do you adapt your lessons on fitness, health and diet to the specific ethnicities within your school?		If no: • Make yourself aware of health issues that are more prevalent among the ethnicities within your school, e.g. Type 2 diabetes is more likely in people of South Asian, Black African and African-Caribbean descent (according to Diabetes UK) • Take steps to educate and advise pupils on how they can stay fit and healthy if they're more at risk, e.g. preventative lifestyle changes for Type 2 diabetes

PSHE and citizenship

QUESTION	YES/NO/NOTES	NEXT STEPS
Are respect, equality and diversity key features of your PSHE curriculum? Do you explore issues such as prejudice, discrimination, injustice, racism and anti-racism? Do pupils revisit these themes regularly (rather than just at certain times of the year, e.g. Black History Month)?		• Make sure anti-racism is embedded throughout your curriculum, by exploring all of these issues. This can't be delivered in a single lesson, or through annual events such as Black History Month (although these can enrich existing work within your curriculum) – it should be happening all year round • Have a look at this article from the PSHE Association to see examples of how you can provide anti-racist education through PSHE at every Key Stage • To support you to teach this, use books that address racism and anti-racism explicitly. For example, This book is anti-racist by Tiffany Jewell • Make cross-curricular connections with your humanities curriculums, where some of these issues will also be explored
Do teachers take a "colour blind" approach when teaching issues such as equality in PSHE, e.g. saying "we're all the same and race doesn't matter"?		If yes: • Explain to staff why a "colour blind" approach to these issues isn't helpful: children recognise race from a young age and if we don't talk about it explicitly, misconceptions can go unchallenged and pupils who are BAME can be made to feel that their experiences and perspectives aren't believed or don't matter

QUESTION	YES/NO/NOTES	NEXT STEPS
Does your curriculum give pupils the opportunity to reflect on how individuals' behaviour, attitudes and biases affect others? Do you teach pupils how to recognise and challenge prejudice, stereotypes, discrimination and racism (at a structural, institutional and individual level)?		If no: • Give pupils opportunities to reflect on how behaviour, attitudes and biases affect others and how to recognise and challenge prejudice, stereotypes, discrimination and racism • Have a look at this article from the PSHE Association to see examples of how you can provide anti-racist education through PSHE at every Key Stage • See this blog post for an explainer of the differences between structural, institutional and individual racism • For more ideas, see the Channel 4 documentary The School that Tried to End Racism
Is your PSHE curriculum's approach to racism predominantly preventative (providing teaching year on year through a planned, spiral curriculum), rather than reactive (responding to specific events as they arise)?		If no: • Give teachers the freedom to include and discuss current events in their PSHE lesson, such as the recent Black Lives Matter protests. But be mindful that your curriculum's approach to racism should be ongoing and preventative, not isolated and reactive • Provide teaching year on year through a planned, spiral curriculum in which respect, equality and anti-racism are recurring themes • For more on this, see this article from the PSHE Association

QUESTION	YES/NO/NOTES	NEXT STEPS
Does your citizenship curriculum provide a space to explore topics such as social justice, meritocracy and how systematic biases and stereotypes can reinforce institutional racism and white privilege?		If no: • Consider including these topics in your citizenship curriculum, and activities that explore them, for example this white privilege test which invites pupils to challenge their own perceptions of meritocracy • For more ideas, see the Channel 4 documentary The School that Tried to End Racism
Is your PSHE curriculum part of a whole-school approach, including a pastoral system that can deal with specific issues that arise (such as racist bullying or other incidents)?		If no: • Your PSHE curriculum should be part of a whole-school approach to anti-racism – your PSHE curriculum can't do this all on its own • See our whole school anti-racism audit to support you with this
Do pupils know what they should do about racist incidents inside and outside of school, and understand the processes in place to deal with these incidents inside and outside of school?		If no: • Make sure pupils understand what your schools' processes and protocols are for racist incidents, if they are a victim, persecutor or witness, e.g. who to tell, how this is recorded, how it will be dealt with and what will happen next • Make sure pupils understand what they should do if a racist incident occurs outside of school, e.g. telling an adult they trust, informing school, and if appropriate reporting it to the police

QUESTION	YES/NO/NOTES	NEXT STEPS
Do you use resources and examples within your lessons that reflect modern British society and pupils' own experiences?		If no: • Make sure your resources (e.g. videos, slides, resources, textbooks) include diverse representations of people of all ethnicities • Don't use white people as the "the default" e.g. when showing a family group or group of friends
Are issues around ethnic and national identity explored? Do pupils have opportunities to explore, express and celebrate aspects of their own personal and cultural identity?		If no: • Create opportunities within your curriculum for pupils to explore their ethnic and national identity, and learn about the ethnic and national identity of others. For example, ask pupils to bring in an object from home that's culturally significant to them and their identity and present it to the class • Celebrate diversity and difference, while drawing attention to similarities and shared identities, e.g. what it means to feel both British and Turkish
Do pupils learn about the ethnicities and religions that make up the UK population?		If no: • Share and discuss facts and figures on ethnicity and religion from the most recent UK census in 2011

QUESTION	YES/NO/NOTES	NEXT STEPS
Do you discuss police racial profiling in the UK and stop and search? Do pupils understand their legal rights if they are stopped and what they can do as a bystander?		If no: • It's important that all pupils understand how racial profiling can unfairly impact their interactions with police and what their legal rights are regarding stop and search • Many pupils who are BAME (especially black boys) will have had "the talk" at home – a conversation many parents have with their children to prepare them for the realities of living in a racist society • It's just as important for white pupils to have an understanding of the realities of racial profiling, and what they can do as a bystander in stop and search situations, e.g. filming on their phone without obstructing or escalating the situation • For support with this, see these resources and lesson plans from Y-Stop

QUESTION	YES/NO/NOTES	NEXT STEPS

Do you teach about health inequalities in Britain today?		If no:
		• Create opportunities to discuss heath inequalities in the UK, such as:
		  ○ Black women in the UK are 5 times more likely to die during childbirth than their white counterparts
		  ○ Black people, especially men, are significantly overrepresented in the numbers suffering from mental health conditions
		• Make sure pupils understand that many of these health inequalities are not replicated in the countries of origin or heritage of people who are BAME, so there are likely to be links to structural racism
		• Use coronavirus as a starting point to unpick why a disproportionate number of people from BAME backgrounds have died from the virus. Use this to reflect the health inequalities amongst people who are BAME and the complex reasons for this
		• For more on this, read this article on what schools need to change about health education

QUESTION	YES/NO/NOTES	NEXT STEPS
Do you explicitly teach about how certain ethnic groups are more prone to certain health problems?		If no: • Make yourself aware of health issues that are more prevalent among the ethnicities within your school, e.g. Type 2 diabetes is more likely in people of South Asian, Black African and African-Caribbean descent (according to Diabetes UK) • Take steps to educate and advise pupils on how they can stay fit and healthy if they're more at risk, e.g. preventative lifestyle changes for Type 2 diabetes • For more on this, read this article on what schools need to change about health education