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To: The Chair and Members  
of the Standing Advisory  
Council on Religious  
Education

County Hall  
Topsham Road  
Exeter  
Devon  
EX2 4QD

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Date: 17 November 2020

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### **STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION**

Wednesday, 25th November, 2020

A meeting of the Standing Advisory Council on Religious Education is to be held on the above date at 10.00 am to consider the following matters. This will be a Virtual Meeting. For the joining instructions please contact the Clerk.

Phil Norrey  
Chief Executive

### **A G E N D A**

#### **PART I - OPEN COMMITTEE**

1 Apologies for Absence

2 Minutes

Minutes of the meeting held on 13 February 2020, previously circulated.

3 Items Requiring Urgent Attention

Items which in the opinion of the Chair should be considered at the meeting as matters of urgency.

- 4     Election of Chair and Vice Chair  
  
      Ed Pawson to report
- 5     Devon SACRE Membership Update  
  
      Ed Pawson to report
- 6     Update on Schools Support during Covid 19  
  
      Ed Pawson to report
- 7     Devon SACRE New Guidance on Collective Worship (Pages 1 - 18)  
  
      Jeremy Roberts to report on the document attached
- 8     RE and Anti-Racism (Pages 19 - 54)  
  
      Documents attached.
- 9     Understanding Christianity Offer to Community Schools  
  
      Ed Pawson to report
- 10    Update on Schools Monitoring  
  
      Ed Pawson to report
- 11    Update on Learn Teach Lead RE  
  
      Ed Pawson to report
- 12    National Developments: Worldviews Report, Worldviews Lens  
  
      Ed Pawson to report
- 13    Holocaust Memorial Day Planning  
  
      Jeremy Roberts to report
- 14    Future SACRE Meetings  
  
      To agree a new date for the February meeting and a date in June 2021.

**PART II - ITEMS WHICH MAY BE TAKEN IN THE ABSENCE OF PRESS AND  
PUBLIC ON THE GROUNDS THAT EXEMPT INFORMATION MAY BE  
DISCLOSED**

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## Devon SACRE

### Guidance on Collective Worship 2020

### Time to Breathe

The guidance document aims to support schools in Devon to develop an up-to-date policy and to encourage active pupil participation in collective worship. We want to help schools put in place effective practice and reflective experiences for their pupils. The guidance offers an explanation of the legal obligations, including the right to withdrawal, and outlines some of the rich opportunities that assemblies/collective worship can offer pupils for spiritual, moral, social, cultural and personal development.

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### 1. Why take Time to Breathe?

Schools are regularly reminded that Collective Worship is a legal requirement, but here are some reasons why, even without this requirement, it is good to take ***Time to Breathe*** in schools.

#### What collective worship brings to our school

- A time when school comes together as a community
- A time to balance the 'what' of academic pursuits with the 'why' found in spiritual reflection
- A time for spirituality and stillness, connecting the inner with the outer
- A time to reflect on stories of inspiration, struggle and hope

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- A time for sharing and reflection, where any prayers are inclusive and invitational
- A time when the school family gathers to support each other
- A time to communicate and live out the shared values and expectations of the school

## 2. The legal requirement for collective worship

The legal requirements for collective worship in schools is set out in circular 1/94. Although this legislation is several decades old, it still stands as the default expectation in all schools without a religious character. It says:

**‘Collective worship in schools should aim to provide the opportunity for pupils to worship God, to consider spiritual and moral issues and to explore their own beliefs; to encourage participation and response, through listening to and joining in the worship offered; and to develop community spirit, promote a common ethos and shared values, and reinforce positive attitudes’.**<sup>1</sup>

**‘(T)he majority of acts of worship must be wholly or mainly of a broadly Christian character’**<sup>2</sup>

1. All maintained schools and academies, whether or not they have a religious character, are required to have daily acts of collective worship as part of their curriculum. Schools with a religious character provide denominational collective worship in line with their foundation and are not subject to the requirement to provide ‘wholly or mainly broadly Christian’ acts of collective worship.
2. All registered school pupils (5 - 18) are required to take part in an act of collective worship on each school day (unless they are withdrawn). Pupils in special schools should take part in an act of collective worship as far as it is practicable.
3. Collective worship may be held at any time during the school day.
4. Separate acts of collective worship may be arranged for different age or school groupings.
5. Collective worship must take place on school premises, but governors of aided and religious foundation schools may, on special occasions, arrange collective worship elsewhere.
6. In any one term in a community or a non-religious foundation school or academy, acts of worship should be ‘wholly or mainly of a broadly Christian character’. That is, most (or all) of the acts of worship must reflect the broad traditions of Christian belief

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<sup>1</sup> DfE Circular 1/94 (paragraph 50)

[https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/281929/Collective\\_worship\\_in\\_schools.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/281929/Collective_worship_in_schools.pdf)

<sup>2</sup> DfE Circular 1/94 (paragraph 62)

[https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/281929/Collective\\_worship\\_in\\_schools.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/281929/Collective_worship_in_schools.pdf)



without being distinctive of any one Christian denomination. (See 'wholly or mainly ..' below)

7. Collective worship must be appropriate having regard to the family backgrounds, ages and aptitudes of the pupils.

8. Where worship which is wholly or mainly of a broadly Christian character is inappropriate, the Headteacher and governors may apply to the local SACRE (and in the case of academies will need to refer to the terms of their funding agreement), for permission to arrange worship for all or some of the pupils which is not wholly or mainly of a broadly Christian character (see 'Determinations' below).

9. Parents have the right to withdraw their children from collective worship (see 'Right to Withdraw' below).

10. Teachers cannot be compelled to lead or participate in collective worship, but it is the responsibility of the headteacher and governing body to ensure that it takes place.

Every school under Local Authority control must have a policy for collective worship that is drawn up in accordance with the law, and reflects as far as possible the consensus of views of the various stakeholders i.e. staff, governors and the community.

All academies, in accordance with their funding agreements, must have an act of daily worship and will be inspected under Ofsted criteria which look to make judgements about spiritual, moral, social and cultural development (SMSC) and so collective worship may play a part of their decisions.

Within the legal framework the responsibility for arranging collective worship rests with:

- the headteacher after consultation with the governing body in community schools
- the governing body in consultation with the headteacher in VC and VA schools

The Diocese of Exeter also produces guidance on planning collective worship for Church of England schools<sup>3</sup>. The Diocese of Plymouth will provide guidance for Roman Catholic Schools.

### **3. How can schools introduce collective worship?**

Devon Standing Advisory Council on Religious Education (SACRE) hopes that all teachers, regardless of their beliefs or worldview, will feel able to participate in (and possibly take a lead in) acts of collective worship which are genuinely open and inclusive.

Schools without a religious character are secular spaces, but this does not mean they are non-religious spaces. A secular space is where all beliefs are given respect, where no single religious or non-religious worldview takes precedence over another.

As a secular space, the school is a forum where expressions of religious and non-religious beliefs, together with dialogue and discussions about and between different faiths and worldviews, can take place. Devon SACRE encourages open and respectful exchanges about different religions and worldviews.

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<sup>3</sup> <https://exeter.anglican.org/schools/christian-ethos-siams/collective-worship/>

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We favour a **broad** definition of worship which allows children to reflect upon their shared human experience and feelings of joy and sadness, thankfulness and need, their reflections on shared values and concerns and the exploration of the spiritual area of experience.

As with all areas of the curriculum, collective worship should provide a valid educational experience. There is also the need to respect the different beliefs of teachers, parents and children. Worship can only be inclusive if it has a broad definition to include those who both do, and don't have a belief in divine beings or powers.

## 4. What does 'wholly or mainly of a broadly Christian character' mean?

The Act states that the Collective Worship organised by the school is to be '*wholly or mainly of a broadly Christian character*'. We should note that this means that most school worship should reflect Christian **beliefs**, not necessarily Christian **worship practices**.

These beliefs encompass:

- an underlying purpose to creation and human responsibility for it (*eg an interest in the environment and stewardship of the earth's resources arises from this belief*)
- human beings' responsibility before God and yet the failure to meet those demands fully (*eg opposition to prejudice, cruelty, violence, arise from this belief*)
- the uniqueness and value of each human being and the possibility of new beginnings (*eg value of human life, concern for self-knowledge, co-operation, respect arise from this belief*)
- the teachings of Jesus, who promoted concern for the needs of others (particularly minorities) in the form of gratitude and forgiveness, and who opposed hypocrisy, exploitation and the harsh judgement of others

These Christian beliefs are reflected in the life and teaching of Jesus, but also give rise to values which are in harmony with the broad spiritual and moral concerns that are shared by the world's religions and other worldviews.

In selecting *broadly Christian* material or any other material, it is important that schools ensure that acts of worship are 'inclusive'. It must be remembered that it is not the role of the school to nurture religious faith. Assemblies that raise the beliefs suggested provide opportunities for '*broadly Christian*' collective worship, as well as stimulating all young people to reflect, to feel awe, to learn to be still and to consider the direction and meaning of their lives.

## 5. Content and presentation

Devon SACRE's approach should help schools to facilitate a version of collective worship that eases and promotes a polite and vigorous expression of beliefs and a dialogue between them. It should emphasise a community ethos that celebrates all that is shared.

The unifying element for each act of collective worship will be a central theme focusing the attention of all taking part on a single idea. Examples of suitable themes for collective worship are: the school's agreed shared vision and values, school or local events, a topic explored by one class, the lives and experiences of people past and present, current religious festivals, national and international days etc.

The methods used to present particular themes may include:

- Spoken word: story, poetry, interviews, discussion, readings from the Bible and from other religious and secular literature and choral speaking
- Music and singing: hymns, popular songs, chants, or singing games
- Visual stimuli: pictures, posters, artefacts, natural objects, religious objects, personal objects, works of art, or film clips
- Performance: dance, music, mime, drama, role play, or puppets
- Music: either performed or played
- Preparing and sharing food
- Silence: stilling, reflection, contemplation, meditation and, if appropriate, prayer

In today's plural society a creative silence may well be considered to be more inclusive than vocalised prayer. It can give an opportunity for prayer<sup>4</sup>, without insisting on it. People can be guided to be still, to quieten their mental chatter and to discover their deeper self, the ground of their being, that place which some spiritual writers identify as the dwelling of God. If done well, such acts of collective worship could encourage a less frenetic, more peaceful ethos in a school.

## Planning for Collective Worship

One pattern that many schools use is to **Gather - Engage – Respond – Send**. This gives a useful structure for collective worship (see Appendix 3 for more details).

The use of Windows, Mirrors and Doors (WMD)<sup>5</sup> helps children to think, reflect and consider their actions. WMD is a very successful way of giving children a process to think through big issues.

Windows: What is the big issue? What are we looking at?

Mirrors: What does this mean to me? What is the impact on me?

Doors: What am I going to do about it? How does this impact my community?

## 6. The right of withdrawal

We hope that by adopting an inclusive stance, collective worship (assemblies), will be broadly accepted by a wide variety of people. Many parents see the provision of acts of worship by a school as part of its expression of care for the well-being of its pupils. However, there may be occasions when a parent insists on their right to withdraw their children from collective worship.

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<sup>4</sup> Please note that all prayers should be inclusive and invitational, not instructional

<sup>5</sup> <http://www.crackingre.co.uk/htdocs/crackingre/secure/teachSupp/donut.html>

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Parents have the right to withdraw their child from attending an act or acts of collective worship<sup>6</sup>. Parents should make their wishes known to the headteacher who will arrange that any pupils who are withdrawn will be supervised appropriately during the acts of collective worship.

Schools should ensure that parents who want to withdraw their children from collective worship are aware of the programme and its intention to be open to and respectful of all pupils' personal beliefs. They should be given the opportunity to discuss this, if they wish. The school may also wish to review such a request each year, in discussion with the parents.

The use of the right to withdraw should be at the instigation of parents (or pupils themselves if they are aged 16 or over), and it should be made clear whether it is from all or some specific acts of collective worship. No reasons need be given, though parents may make arrangements for *alternative religious worship* to take place for their child provided that such arrangements can be made at no additional cost to the school and provided the effect would not be to replace the statutory non-denominational collective worship in the school.

Parents have the right to choose whether or not to withdraw their child from collective worship without influence from the school, although a school should ensure parents or carers are informed of this right (for example on the school website) and are aware of the educational objectives and content of the collective worship programme. In this way, parents can make an informed decision. Where parents have requested that their child is withdrawn, their right must be respected.

If parents and the school agree that the pupil should be allowed to remain physically present during the collective worship, but not take part in it, nothing in the law prevents this.

Pupils should not be withdrawn so that they may participate in other activities. Schools have a duty to supervise pupils who are withdrawn from collective worship, though not to provide additional teaching or to incur extra cost. Pupils will usually remain on school premises.

## 7. Determinations

A determination allows a school to be able to organise its collective worship in a way that is appropriate to its pupil make up, and lifts the legal requirement for collective worship to be wholly and mainly Christian.

The 1988 Education Reform Act allows the requirements for 'broadly Christian' worship to be lifted in respect of some or all of the pupils in a school where appropriate. Before considering this, a school should consider carefully the guidance laid out in this document which shows ways in which the requirements for 'broadly Christian' worship in a multi-faith school can be met without a determination.

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<sup>6</sup> DfE Circular 1/94 (paragraph 85)

[https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/281929/Collective\\_worship\\_in\\_schools.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/281929/Collective_worship_in_schools.pdf)

If a headteacher wishes to apply for a determination, they must make an application to SACRE. Before doing so the headteacher must consult the school's governing body who in turn may wish to seek the views of parents. The headteacher and governors should take care to safeguard the interests of any parents of children for whom broadly Christian collective worship is appropriate. In considering whether to apply for a determination the headteacher should take into account the number of withdrawals from broadly Christian worship that have been made.

The headteacher's application may relate either to a clearly described and defined group or to the whole school.

In Devon, the headteacher or their representative will be asked to attend a SACRE meeting to put forward their reasons for application for a determination. On reaching a decision, the headteacher will be notified in writing and informed of the date from which the determination can take effect.

SACRE is obliged by law to review the determination at least every five years, and schools will be notified of this review by SACRE.

In considering an application for a determination the following criteria will be used by SACRE:

- The number of withdrawals from broadly Christian collective worship (this is the primary consideration by SACRE)
- The family and faith backgrounds of the pupils in the school, including those for whom broadly Christian worship may be appropriate as well as those for whom it may be inappropriate
- That the proposed alternative worship will be educational in nature and affirm the values of the school community, will be nondenominational and will not attempt to indoctrinate or evangelise

## **Links to further support for collective worship**

Guidance for schools from:

[Newham](#) SACRE

[Bristol](#) SACRE

[Diocese of St Edmundsbury and Ipswich](#)

## **Guidance on collective worship for school governors**

Collective Worship and Religious Education: [a guide for governors](#)

## **Acknowledgements**

Thanks to members of Devon, Torbay and Plymouth SACREs for their input and in particular to members of the collective worship working party:

- Katie Freeman - Bickleigh Down Primary School and Plymouth SACRE (Chair)

# Agenda Item 7

- Corrine Guntrip - Ellacombe Primary School and Torbay SACRE (Chair)
- Tania Hawker – Pilgrim Primary School and Plymouth RE hub
- Claire Hulbert - Payhembury Primary School and Devon SACRE member
- Shelley Moss - Churston Ferres Grammar School and Torbay SACRE
- Ed Pawson - Devon and Torbay SACRE RE consultant
- Jeremy Roberts - Devon (Chair) and Torbay SACRE
- Belinda Twiggs - St Michaels Primary School and Devon/Torbay SACRE

For further information and support contact Ed Pawson at [efpawson@gmail.com](mailto:efpawson@gmail.com)

## Appendix 1 – The framing approach

Devon SACRE recommends a '*framing approach*'. When children or adults share a text, artwork, piece of music, or saying they should introduce the piece with words which clearly identifies the tradition from which it comes so that a safe boundary is created from which all can freely respond to it.

For example:

'I/we are sharing this reading from the Gospel of Mark in the Bible. While this has special meaning for Christians, we can all listen and respond in the way which is right for each of us.'

'I am sharing this reading from the Gospel of Mark in the Bible. While this has special meaning for me as a Christian, I hope you will hear something in it which is helpful to you.'

'I/we am/are sharing this hadith which is important for many Muslims so that we can understand what it says and let it affect us in the way that is right for each one of us'

'I am going to tell you this fable from Aesop's fables which have particular meaning for many people and are also strongly connected to stories from Hinduism and Buddhism. Let us all reflect on what this story says about greed.'

2. After leading the group to a period of calm silence, we recommend saying: '*Now we can use this quiet that we have made to reflect, meditate or pray according to our own beliefs.*

Devon SACRE believes that this is the most appropriate way to provide the opportunity for all to worship including those whose tradition focuses on worshipping God, without compromising anyone's integrity.

3. When festivals are celebrated SACRE recommends that children and adults present and share aspects of the festivals of their own traditions. It may be that if a culture of mutual respect is developing some children will still feel unsure about public recognition of their affiliation with a faith tradition. This may be the case particularly if there are very small numbers in the school or if the child has witnessed negative responses to their tradition during their life.

4. SACRE recommends that adults and children make decisions about collective worship and choose the content and format together, using these guidelines.
5. Individuals or groups need to be mindful of sensitivities of members of the whole school community in the choices they make and in the way they present material.
6. The teacher with responsibility for collective worship needs to ensure that there is a balance of material from different traditions through a term.
7. When members of local faith communities are invited to lead collective worship it is important that they comply with points 1 and 2 of these procedures.

## Appendix 2: model draft policy for collective worship

This is an example policy that sets out what a school policy might look like. It would need to be adapted to your particular school, and would also have different emphases if your school is a faith or community school. Phrases in italics are recommended for faith schools only.

Insert : Name of School

Required Review Frequency	
Next Review Due:	May 2021
Committee Responsible:	
Document Location	

Version	Approved By	Date of Approval	Key Changes

### Philosophy of collective worship at xxxxxx: (Some quotes you might like to use)

"The fact that I can plant a seed and it becomes a flower, share a bit of knowledge and it becomes another's, smile at someone and receive a smile in return, are to me a continual spiritual journey"- Leo Buscaglia

"To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God and to devote the will to the purpose of God". William Temple (1881-1894)

"Stillness is the altar of spirit" Paramahansa Yogananda(1893-1952)

"Happiness can be found, even in the darkest of times, if one only remembers to turn on the light" *Albus Dumbledore* (J.K. Rowling)

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xxxxxx School is a Community school/Church of England Voluntary Controlled School. Collective worship is an important part of the school day as it gives us the opportunity to come together as a school community. It is attended by all students, staff and any visitors in school are very welcome to join in.

## **Collective Worship and the Law**

In accordance with legal requirements (School Standards and Framework Act 1998) an act of collective worship, taking into account of the age, aptitude and background of the pupils, is provided daily for all pupils except those withdrawn by parents. The school expects that withdrawal will be only made following discussions with the head teacher, followed by written confirmation of withdrawal. Special arrangements will be made by governors to supervise children withdrawn from acts of worship. In addition, staff have the right to withdraw from the act of collective worship.

“The arrangements for the required collective worship may, in respect of each school day, provide for a single act of worship for all pupils or for separate acts of worship for pupils in different age groups or in different school groups.”

*The School Standards and Framework Act 1998*

## **Rationale**

Inclusion is important to our vision and we aim for acts of worship to be inclusive of all pupils. There is an expectation that all pupils will be present. Careful planning and preparation ensure that there are clear learning intentions for all pupils at different levels of understanding. Collective worship is first and foremost for the educational benefit of all pupils. It is a shared activity that allows for a variety of responses and provides an opportunity for those of any religious faith or none to focus and reflect on stimuli which allow the human spirit to respond with integrity. The school is committed to respect the integrity of the backgrounds from which pupils come.

*The school will also offer the opportunity to explore, reflect upon and respond to the mystery and meaning of the Christian faith.*

At ..... School Collective Worship we aim to:

- Strengthen and support the school community and celebrate each unique individual member ( Church school might add – ‘as *made in the image of God*’.)
- Give expression to reaffirm and practise the values of the school community
- Allow reflection and response to fundamental questions of life and those things that are of eternal concern and value to human beings
- Celebrate and give thanks for achievements within the school, local and international community and occasions of significance, including festivals
- Contribute to the spiritual, moral, social and cultural development of pupils
- Foster and enable a concern for the needs of others – recognition of the vulnerability of self and others
- Lead pupils to a deeper knowledge and understanding of different faiths and world views



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- Provide members of the school community with the opportunity to;
  - *A Church school might say – ‘Praise and reach out to God’*
  - Experience stillness and quiet
  - Experience a variety of forms of music, art, drama, story that lead to personal reflection
  - Provide a foundation for a mature understanding and practice of worship in the future

***At ..... we arrange Acts of Collective Worship/assemblies in the following ways;***

Day	Time	Grouping	Place	Leadership	Theme / pupil's role
<b>Monday</b>	3:00 – 3:20	Whole school	Hall	Head teacher	<i>Value of the term</i>
<b>Tuesday</b>	9:10 – 9:30	KS1 or KS2	Hall	Key stage assembly led by teacher or children	<i>Open the Book</i>
<b>Wednesday</b>	10:15 – 10:30	Whole school	Hall	Head teacher Music teacher	Singing assembly
<b>Thursday</b>	3:10 – 3:30	Whole school	Classrooms	Class Teacher	<i>Value of the term</i>
<b>Friday</b>	3:00 – 3:30	Whole school	hall	Deputy Head teachers	<i>Celebration Together</i>

## **Leadership, Planning and Evaluation of Collective Worship/Assemblies**

There is a Collective Worship planning group led by the Headteacher as collective worship Coordinator and including representatives of the children, parents, teachers, and governors. This group meets regularly to plan, monitor and evaluate Collective Worship. The calendar for Collective Worship draws on *the Church year* and the school values.

Collective Worship will be treated like any other part of the curriculum when it comes to matters of planning, delivery, resourcing and evaluation. All those leading collective worship are asked to plan their act of worship in as much detail as they would any other learning activity. Staff are given appropriate training and mentoring to equip them in their roles as worship/assembly leaders.

All pupils attend an Act of Collective Worship/Assembly each day. These are organised on a rota and include whole school, phase-based and class-based worship.

A record is kept of Collective Worship. The Worship Coordinator is responsible for keeping this record.

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The Collective Worship Planning Group is responsible for monitoring and evaluating Collective Worship. Children, teachers, and governors are all involved in evaluation of Collective Worship. The group reports to the Headteacher and the Governing Body.

## **Special services**

We join together as a community at special times, e.g. Leavers' service, special times of celebration such as Red Nose Day and Poppy Day of Remembrance.

## **Music and art as part of our act of worship**

Music is played before and after our assemblies to highlight that this is a special time for us to be together. We use music as part of our act of worship where appropriate to the theme as we see music as a medium able to evoke deep, intense feelings that are a part of an individual and theirs alone; memories, emotions of visual images.

The music, instrumental or vocal, may be selected to enhance the atmosphere for worship, stillness and reflection or to inspire thought and talking points in the areas of spiritual, moral, social and cultural development.

This listening time is also used to introduce children to;

1. Music of a variety of styles, cultures and traditions
2. A range of composers and famous works
3. Recognition and appraisal of a range of musical elements

## **Visitors to school**

Visitors leading collective worship must be given clear instructions concerning age and ability of the pupils, purpose of occasion and appropriate delivery (content and material used).

The school will ensure that checks are made about connections with the school e.g. parent, charity representative, clergy from another denomination, adviser, colleague before the day

There will be a sharing of the aims and objectives of the visits and links made to the overall scheme for Collective worship.

The visitor's method will be reviewed before another invitation is extended.

A follow up session will be linked where considered appropriate to the developing theme.

Visitors should report to the office to announce their arrival. All visitors must sign the visitor's book and may not be left with the children unless member of the school staff is present. They will be thanked as they leave the building.

## Appendix 3: organising collective worship

Suggested outline for pupil participation in Collective Worship

Before Collective Worship	During Collective Worship	After Collective Worship
<p><b>Setting up</b></p> <p>The children will:</p> <p>Selecting and setting up CD</p> <p>Putting out chairs</p> <p>Prepare the worship table</p> <p>The children will ring the bell to call the school to worship.</p>	<p><b>Gathering</b></p> <p>The children will:</p> <p>Saying a welcoming sentence.</p> <p>Organise school notices.</p>	<p><b>Clearing up</b></p> <p>The children will:</p> <p>Hold doors open for those leaving.</p> <p>Put away equipment and chairs.</p> <p>Turn off candles.</p>
<p><b>Welcoming</b></p> <p>The children will:</p> <p>Greet the other children at door</p> <p>Meet visitors at main entrance (and help them to set up).</p>	<p><b>Engaging</b></p> <p>The children will:</p> <p>Introduce a visitor or the storyteller</p> <p>Take part in Drama activities such as Open the Book.</p> <p>Support teachers with music, video clips and PowerPoint slides.</p>	<p><b>Recording</b></p> <p>The children will:</p> <p>Record a log book detailing what the school had learnt about in Collective Worship.</p> <p>Ask the visitor or the person leading worship to sign the log book to say that it is a true representation of what they have learnt.</p>
<p><b>Planning</b></p> <p>The children will:</p> <p>Choose music and songs to be sung in worship that link to our theme.</p> <p>Write their own prayers to share at the end of worship.</p>	<p><b>Responding</b></p> <p>The children will have the opportunity to:</p> <p>Ask and answer questions.</p> <p>Read or saying prayers.</p> <p>Leading actions or signing to songs.</p>	<p><b>Evaluating</b></p> <p>The children will have the opportunity to:</p> <p>Use the Imaginor Evaluation grid.</p> <p>Work together to look at evaluations and plan the next steps for Collective Worship.</p> <p>Share evaluation findings with Governors and school SLT.</p>
	<p><b>Sending</b></p> <p>The children will have the opportunity to:</p> <p>Switch off the candles.</p> <p>Saying the 'Grace' or other closing prayer.</p>	

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## Appendix 4: websites to support collective worship

The following websites provide suggestions for schools to supplement their Collective Worship programme. Devon SACRE is not responsible for the reliability of these links or for the content of these sites.

<a href="http://www.assemblies.org.uk">http://www.assemblies.org.uk</a>	Primary and secondary school assemblies with a broadly Christian perspective 'for every season' from SPCK. Contains a section on assemblies to celebrate festivals of a good range of religions and a 'rapid response' feature to help schools address big issues in the news.
<a href="https://www.barnabasinschools.org.uk/">https://www.barnabasinschools.org.uk/</a>	CW resources to enable schools to explore Christianity creatively and confidently
<a href="https://bigstartassemblies.org/">https://bigstartassemblies.org/</a>	Big Start Assemblies combine value-based themes with stories from the Bible. They are easy to plan and great fun for KS1 and KS2 pupils.
<a href="http://www.bbc.co.uk/cbeebies/stories/">http://www.bbc.co.uk/cbeebies/stories/</a>	CBeebies stories for primary school age children that could be used in assemblies – includes 'Seasonal' stories reflecting religious festivals and 'World Stories' reflecting different cultures.
<a href="http://www.bbc.co.uk/schoolradio/">http://www.bbc.co.uk/schoolradio/</a>	Audio programmes from BBC learning for the 5-7 and 7- 11 age ranges. Listen again within 7 days of broadcast or order the CD. Sets of notes for teachers also available for free download.
<a href="http://www.bdeducation.org.uk/schools/teacher/collective-worship/">http://www.bdeducation.org.uk/schools/teacher/collective-worship/</a>	Collective Worship ideas and advice from the Diocese of Blackburn.
<a href="http://www.cafod.org.uk/resources/worship">http://www.cafod.org.uk/resources/worship</a>	Reflections on social justice and poverty for worship activities from the Catholic charity CAFOD. Prayers, liturgies and reflections across Church seasons and a wide range of themes.
<a href="http://learn.christianaid.org.uk/">http://learn.christianaid.org.uk/</a>	Teaching resources from Christian Aid, with assemblies for primary and secondary.
<a href="http://www.creativeproverbs.com/">http://www.creativeproverbs.com/</a>	Franklin C. Baer's 'Quotations for creative thinking' searchable website.
<a href="http://www.fischy.com/">http://www.fischy.com/</a>	Music for emotional, social and spiritual health and wellbeing from Fischy Music.
<a href="https://www.gloucester.anglican.org/schools/jumping-fish-publications/">https://www.gloucester.anglican.org/schools/jumping-fish-publications/</a>	Jumping Fish Ltd® publications support RE teaching, spiritual development, values education and collective worship in schools
<a href="https://www.godlyplay.uk/wp-content/uploads/2020/08/Collective-Worship-Autumn-2020.pdf?fbclid=IwAR0QAMEqUGOWjKcLD5NMzrLzOXJhBwdBdTTXWW7SiI0sTO2HmL1CHv248Vw">https://www.godlyplay.uk/wp-content/uploads/2020/08/Collective-Worship-Autumn-2020.pdf?fbclid=IwAR0QAMEqUGOWjKcLD5NMzrLzOXJhBwdBdTTXWW7SiI0sTO2HmL1CHv248Vw</a>	This resource for primary schools provides sessions for reflective class collective worship. They are written specifically for Autumn 2020 to support the wellbeing and spiritual needs of pupils returning to school after lockdown.

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<a href="https://thegreateststoryever.org/get-started/">https://thegreateststoryever.org/get-started/</a>	A bitesize Bible experience: Through 15 minute sessions explore famous characters and events that form The Greatest Story Ever and discover how we can be part of it today
<a href="http://www.hibbert-assembly.org.uk/">http://www.hibbert-assembly.org.uk/</a>	Good starting points for sensitive assemblies from the Hibbert Trust, including advice to those leading assemblies by the Reverend John Harley.
<a href="http://www.hmd.org.uk/">http://www.hmd.org.uk/</a>	National website for ideas on remembering the Holocaust.
<a href="http://www.humanismforschools.org.uk/">http://www.humanismforschools.org.uk/</a>	Assembly ideas and humanist perspectives from the British Humanist Association.
<a href="http://www.ibiblio.org/zen/">http://www.ibiblio.org/zen/</a>	Zen Buddhist site with 'Koan of the Day.'
<a href="https://www.imaginer.co.uk/">https://www.imaginer.co.uk/</a>	Imaginer's resources, in particular the excellent Roots and Fruits, are highly rated by teachers
<a href="http://www.inspirationalarchive.com/inspirationalstoriesblog/">http://www.inspirationalarchive.com/inspirationalstoriesblog/</a>	Archive of mostly Christian inspirational stories – a mixture of material, not all suitable for school assemblies.
<a href="http://www.irinnews.org/">http://www.irinnews.org/</a>	Humanitarian news and analysis service of the UN Office for the Co-ordination of Humanitarian Affairs.
<a href="https://www.isingpop.org/">https://www.isingpop.org/</a>	iSingPOP is a primary school music project that brings together school, church and community. Great videos and opportunities to record and perform.
<a href="http://www.lifesavers.co.uk/collective-worship/">http://www.lifesavers.co.uk/collective-worship/</a>	20 individual worship resources 5 on each of the values generosity, wisdom, thankfulness and justice (helping children to manage money wisely).
<a href="http://www.oxfam.org.uk/education/resources/">http://www.oxfam.org.uk/education/resources/</a>	Oxfam's downloadable resources for primary and secondary assemblies featuring issues of social justice. PowerPoint presentations, ideas for workshops, assembly scripts etc.
<a href="http://www.prayingeachday.org/reflect.html">http://www.prayingeachday.org/reflect.html</a>	De La Salle Brothers ('Christian Education in a Christian Community') collection of reflections and prayers for every day of the year. Click on a date for stories, questions and prayers for reflection.
<a href="http://www.primaryresources.co.uk/assembly/">http://www.primaryresources.co.uk/assembly/</a>	Scripts for primary school assemblies, contributed by teachers.
<a href="https://www.picture-news.co.uk/">https://www.picture-news.co.uk/</a>	Each week we choose a current news story, provide an image, a thought-provoking question and a variety of teaching resources.
<a href="http://www.reonline.org.uk/">http://www.reonline.org.uk/</a>	Religious education website with search engine to find materials for use in assemblies.
<a href="http://www.request.org.uk/">http://www.request.org.uk/</a>	Resources for most of the Christian denominations – not specifically for Collective Worship but can be adapted.
<a href="http://www.retoday.org.uk/">http://www.retoday.org.uk/</a>	Downloadable resources associated with RE Today publications ( <i>password required - available free to RE Today subscribers</i> ).

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<a href="http://www.stapleford-centre.org/resources/assemblies/assembling-citizens">http://www.stapleford-centre.org/resources/assemblies/assembling-citizens</a>	Secondary school assemblies for active citizenship and personal development from The Stapleford Centre, a Christian education organisation. Some free samples but requiring subscription for full access.
<a href="http://www.teachingideas.co.uk/subjects/assemblies/">http://www.teachingideas.co.uk/subjects/assemblies/</a>	Mark Warner's Teaching Ideas site contains a range of interesting downloads for assemblies for primary schools.
<a href="http://www.tere.org/index.php?id=59">http://www.tere.org/index.php?id=59</a>	Catholic Teachers Enterprise for Religious Education assembly ideas for primary schools.
<a href="http://www.thelinkingnetwork.org.uk">www.thelinkingnetwork.org.uk</a>	The Linking Network supports schools to develop a positive, cohesive ethos by helping young people to explore identity, celebrate diversity, promote community and champion equality
<a href="http://www.theotherpages.org/">http://www.theotherpages.org/</a>	Quotations, poems and images for personal and non-commercial use.
<a href="http://webarchive.nationalarchives.gov.uk/20110218194057/http://www.teachernet.gov.uk/teachingandlearning/assemblies/">http://webarchive.nationalarchives.gov.uk/20110218194057/http://www.teachernet.gov.uk/teachingandlearning/assemblies/</a>	Teachernet resources are now held on the national archives database. This is a bank of over 100 resources written by teachers for teachers. The search engine no longer works but you can access the examples via 'Assemblies A – Z'.
<a href="http://www.worshipworkshop.org.uk/">http://www.worshipworkshop.org.uk/</a>	The National Society's Worship Workshop website. Intended for CofE schools but others may find useful material here for Collective Worship that is 'wholly or mainly of a broadly Christian character'.







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

## Unit of Work for 11-14s

Anti-racist religious education

[www.anti-racist-re.org.uk](http://www.anti-racist-re.org.uk)

[www.natre.org.uk/anti-racist-re](http://www.natre.org.uk/anti-racist-re)



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

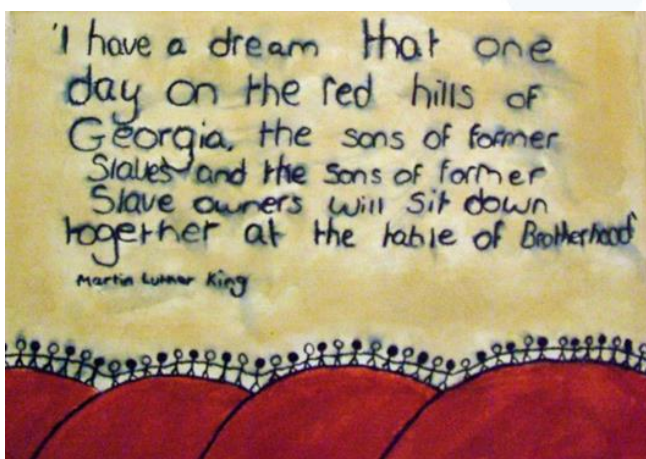


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RE for peace and justice: challenging and confronting racism



Learning about anti-racist activists



Can there be a new dawn where racism is reduced?

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

**What is the place of religions and beliefs?**

**Age group: 11-14s**

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

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

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

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

[www.natre.org.uk/anti-racist-re](http://www.natre.org.uk/anti-racist-re)  
[www.anti-racist-re.org.uk](http://www.anti-racist-re.org.uk)



## How and why could we reduce racism in our communities? What is the place of religions and beliefs?

YEAR GROUPS: 7 / 8 / 9

### About this unit:

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

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

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

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

### Where this unit fits in:

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

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

### Our approach to anti-racist RE

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

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





## KEY STRANDS OF RE ADDRESSED BY THIS UNIT

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

## ATTITUDES FOCUS. Pupils will actively explore attitudes of:

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

The unit will provide these opportunities:

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

## Background information for the teacher:

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

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

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

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



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

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



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

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

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

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

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

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



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

<p><b>Intent: pupils will be enabled to:</b></p> <ul style="list-style-type: none"> <li>Learn about 12 scenarios that give examples of injustice and lack of respect – but also some of respect, considering them in discussion</li> <li>Learn to use accurately key words including racism, prejudice, discrimination, equality, civil rights, religious wisdom</li> <li>Consider questions about what makes some cases of prejudice worse than others</li> <li>Express reasoned ideas about how our society and the religions they study can be more equal and make a better job of racial justice.</li> </ul> <p><b>Attitudes and values:</b> Pupils will be challenged to think about their own society, community and personal attitudes. Do they take a stand against racism?</p> <p><b>SMSCD and cultural capital:</b> This lesson enables pupils to encounter a range of cultural and religious sources to prompt their own spiritual and moral development and enrich their access to cultural capital. The concept of unconscious bias could be introduced here.</p>	<p><b>Implementation: teaching and learning activities</b></p> <ul style="list-style-type: none"> <li>These activities are facilitated by the PowerPoint and worksheet / resources available on the anti racist RE website.</li> <li>Introduce the theme and the lessons to pupils by telling them that they will have a chance to think about racism and religion, and maybe to change their minds for themselves. Reinforce how important their own thinking is, and how good RE uses methods like listening, dialogue, reasoning and research into the experiences of others to learn.</li> <li>Examples of Respect. You might begin with our two-part discussion questionnaire, which uses 12 examples of behaviour which raise discussion points about prejudice, discrimination and racism. The questionnaire includes what can look like a rather crass task, judging the 12 examples by giving a score out of ten for how good or bad the behaviour described is judged to be. This asks pupils to make judgements and distances and grounds their discussion in concrete but fictional examples. There are no correct answers to this, but it can promote excellence in discussion. In this first task, pupils look at some examples of prejudice generally, including for example sexism / gender prejudice or religious prejudice, and will home in on issues about racism later.</li> <li>Study carefully the scripture teachings given in the handout which express views from different faiths about prejudice and discrimination. Talk about why it is that religions speak words of peace and equality, but are still sometimes racist in their practice. Can pupils give examples? What should be done?</li> <li>Ask pupils to record their learning by describing the discussion and explaining what they learned from it. Ask pupils to make up and write down another scenario in which racism occurs and people have to decide what respect requires. Suggest that they do one that is ‘close to home’ – that could happen in their community.</li> <li>The second part of the questionnaire is to be completed by pupils working alone, and can be saved for further discussion at the end of the unit of work, giving pupils an opportunity to consider whether they wish to change their attitudes and behaviour, and what they have learned about racism, religion and worldviews. Encourage them to be honest and reinforce that their opinions may change because they discover new facts, and they should be reasonable and evidence based in their views.</li> <li>You might use a film clip to introduce the specific topic of racism through some examples. A clip from a film like ‘Harriet’ / ‘Selma’ / ‘The Help’ / ‘Malcolm X’ or similar, set in the USA at the time of the Civil Rights movement can enable pupils to identify examples of racism in ways that are distanced and grounded from their immediate situation. It’s important then as well to confront the facts of racism much closer to home. Show a clip, consider what it tells us about racism and religion, then invite pupils to consider what they know of racism in their own community. Refer back to the example scenarios the pupils wrote above.</li> <li>Homework and / or written work: can pupils review the clip of the film they saw, explaining: what happened? What role did religion play in the clip? What examples of racism did the clip show?</li> <li>Extension: this short video by journalist and activist Akala will enable your highest achieving pupils to understand some of the processes of racism in action: <a href="http://www.theguardian.com/commentisfree/video/2015/mar/18/everyday-racism-what-should-we-do">www.theguardian.com/commentisfree/video/2015/mar/18/everyday-racism-what-should-we-do</a></li> </ul>	<p><b>Impact: Outcomes</b> <b>Can most pupils:</b></p> <ul style="list-style-type: none"> <li>Describe clearly different scenarios in which prejudice and lack of respect are visible</li> <li>Give examples of racism they have observed</li> <li>Explain a connection between racism and religion</li> <li>Consider the question: if religions condemn racism, why do some religious people still behave in racist ways?</li> </ul> <p><b>Can some pupils</b></p> <ul style="list-style-type: none"> <li>Give reasons why racism is condemned by many religions, but still common in our communities</li> <li>Research for themselves some examples of racism in their own community</li> <li>Coherently connect examples from other times and places with the need for a more equal society in ‘our place and time’</li> <li>Give reasoned arguments for their view about why religious teachings of love, peace or equality do not seem to have enough impact on society.</li> </ul>	<p><b>Notes</b></p> <p>Take two lessons with this work if you need to.</p> <p>It is characteristic of anti-racist RE to focus on factual learning, and to struggle against prejudice through dialogue, using correct information and challenging people to live up to ideals of equality.</p> <p>Teachers should take care to ensure that the class understand that hate speech has no place in school, so there are ways of saying things about other people that get them into trouble. They need to learn the skills of open dialogue. The concept of ‘dangerous conversation’ is helpful here (see glossary).</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p> <p>Pupil-outcomes can be shared via the website. 7</p>
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## 2. Key Question for these lessons: what can we learn from the stories of two statues in Bristol?

**Intent: pupils will be enabled to:**

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

**Attitudes and values:**

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

**SMSC + cultural capital:**

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

**Implementation: teaching and learning activities**

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

**Impact: Outcomes**

**Can most pupils:**

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

**Can some pupils:**

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

**Notes**

Take two lessons on this if you wish.

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

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

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

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

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

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> <li>Learn about the anti-racist work and impact of Dr King and Stormzy</li> <li>Learn that issues of racism are about power and politics as well as faith and values</li> <li>Consider questions about the impact of these two notable anti-racist Christians</li> <li>Express reasoned ideas about what can be learned from these cases.</li> </ul>	<p>Implementation: teaching and learning activities</p> <p>What can we learn from Martin Luther King? Considering the significance of dreaming a better world</p> <ul style="list-style-type: none"> <li>There are a hundred good lessons to teach in RE about Dr King. This one does not tell his whole story, but uses the nine dreams he most famously articulated at the Lincoln Memorial in August 1963 to consider whether his powerful Christian witness against racism should still provoke a response today. A PowerPoint supports this work from the website, beginning with a ‘prior knowledge’ activity for groups.</li> <li>Begin by asking the pupils about their own dreams for a better world. Do they have dreams for themselves? Family? Local community? For the world as a whole? Can groups of 4 learners create an agreed list of 9 dreams for the future? Then play the clip. Use the recording sheet for pairs to respond to the meaning and the impact of King’s dreams. Get the pairs to compare their answers in 4s.</li> <li>A quotation like this, from Dr King’s Nobel Prize acceptance speech, is worth sharing with pupils.</li> </ul>	<p>Impact: Outcomes</p> <p>Can most pupils:</p> <ul style="list-style-type: none"> <li>Describe some ways Dr King and Stormzy have tried to reduce racism</li> <li>Give examples of connections between religion and racism from these two case studies – e.g. by interpreting scriptures</li> <li>Explain their understanding of the idealism and practice of these two case studies</li> </ul> <p>Can some pupils</p> <ul style="list-style-type: none"> <li>Give reasons why non-violence, prayer and collective action are important in these two case studies</li> <li>Research further examples of the Christian commitment of Dr King and Stormzy, weighing up what they add to the learning</li> <li>Coherently connect arguments about anti-racism from 1960s USA and contemporary Britain</li> <li>Talk and write about the ways Dr King and Stormzy are sometimes criticised by their opponents, considering whether these are examples of ‘white fragility’ and why this concept matters in anti-racist RE.</li> </ul>	<p>Notes</p> <p>This work might take two lessons.</p> <p>It is characteristic of anti-racist RE to take the history of racism seriously. In this lesson, the issues are set in a USA context – this distancing and grounding can be useful but it’s important to make sure pupils have the chance to think about racism here, now.</p> <p>Teachers should take care to ensure that pupils have enough historical knowledge to make sense of these events.</p> <p>The concept of ‘white fragility’ can be usefully explored in this work (see the project glossary).</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p> <p>Pupil-outcomes can be shared via the website</p>
<p>Attitudes and values:</p> <p>Pupils will be challenged to apply the anti-racism of King and Stormzy to their own situations and awareness.</p> <p>SMSCD and cultural capital:</p> <p>This lesson gives opportunities to encounter the amazing culture of Baptist preaching and poetry from which Dr King emerged – possibly the ‘speech of the century’. Cultural capital includes awareness of such an amazing moment in our history.</p>	<p>“I believe that unarmed truth and unconditional love will have the final word in reality this is why right, temporarily defeated, is stronger than evil triumphant... I believe that wounded justice can be lifted from this dust of shame to reign supreme among the children of men. I have the audacity to believe that peoples every where can have three meals a day for their bodies, education and culture for their minds, dignity, equality and freedom for their spirits. I still believe that one day mankind will bow before the altars of God and be crowned triumphant over wars and bloodshed.” (Full speech available online)</p> <ul style="list-style-type: none"> <li>Play the clip - ‘Dreams’, Washington, 1963. <a href="http://www.youtube.com/watch?v=c2th10qzbBU">www.youtube.com/watch?v=c2th10qzbBU</a></li> <li>Discuss what Dr King’s dreams mean, and whether they are Ask pupils: how far have Dr King’s words of inspiration come true since he spoke around 60 years ago? If he came to our school, our society today, what would he say? What would he like? Condemn?</li> </ul> <p>What can we learn from Stormzy? Begin with some investigation and story telling.</p> <ul style="list-style-type: none"> <li>As a prominent and successful British grime musician Stormzy has used his celebrity to be an anti-racist activist, and has been a very public Christian as well. His acclaimed headline set at Glastonbury in 2019 is a suitable reference point for this work. Use the PowerPoint on the website to run this lesson. He ‘gives God all the glory’ for his success and influence. He keeps on taking anti-racist initiatives, politically, musically, socially and in the media.</li> </ul>	<p>CONTINUED</p>	

<p>The examples in this lesson are 'spiritual, moral, social and cultural' all at the same time – ask pupils what elements of these four aspects they see in Dr King's work, and that of Stormzy.</p> <p>It is a good idea to unpack with learners the ways in which cultural hegemony can use processes like othering, exoticising and appropriating the cultures of ethnic minority groups – racism is perpetuated when the 'dominant / white' culture welcomes the food, music, labour or even religious practice of migrant communities but maintains poverty and powerlessness for minorities.</p>	<ul style="list-style-type: none"> <li>Stormzy's Christian faith includes a vision of grace (reflected in his most famous song, 'Blinded by Your Grace'). There are strong connections with Martin Luther and Saint Paul in his way of expressing this: the core Christian concept is that the grace of God brings forgiveness, redemption and a fresh start based wholly on God's goodness, not on human merit.</li> <li>Stormzy has also made a social priority of responding to racism, and particularly the impacts of racism on young black men in the UK. His activism includes speaking out about racism and providing solution-focused responses to some of the issues he highlights. This is a way of putting into practice the Biblical teaching that love is more than words or talk, from 1 John 3:  <i>"If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk but in deed and in truth. By this we shall know that we are of the truth and reassure our heart before him."</i></li> <li>Stormzy has initiated anti-racist projects including these: <ul style="list-style-type: none"> <li>Providing scholarships for young black men to study at the University of Cambridge by paying their fees and costs</li> <li>Speaking out publicly and politically about the Grenfell fire: ethnic minorities suffered disproportionately. 72 died: over 40 were from ethnic minority groups, 18 were children.</li> <li>Setting up a £10m trust fund to work for racial equality over the next ten years.</li> </ul> </li> <li>Ask pupils which of these actions they think are likely to do the most for anti-racism, and why. They might research more examples from Stormzy's current work.</li> <li>Watch Stormzy's description of how God's power and his mum's prayers helped him at Glastonbury:  <a href="https://www.facebook.com/SandfordStMartinTrust/videos/299150644441964">https://www.facebook.com/SandfordStMartinTrust/videos/299150644441964</a> Why does he think prayer to God is powerful?</li> <li>Of course, there is imbalance in comparing Martin Luther King and Stormzy, so put the questions like this: What do these two anti-racist leaders have in common? What could Stormzy learn from King?</li> </ul>		
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#### 4. Key Question for this lesson: anti-racist people from Islam – what can we learn from two examples?

Intent: pupils will be enabled to:

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

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

Implementation: teaching and learning activities

- Through the study of two Muslim lives - people who counter stereotypes, challenge prejudice and confront racism – pupils consider how Islamic religion can be a power for liberation, strong identities and the pursuit of justice. One historic story of civil rights from the USA and one contemporary story of Muslim life-saving genius from the UK are compared. Pupils are invited to consider what kinds of role models these two leaders might be for Muslim young people and for all young people in the UK today.  
*What can we learn from Malcolm X, American anti-racist activist (1925-1965)?*
- Teach pupils about the anti-racist life and work of the Muslim leader Malcolm X, including the impact in his later work of his experience of universal brotherhood through his participation in the Islamic Hajj at Makkah. He returned from Hajj in 1964 and set aside some of his earlier views about the use of violence in liberation struggles, claiming that seeing Muslims of "all colours, from blue-eyed blonds to black-skinned Africans," interacting as equals in Makkah showed him that Islam was a means by which racial problems could be overcome through a spirituality of equality. This connects to his description of his own identity: "I am neither a fanatic nor a dreamer. I am a black man who loves peace, and justice, and loves his people." The Prophet Muhammad said: "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever." [al-Bukhari]. How does this saying link to the life Malcolm X led?
- This is a good opportunity to use Spike Lee's acclaimed movie 'Malcolm X' with Denzel Washington in the lead role. Show some clips that chart Malcolm's developing understanding of Islam, his impact in the civil rights movement, his Hajj – which transformed his view of universal human brotherhood (and sisterhood) and his assassination at the age of just 39.
- The Shabbaz Centre, named for Malcolm's wife, has a useful and relevant website for students to do further research: <https://theshabazzcenter.org/>  
*What can we learn from Dr Hany El Banna OBE?*
- Teach pupils about the remarkable story of Dr Hany El Banna, a Muslim hospital doctor from Birmingham who started a charity for the relief of poverty in 1984 with a 20p donation from his nephew, and was inspired by a divine vision or dream to stay in Birmingham and run the charity despite being headhunted to a better job elsewhere. That charity today, Islamic Relief, raises (in the UK) and spends (globally) about £100m per year for the relief of suffering worldwide. Use the resources and PowerPoint on the anti-racist RE website to do this. The charity's own website gives lots of information, videos and case studies about the global work of the charity: [www.islamic-relief.org.uk](http://www.islamic-relief.org.uk)
- Consider the idea that Hany El Banna might be an interesting role model and exemplar of British Islam for young people (note that he is, perhaps from humility, rather reluctant to take on this role!)
- Talk with the pupils about the negative stereotyping and Islamophobic portrayals of Islam and Muslims in our media. There is not often a positive news story about Islam. Clarify with your learners how the processes of stereotyping lead to prejudice, discrimination and hatred. Consider with pupils some ways in which hatred of or contempt for Islam is a form of racism. Ask them to consider the value of learning about both an anti-racist like Malcolm X and a positive Muslim role model like Hany El Banna. Consider which of the two Muslim leaders has the most to teach each of your pupils personally, as they choose to be anti-racist.
- The Muslim Anti Racist Collective (a USA organisation) has a useful website for further research: <http://www.muslimarc.org/about>

Impact: Outcomes

Can most pupils:

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

Can some pupils

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

Notes

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

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

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

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

CONTINUED

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### SMSCD and cultural capital:

This lesson gives opportunities to encounter through film and biography some lives with high impact upon the cultures of the US and the UK, building cultural capital. There are opportunities for spiritual and moral development for learners in relation to the significance of character and virtues in seeking a better society.

There is an opportunity here to consider the key concepts of Islamophobia and intersectionality.

- Invite pupils to rank 8 examples of the achievements of Hany El Banna and Malcolm X (worksheet available – three apply to each of these leaders, two are ambiguous or apply to both)

He organised black people to stand up for their rights and show they were not scared to vigorously and firmly resist racist violence.	He took the teachings of the Qur'an and the Prophet so seriously that he gave up personal comfort, wealth and ease to struggle for a better world.	He was willing to risk his life for his own vision of Islamic justice and equality – and he paid the price for this when he died.	He left a legacy behind him that enabled his story, told on film, to inspire and energise new generations of black activists against racism.
He mobilised Muslims to tackle issues of global poverty not just by giving charitable funds but by working with government for justice.	He showed that coming from a troubled background or being involved in petty crime as a young person doesn't stop you from being a great leader in later life.	He shared his vision of Islam as a religion of peace and justice with millions, to benefit millions more by his charity's work	He responded willingly to what he understood was the call of Allah to change his own life and to change the lives of others for the better.

- Develop this study further in discussion, and then by asking pupils to tackle a piece of extended writing in 5 paragraphs. You could use this title: 'How could modern Britain learn from Malcom X and Hany El Banna?'
  - Para 1: Description of the key impacts of the life of Malcom X, including Muslim texts and influences
  - Para 2: Description of the key impacts of the life of Hany El Banna, including Muslim texts and influences
  - Para 3: List and analysis of the key messages these two lives could bring to help reduce racism in modern Britain
  - Para 4: Consideration of how and why Britain today might need to change to become a more anti-racist society
  - Para 5: Response to the question: what personal learning and challenges have come to me from studying these two leaders' lives?
- This work could be set as an essay competition, with some senior pupils from the 16-19 age range organising and judging it. Can your panel of judges be made up of Muslim and non-Muslim, black and white judges? Send winning entries to RE Today and we will award small prizes to excellent responses from the first 3 schools which submit essays, and potentially publish these pieces of work.
- Extending the learning: this work uses two Muslim leaders for its exploration. What other Muslim leaders who have had an impact on prejudice reduction could be added to the study? Which of these are male, and which are female? Is the struggle for liberation from racism and sexism one (intersectional) struggle? Islamophobia is a form of racism – what makes it distinctive?



## 5. Key Question for these lessons: anti-racist people from different religions – what can we learn from researching some examples? How can we share the inspiration of some ‘great lives’?

<p><b>Intent:</b> pupils will be enabled to:</p> <ul style="list-style-type: none"> <li>Learn about a notable example of an anti-racist activist, including learning about their religion or worldview</li> <li>Learn that all religions have to face the challenges of anti-racism, and do so in many and varied ways</li> <li>Consider questions about equality, justice, fairness, change and spirituality</li> <li>Express reasoned ideas about the impact of some ‘great lives’ in preparing and delivering a presentation to others.</li> </ul> <p><b>Attitudes and values:</b> Pupils will be challenged to prepare and deliver a presentation about anti-racism. Some pupils will get an opportunity to confront attitudes of their own they may wish to change.</p>	<p><b>Implementation:</b> teaching and learning activities</p> <p><b>Researching the work of an anti-racist leader.</b> Many religions and worldviews have examples in their scriptures, history and tradition of those who have made a courageous stand for justice, equality and fairness, and against racism. In this lesson, students are asked to research and share, possibly working in pairs, an example of anti-racist practice from a religion or worldview. The lesson plan provides flexible learning options that can be used with reference to different examples, drawn from those below or from students’ own research. We have given a mix of ancient and more modern examples here.</p> <ul style="list-style-type: none"> <li>What can we learn from Bhai Khanaiya? A Sikh example of service for all humanity. Bhagat Puran Singh’s equality work could also be studied. Additional information for teachers about Sikh support for ‘Black Lives Matter’ here: <a href="https://kaurlife.org/2020/06/08/why-should-sikh-women-care-about-black-lives/">https://kaurlife.org/2020/06/08/why-should-sikh-women-care-about-black-lives/</a></li> <li>What can we learn from the stories of Mahatma Gandhi (noting that recognition of his huge achievements in ending colonial rule over India does not nullify criticism of his stance on anti-black racism in, for example, South Africa) and Asha Kowtal (a Hindu Dalit Rights activist)? Asha’s story can be found here: <a href="https://idsn.org/wp-content/uploads/pdfs/Profiles/Asha_Kowtal_Profile_2014.pdf">https://idsn.org/wp-content/uploads/pdfs/Profiles/Asha Kowtal Profile 2014.pdf</a></li> <li>What can we learn from the Biblical stories of Esther and Jonah? Jewish examples of anti-racist scripture. What can we learn from Laura Marks, Jewish equalities activist and founder of ‘Mitzvah Day’ <a href="https://mitzvahday.org.uk/">https://mitzvahday.org.uk/</a> Laura Marks writes in the Jewish Chronicle here about being anti-racist and Jewish: <a href="https://www.thejc.com/comment/opinion/laura-marks-jewish-britain-and-islamophobia-1.482139">https://www.thejc.com/comment/opinion/laura-marks-jewish-britain-and-islamophobia-1.482139</a> Laura runs a joint Jewish – Muslim project to reduce tension between these two communities.</li> <li>What can we learn from Nelson Mandela? He was raised a Methodist Christian. In later life, he was careful not to identify with one religion. Find stories, projects and history here: <a href="https://www.nelsonmandela.org/">https://www.nelsonmandela.org/</a></li> <li>What can we learn from Jess Benjamin and the work of the Buddhist Peace Fellowship? A Buddhist example <a href="http://www.buddhistpeacefellowship.org/jess-benjamin/">http://www.buddhistpeacefellowship.org/jess-benjamin/</a></li> <li>What can we learn from Mpho Tutu? Rev Mpho Tutu Van Furth is a South African Christian anti-racist campaigner for girls’ welfare. Find out about her work here: <a href="http://www.mphotutuvanfurth.com/about/">http://www.mphotutuvanfurth.com/about/</a> (Her famous father is Desmond Tutu)</li> </ul> <ul style="list-style-type: none"> <li><b>UK racism:</b> This is a good point at which to introduce examples of racism and opposition to racism which are local or from the UK. Distanced and grounded learning can help pupils to take examples that are closer to home seriously. Sadly, there will be examples in the recent news that you can use.</li> </ul> <p style="text-align: right;">CONTINUED</p>	<p><b>Impact: Outcomes</b> <b>Can most pupils:</b></p> <ul style="list-style-type: none"> <li>Identify and talk about hidden messages about fairness in two religious stories</li> <li>Consider a text which raises questions about racial justice and respond in depth</li> <li>Make links between religious stories and fairness for everybody</li> <li>Suggest an idea of their own about how a story carries a message of fairness to the readers</li> </ul> <p><b>Can some pupils:</b></p> <ul style="list-style-type: none"> <li>Describe how 3 or more religious stories share some messages about fairness or about racism</li> <li>Consider texts and ideas about how people can change their minds in the direction of justice</li> <li>Explain links between religions in what they teach about why racism is wrong</li> <li>Express thoughtful views about how the religious stories they have studied could make a difference to problems caused by racism.</li> </ul>	<p><b>Notes</b></p> <p>Teachers might allocate two lessons plus homework time to preparing these presentations as well as the time they need to be heard.</p> <p>It is characteristic of anti-racist RE to use narrative for reflection, and to take examples from historic sources and apply them to today’s issues of racial justice.</p> <p>Teachers should take care to ensure that the learning about different religions is connected to their whole programme of RE and their syllabus.</p> <p>Opportunities abound to engage with racial justice issues.</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p>
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### SMSCD and cultural capital:

This lesson gives opportunities to encounter 'great lives' dedicated to anti-racism, and to think for themselves about moral and social impacts. This builds students' cultural capital through increasing awareness and understanding of the impact of anti-racist leaders and movements.

- **Strong research approaches:** Ask students in pairs to prepare a 5 minute presentation on their chosen example. These stages of research work will be a useful guide to planning the presentation.
  - Use several well respected sources to gather information about your example of a religious person (or a non-religious person) and their anti-racist work or example.
  - Tell the story of your chosen example in exciting, vibrant and provocative ways.
  - Consider what inspired the leader you are researching: were there scriptures, experiences or influencers who made a big difference to them?
  - Consider the values this person lived by: were they particularly courageous, co-operative, prayerful, brave, inspiring, determined, strong, loving, thoughtful? Other values and virtues they showed?
  - Consider the impact: what difference did your chosen leader make to their community? What wrongs did they right and what evils did they reduce?
  - Consider how you will present your example: do you need a PPT or a Prezzie? Will you both speak? Can you make it creative, interactive and amusing? Can you make it inspiring?
  - Do you have personal learning to share: how has your chosen leader impacted on your own understanding of racism and your own commitment to justice and equality? Have your ideas been challenged, or your own bad attitudes been confronted?
- **Make sure students address issues of racism from the stories.** It is too easy to tell stories and leave it at that. Remind students: their work should answer the question: 'what can we learn from...?'
- **Students may find these prompts helpful:**
  - The inspiring things about our example of anti-racism are...
  - The big ideas we have learned about from this research include...
  - The main messages of this example include...
  - If our anti-racist example has messages for us in our school / society today, these messages might include...
- Enable students to make their presentations to an audience. They might speak in an assembly, talk to younger pupils, or share their work in their own class. This could lead to an excellent speak / listen / read / write opportunity, and could be linked to work in English or Citizenship education (without losing its RE focus)
- Evaluate the learning – often pupils find it hard, but memorable and worthwhile to prepare and deliver a spoken presentation. Give them time after the event to respond to evaluation questions like these:
  - What did you learn from your research?
  - What did you enjoy about your presentation?
  - Was this work easy or hard for you? Were the harder parts worth the effort?
  - Why do you think your work in these lessons was good Religious Education?
  - How have your own ideas / values / opinions been changing AS you did this work?
  - If you started again, what would you do differently?

Pupil-outcomes and presentations could be recorded as evidence of achievement, and can be shared via the website

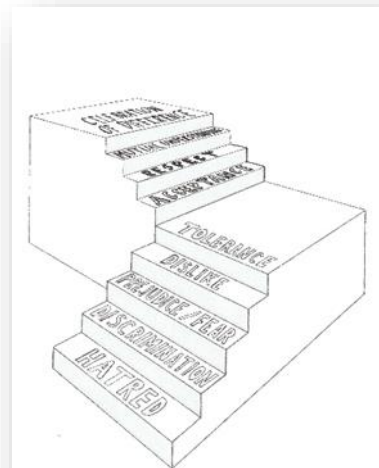
## 6. Key Questions for this lesson: What are the 'stairs of respect'? How bad is racism in our school and community? What can reduce it? Does spiritual life have a contribution to make?

Intent: pupils will be enabled to:

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

Implementation: teaching and learning activities

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



Impact: Outcomes

Can most pupils:

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

Can some pupils:

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

Notes

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

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

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

Pupil-outcomes can be shared via the website

CONTINUED



**Attitudes and values:**  
Pupils will be challenged to confront their own attitudes and ideas and consider if they wish to reduce their prejudices.

**SMSCD and cultural capital:**

This lesson gives opportunities to consider some moral questions: Why is prejudice against what is different or other so common? Why is it wrong? Is it a duty to protest against unfairness? What kinds of protest are fair and just? These questions can be addressed through applications of religious teachings.

- Such moments can be very significant: is it true that we are all on a journey to recognising all of our fellow humans as ‘ends in themselves’ or deserving of the same love and respect we have for ourselves? What can help us to ‘take a step up’ to a more fair or inclusive attitude?
- **George Floyd: protest and prophecy.** The next part of the lesson asks students to try out the role of an activist or protestor. Remind the pupils about the killing of George Floyd, whose death under a police officer’s knee in Minneapolis in 2020 provoked national and international protest and solidarity through the ‘Black Lives Matter’ movement. What do your pupils know about his story? He was an active Christian man, who worked through his church to help others. Ask pupils why people turned out in millions to make these protests. Did your students join in the protests? Would they think of joining a protest against racism? This sets up the next activity.
  - **Consider the concept of prophecy.** A prophet speaks the word of God to the community in a challenging way. Perhaps anti-racist activists who inspire others to look for and build a more just society and a better future for all are prophets in some ways. Do the pupil recognise prophets and prophecies in the examples they have been learning about? Would they like to write a prophecy of doom, hope or both about the ways we need a vision of a new society where racism is history? Are there such people as ‘secular prophets’ or ‘social prophets’ who call on a community to live up to its higher ideals?
  - **Which banner would you pick up?** Ask pupils to imagine they are going on a demo against racism – show them a clip from the news if you like. They arrive at the mustering point, and there are placards with various slogans on them. Ask pupils to discuss what the slogans mean and why people might carry them. Which one, if any, would they choose to carry? Which ones would they never carry? Would they make up their own?
    - “Stop police killings of black people”
    - “No justice: no peace!”
    - “Smash this racist society”
    - “Time to fight back. No more racist killings!”
    - “Racial justice: an idea whose time has come”
    - “Jesus died to bring us peace”
    - “Love for your brothers what you love for yourself” (Prophet Muhammad)”
    - “If you’re not part of the solution then you’re part of the problem”
    - “Black Lives Matter. No ‘ifs’ and no ‘buts’
    - “Freedom from Fear Now, Freedom from Racism Now”
  - Run a class discussion about what protesting achieves and how it works.
  - **UK racism:** This is a good point at which to introduce examples of racism which are local or from the UK. Distanced and grounded learning can help pupils to take examples that are closer to home seriously. Sadly, there will be examples in the recent news that you can use.
  - Research, consider and discuss the ‘Black Lives Matter’ movement and how it is achieving positive steps in the direction of racial justice, prejudice reduction and equality.
  - Higher achieving students could be challenged to engage with critics of the BLM movement and consider what strategies make the most progress in the struggle for equality, perhaps contrasting the varied political situations in USA and UK.

7. Key Question for this lesson: How can I express my own vision for justice and equality?			
<p><b>Intent: pupils will be enabled to:</b></p> <ul style="list-style-type: none"> <li>Learn about the life, death and legacy of Jo Cox MP</li> <li>Learn to think deeply about her big idea which was ‘more unites us than divides us.’</li> <li>Consider questions about what unites us as humans, even though we are different in religion, ethnicity, gender and many others ways.</li> <li>Express creative and reasoned ideas about a more respectful society</li> </ul> <p><b>Attitudes and values:</b> Pupils will be challenged to confront their own assumptions about our human unity and diversity.</p> <p><b>SMSCD and cultural capital:</b> This lesson gives opportunities to encounter aspects of British democratic culture and a range of religious cultures, building cultural capital. It provides a spiritual and moral challenge to pupils: what could their contribution to a society in harmony be? Can they confront racism themselves?</p>	<p><b>Implementation: teaching and learning activities</b></p> <ul style="list-style-type: none"> <li><b>Jo Cox: an MP who stood firm against prejudice.</b> Begin by asking pupils: What kind of vision of justice and fairness can young people like us express? Does expressing the vision help to bring it closer in reality? Teach about the life and tragic death of Jo Cox, who was MP for Batley and Spen in Yorkshire, 2015-16. She was killed by a racist murderer. Jo Cox often said ‘There is more that unites us than that which divides us.’ Do pupils agree that our country and world are more united by our common humanity than divided by race, gender, class, wealth, religion or anything else? Why did a racist murderer kill her – she was a white woman.</li> <li><b>Anti-racist art:</b> Share 7 examples of anti-racist pupil art, available in the supporting PowerPoint. They can be printed and laid out on desks initially, for pupils to look at and discuss. Ask the pupils to give ‘gold, silver and bronze’ medals to their favourite three, and to say why, perhaps in a ‘silent discussion’, where they write their questions ideas and answers around the pictures, responding to each others’ comments and judgements.</li> <li>Discuss: How should we analyse these examples of anti-racist pupil art in RE? Which ones express the vision most powerfully? Which pupils have shown most creative talent?</li> <li>Present the quotations in the PowerPoint from different religions and from Humanism (Jo Cox was a Humanist, but often spoke up for religious minorities in Parliament). Ask pupils what each of the quotes might have to do with racism and how each one might lead to reduced prejudice if it were followed widely in our communities. Could they select 3 and write giving their own views?</li> <li>Challenge pupils to think and create an artwork of their own, perhaps using examples, quotations and ideas they have been considering in RE: Can I create an expression of anti-racist faith, hope and love for myself? These can be entered in the annual national NATRE Spirited Arts competition (<a href="http://www.natre.org.uk/spiritedarts">www.natre.org.uk/spiritedarts</a>) The theme ‘More unites us’ is a set topic for the 2021 competition.</li> <li><b>Rich knowledge, quality writing:</b> as well as writing about their own art work, for which a template is provided by the Spirited Arts competition, challenge pupils to pick 4 out of these 7 questions, writing a paragraph about each, maybe 4-600 words in total.               <ul style="list-style-type: none"> <li>What differences do you think it would make if our country and community took Jo Cox’s message about our unity more seriously? Would this lead to a more cohesive community?</li> <li>Jo Cox was a Humanist, but she worked with people from different religions as well. How can people from different religions and worldviews work better together in the UK?</li> <li>Which religious teachings do you think the world needs now, and why?</li> <li>Why is it that religious teachings can sound wonderful, but religious people’s behaviour is not so good?</li> <li>Jo Cox stood against racism, and was murdered by a person who hated her for that. What do you think are the risks of standing up against racism? But it’s still important – is it true that nothing worth having comes without some kind of struggle?</li> <li>‘Treat others as you would like to be treated’ says the Golden Rule. Why do you think we don’t all follow this as much as we should?</li> <li>‘When racism shows its ugly face, it is all too easy for good people to stay quiet. Then racism gets worse.’ Do you agree? What can give people courage to stand for justice and against racism?</li> </ul> </li> <li>Share your answers to these questions in groups of four around the class. Most able pupils might include consideration of the concept of community cohesion in their work.</li> </ul>	<p><b>Impact: Outcomes</b> <b>Can most pupils:</b></p> <ul style="list-style-type: none"> <li>Describe the story and legacy of Jo Cox MP</li> <li>Give examples of what they like and dislike in the art works they see, evaluating thoughtfully</li> <li>Express and explain their own ideas about justice and racism in a work of art and a thoughtful commentary.</li> </ul> <p><b>Can some pupils:</b></p> <ul style="list-style-type: none"> <li>Give reasons why they reject racism and explain examples of what can be done to reduce racism</li> <li>Use their own ideas and research in creating a work of art based on Jo Cox’s idea about what unites us</li> <li>Coherently connect teachings and ideas from different religions and worldviews about religion and race through their artwork and commentary</li> <li>Analyse questions about race and religion in discussion and writing</li> </ul>	<p><b>Notes</b></p> <p>It is characteristic of anti-racist RE to take negative ideas about diversity and argue against them by offering positive alternatives.</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE. The Jo Cox Foundation’s website is useful too: <a href="https://www.jocoxfoundation.org/">https://www.jocoxfoundation.org/</a></p> <p>Pupil-outcomes can be shared via the website</p> <div data-bbox="1473 962 2101 1436"> <p>Which of the seven pictures did you like best and why? Have a class vote. Then design your own!</p> </div> <p>Seven pupils reflect on their ideas about racial justice.</p>

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

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

## Unit of Work for 8-11s

Anti-racist religious education

[www.anti-racist-re.org.uk](http://www.anti-racist-re.org.uk)

[www.natre.org.uk/anti-racist-re](http://www.natre.org.uk/anti-racist-re)



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



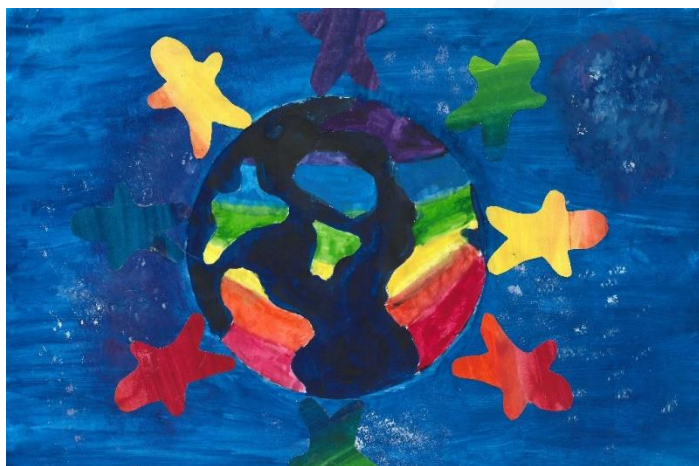
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Year 4 pupils at St Marys designed and made this peace garden



Alex and Beth created this logo for fairness and equality



RE for peace and justice: challenging and confronting racism

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

### Age group: 8-11s

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

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

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

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

[www.natre.org.uk/anti-racist-re](http://www.natre.org.uk/anti-racist-re)  
[www.anti-racist-re.org.uk](http://www.anti-racist-re.org.uk)



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

YEAR GROUPS: 4 / 5 / 6

## About this unit:

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

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

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

## Where this unit fits in:

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

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

## Our approach to anti-racist RE

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

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



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

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

### Attitudes focus - pupils will actively explore attitudes of:

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

### The unit will provide these opportunities

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

### Background information for the teacher:

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

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

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

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

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



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

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

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

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

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

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

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

### Assessment suggestions

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

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

Teachers might assess this work by:

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

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

Intent: pupils will be enabled to:

- Learn about some texts from different religions that ask people of faith to treat all humanity well.
- Learn about 6 scenarios that give examples of racism, discussing what is bad about each one and how they could change.
- Learn to use accurately key words including racism, unfairness and fairness, religious wisdom
- Consider questions about what makes some cases of prejudice worse than others
- Express thoughtful ideas of their own about how racism and prejudice can be reduced.

Attitudes and values:

Pupils will be challenged to think about sacred texts, their own community and their personal attitudes. Do they take a stand against racism?

SMSCD and cultural capital:

This lesson gives opportunities to encounter a range of cultural and religious sources to prompt pupils own spiritual and moral development.

Implementation: teaching and learning activities

- These activities are facilitated by the PowerPoint and worksheet / resources available on the website.
- Introduce the theme and the lessons to pupils by telling them that they will have a chance to think about racism and religion, and maybe to change their minds for themselves. Reinforce how important their own thinking is, and how good RE uses methods like dialogue, reasoning and research into the experiences of others to learn. Can pupils give examples of racism 'close to home' in the UK? Show pupils examples of religious teaching from different faiths and ask: what might believers infer from this about racism, fairness and justice? You could introduce these questions with this impressive YouTube clip: <https://www.youtube.com/watch?v=y0CpVSvhFeo> a cover of 'Stand Up' by Cynthia Erivo.
- Examples of Respect. You might begin with our discussion activity, which uses 6 examples of behaviour which raise discussion points about prejudice, discrimination and racism and four scriptural texts from different religions. This asks pupils to make judgements and distances and grounds their discussion in concrete but fictional examples. There are no correct answers to this, but it can promote excellence in discussion. In this first task, pupils look at some examples of prejudice generally, including for example gender prejudice or religious prejudice, and will home in on issues about racism later.
- Introduce in simple terms the key words 'stereotyping' (looking at everyone in a large group and saying 'they are all the same') and prejudice (judging people without knowing them individually, in a bad way).
- Study carefully the scripture teachings given in the handout which express views from different faiths about prejudice and discrimination. Talk about why it is that religions speak words of peace + equality, but are still sometimes racist in practice. Can pupils give examples? Why does it happen? What should be done?
- Ask pupils to record their learning by describing the discussion and explaining what they learned from it. Ask pupils to make up and write down another scenario in which racism occurs and people have to decide what respect requires. Suggest that they do one that is 'close to home' – that could happen in our community.
- Think about how, in your context, you will give pupils an opportunity to consider whether they wish to change their attitudes and behaviour, and what they have learned about racism, religion and worldviews. Encourage them to be honest and reinforce that their opinions may change because they discover new facts, and consider why it is good to be reasonable, open minded and evidence based in developing their own views.
- You might use a film clip to introduce the specific topic of racism through an examples. A carefully chosen clip from a film like 'Harriet' / 'Selma' / 'The Help' / 'Malcolm X' or similar, set in the USA at the time of the Civil Rights movement can enable pupils to identify examples of racism in ways that are distanced and grounded from their immediate situation. It's important then as well to confront the facts of racism much closer to home. Show a clip, consider what it tells us about racism and religion, then invite pupils to consider what they know of racism in their own community. Give some UK examples. Refer back to the example-scenarios the pupils wrote above.
- Homework and / or written work: can pupils review the clip of the film they saw, explaining: what happened? What role did religion play in the clip? What examples of racism did the clip show? Is it true that sometimes religion makes racism worse, but sometimes makes it better? Did the pupils see examples of stereotyping and prejudice in the clip? Can they identify and use these key terms?

Impact: Outcomes

Can most younger pupils:

- Identify and talk about what makes 6 examples of racism unfair.
- Suggest what believers might infer about racism from sacred texts that urge fairness and goodness, considering how 4 scripture texts could lead people to be less racist
- Make links between the teaching of sacred texts and what fairness means
- Suggest ideas of their own to reduce racism

Can most older pupils:

- Describe how sacred texts carry messages about racial justice
- Consider questions about why racism happens and how it can be reduced, giving reasons for their ideas
- Explain links between different cases of racism using key words including 'stereotype' and 'prejudice.'
- Express thoughtful views about how racism can be reduced, including within religions.

Notes

Probably best taught over two lessons.

It's characteristic of anti-racist RE to focus on factual learning, and to struggle against prejudice through dialogue, using correct information and challenging people to live up to ideals of equality.

Teachers should take care to ensure that the class understand that hate speech has no place in school, so there are ways of saying things about other people that get them into trouble.

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

Pupil-outcomes can be shared via the website.



## 2. Key Question for these lessons: What can we learn from the stories of two statues in Bristol? Colston & Wesley

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

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

#### 4. Key Question for these lessons: The Golden Rule and Silver Rule: what are they, and why are these rules found in so many religions? Can following the Golden Rule reduce racism?

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

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

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

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

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

Intent: pupils will be enabled to:

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

Attitudes and values:

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

SMSCD and cultural capital:

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

<https://www.un.org/WCAR/exhibit.htm> is the web reference for the UN's 'Art against Racism' project.

Implementation: teaching and learning activities

- Begin by asking pupils: What kind of vision of justice and fairness can young people like us express? Does expressing the vision help to bring it closer in reality? Tell them about the life and sad death of Jo Cox MP who said 'There is more that unites us than that which divides us.' Do pupils agree that our country and world are more united by our common humanity than divided by race, gender, class, wealth or anything else? Consider sayings such as 'One Race, the Human Race' and 'Love your neighbours, no exceptions.'
- Share seven examples of anti-racist pupil art with the class. These are available in the supporting PowerPoint. They can be printed and laid out on desks initially, for pupils to look at. Ask them to give 'gold, silver and bronze' medals to their favourite three, and to say why, perhaps in a 'silent discussion', where they write their questions ideas and answers around the pictures.
- Discuss: How should we analyse these examples of anti-racist pupil art in RE? Which ones express the vision most powerfully? Do they connect with the big idea of the lesson that 'more unites us than divides us'? Can we learn from these about making art against racism for ourselves?
- Present the quotations in the PowerPoint from different religions and from Humanism (Jo Cox was a Humanist, but she often spoke up for religious minorities in Parliament). Ask the pupils what each of the quotes might have to do with racism and how each one might lead to reduced prejudice if it were followed widely in our communities. They might select three to write about, giving their own views.
- Challenge pupils to think about creating a work of art of their own, perhaps using examples, quotations and ideas they have been considering in RE: Can I create an expression of anti-racist faith, hope and love for myself? These can be entered in the annual national NATRE Spirited Arts competition ([www.natre.org.uk/spiritedarts](http://www.natre.org.uk/spiritedarts))
- Rich knowledge, quality writing: as well as writing about their own art work, for which a template is provided by the Spirited Arts competition, challenge pupils to pick 4 out of these 7 questions, writing a paragraph about each, maybe 4-600 words in total.
  - What differences do you think it would make if our country and community took Jo Cox's message about our unity more seriously?
  - Jo Cox was a Humanist, but she worked with and for people from different religions as well. How do you think people from different religions and worldviews can work better together in Britain?
  - Which religious teachings do you think the world needs now, and why?
  - Why is it that religious teachings can sound wonderful, but religious people's behaviour is not so good?
  - Jo Cox stood against racism, and was murdered by a person who hated her for that she was a white woman). What do you think are the risks of standing against racism?
  - 'Treat others as you would like to be treated' says the Golden Rule. Why do you think we don't all follow this as much as we should?
  - 'When racism shows its ugly face, it is all too easy for good people to stay quiet. Then racism gets worse.' Do you agree? What can give people courage to stand for justice and against racism?
- Share your answers to these questions in groups of four around the class.

Impact: Outcomes

Can most younger pupils:

- Identify and talk about examples of visions of harmony.
- Consider a wise saying: how do they think it can be applied themselves?
- Connect values in different religions and their own values.
- Suggest an idea of their own to make our society more harmonious.

Can most older pupils:

- Describe visions of harmony in society in depth
- Consider different ways of understanding what makes society more respectful
- Express thoughtful views about what unites and what divides humanity.

Notes

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

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

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

Pupil-outcomes can be shared via the website



Seven pupils reflect on their ideas about racial justice.