



St Clement & St James, St Thomas' & Princess Frederica
CE Primary Schools
Anti-racism policy
Date written/updated: September 2025
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Partnership vision

'Belonging, learning and growth for life in all its fullness'

Our vision is rooted in biblical teaching as defined by John 10:10:

*'I have come that they may have **life**, and have it to the **full**'*

Belonging - Everyone included, everyone welcome

Learning - Love to learn and gain knowledge

Growth - grow spiritually in confidence and courage

Introduction:

At our schools, we are committed to inclusivity which encourages good relationships, mutual understanding and celebrates diversity. However, we also acknowledge that we currently face a growth in intolerance and racism, despite anti-racist legislation and agreements such as the International Declaration of Human Rights, all around the world and within the UK. Therefore, young people's ideas about race must be explored and discussed within educational contexts so that we can challenge the 'normalisation' of many forms of racism, including Islamophobia and Anti-Semitism. This is what has led to our schools creating an Anti-Racism Policy. We all have an active role to play in taking an Anti-racist stand and the responsibility and expectation of challenging racism should not fall to Black, Brown, or any person of colour (staff or pupils). However, we acknowledge that they have a unique perspective and a particular understanding of racism through lived experience.

Aims:

This policy aims to:

- Establish what the schools constitute as a racist incident;
- Establish the ways in which LifeFull Schools seek to proactively promote equity and equality.

- Ensure that each and every member of the LifeFull Schools community is able to speak openly and freely about race-related incidents, within the school environment;
- Ensure that all members of our community are up-to-date with and aware of acceptable terminology to be used when referring to different racial groups;
- Ensure that rigorous procedures are in place to deal with any racist incidents;
- Ensure that monitoring procedures are appropriately and consistently used to record and report all incidents and subsequent actions.

The Equality Act 2010

The Equality Act 2010, applies to all state maintained primary schools and covers current, prospective and former pupils. There are nine protected characteristics that are covered by the Act: race, religion or belief, sexual orientation, sex, disability, age, gender reassignment, pregnancy and maternity, and marriage and civil partnership.

The Equality Act, 2010 defines, ‘race’ as including;

- Skin colour;
- Nationality;
- Ethnic or national origin.

Skin Colour	Nationality	Ethnic or national origin
<p>The legislation defines a racial group as a group of people who share a skin colour, nationality or ethnic or national origins. For example, a racial group could be ‘British’ people. All racial groups are protected from unlawful discrimination and harassment under the Act.</p>	<p>National origins differ from nationality. For example, someone’s national origins, or heritage, may be Chinese, but their nationality may be British.</p>	<p>Everyone has an ethnicity, but the act protects particular ethnic groups, which regard themselves and are regarded by others as distinct and separate communities because of certain characteristics and have a long, shared history. The courts have confirmed that the following are protected ethnic groups: Sikhs, Jews, Romany Gypsies, Irish Travellers, Scottish Gypsies, and Scottish Travellers.</p>

All public bodies, including schools and colleges, are required to have due regard to the need to:

- Eliminate discrimination, harassment, victimisation and any other conduct that is prohibited by or under the Act.
- Advance equality of opportunity between persons who share a relevant protected characteristic and persons who do not share it.
- Foster good relations between persons who share a relevant protected characteristic and persons who do not share it.

Our Schools Definition of Racism

At LifeFull Schools, we define a racist incident as **any incident which is perceived to be racist by the victim or any other person.**

This can take the form of unwanted and prohibited behaviours, as defined by The Equality Act 2010.

Direct Discrimination	This is when a person treats one person less favourably than they would another because they have a protected characteristic.
Indirect Discrimination	This is when a provision or practice is non-offensive on the surface but its impact or consequence might disadvantage people with a protected characteristic
Harassment	This is unwanted conduct that has the purpose or effect of creating an intimidating, hostile, degrading, humiliating or offensive environment for any individual which violates their dignity.
Victimisation	This is treating someone unfavourable because they have taken (or might be taking) action under The Equality Act or supporting somebody who is doing so. The less favourable treatment does not need to be because of a protected characteristic. For example, a school refusing to allow a pupil to join the School Council because they or their parent/carer have complained that a teacher discriminated against them because of their Ethnic Minority Group would be an example of victimisation.

Our Legal Duty

The Race Relations (Amendment) Act 2000 places a general duty on schools to promote race equality. This duty means that we should have due regard for the need to:

- Eliminate unlawful racial discrimination;
- Promote equality of opportunity; and
- Promote good race relations between people of different racial groups.

Anyone acting on behalf of the school is liable for their own behaviour but the schools will be liable if it cannot show that it has taken all reasonable steps to stop the individual from doing the discriminatory action. The schools need to show that it treats bullying and peer-on-peer abuse, with regards to each protected characteristic as seriously as all other forms of bullying and has a duty to foster good relations between pupils as part of its Public Sector Equality Duty.

As schools, we recognise that prejudice can manifest itself in different forms. It can be direct and explicit or indirect and subtle. Regardless of its form and intention, prejudice always has the potential to cause harm because it reduces the value, status or importance attached to people from ‘the other group’. It is important to recognise that prejudice and discrimination can affect everyone.

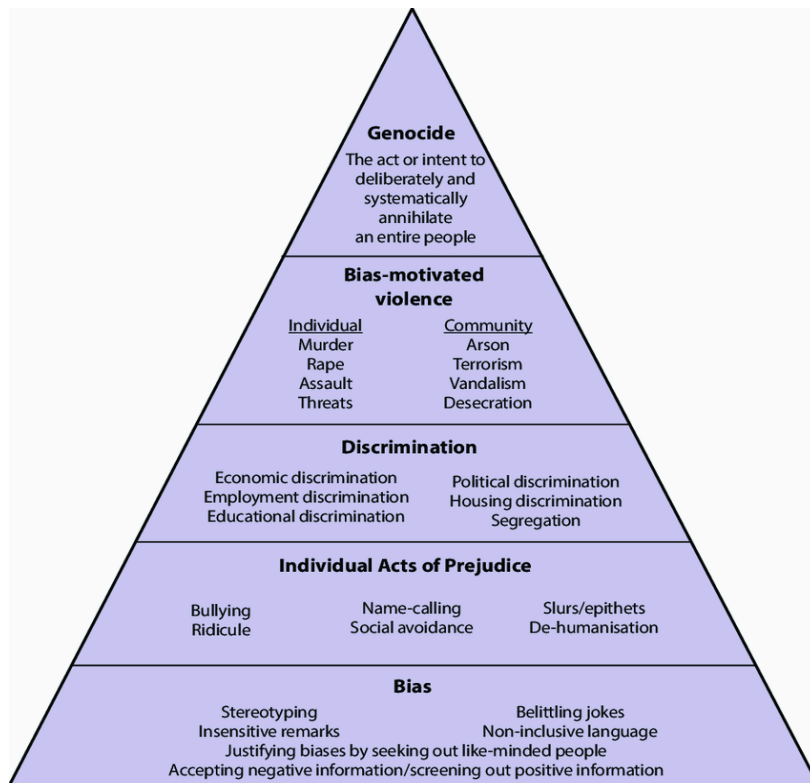
Prejudice and discrimination are often the root causes of hate and violence. Prejudice often begins in the form of a stereotype (i.e.: a negative belief about individuals based solely on their membership in a group, regardless of their individual characteristics). If people act on their prejudiced attitudes toward a group of people, it leads to discrimination.

At our schools, we recognise the need to actively tackle and address bias and prejudice by educating pupils and challenging views held by adults in our community. Effectively addressing and targeting views held at the non-criminal stage could help stop hate and violence, which could stem from prejudice. We place emphasis on challenging the views and behaviour, rather than labelling an individual as racist.

The Pyramid of Hate:

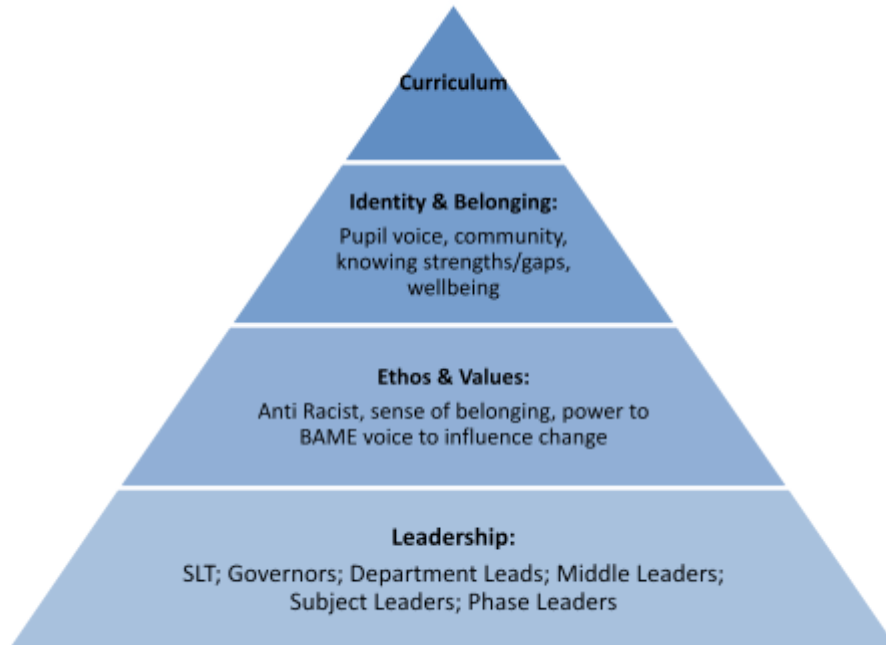
We recognise that none of the most horrific acts of prejudice started as a sudden decision to commit the acts of hatred and violence. They are likely to be built on smaller acts of hate or seemingly meaningless bias. However, these acts can lay the groundwork for greater levels of hatred that may grow into violent actions.

The Pyramid of Hate lays out basic things, like having a bias against a group or listening to hateful jokes but not challenging them, as the base of the pyramid and the support for escalating behaviours that could lead to acts of discrimination. At our schools, we are aware of our duty to challenge behaviours and attitudes on the lower levels on this pyramid, with the hope of preventing higher level incidents of prejudice.



Pyramid of Self Review

This is a framework that is used at our schools to ensure that our curriculum is representative of our communities and promotes anti-racist approach.



Leadership

Leadership is responsible for achieving the changes required in relationships and policy. Every member of staff who holds a leadership role is responsible for establishing the ethos and values. This drives the vision behind the commitment to anti-racist values and a whole school approach to race equality.

Ethos and Values

Our ethos creates a consistent shared belief of anti-racism. We aim to establish an inclusive environment built upon a common understanding of equality. The ethos and values inform the policies and procedures employed by the school.

Identity and Belonging

At LifeFull Schools, we make a commitment to understanding the experiences of the school community and strive to help children, staff and parents develop a positive sense of identity.

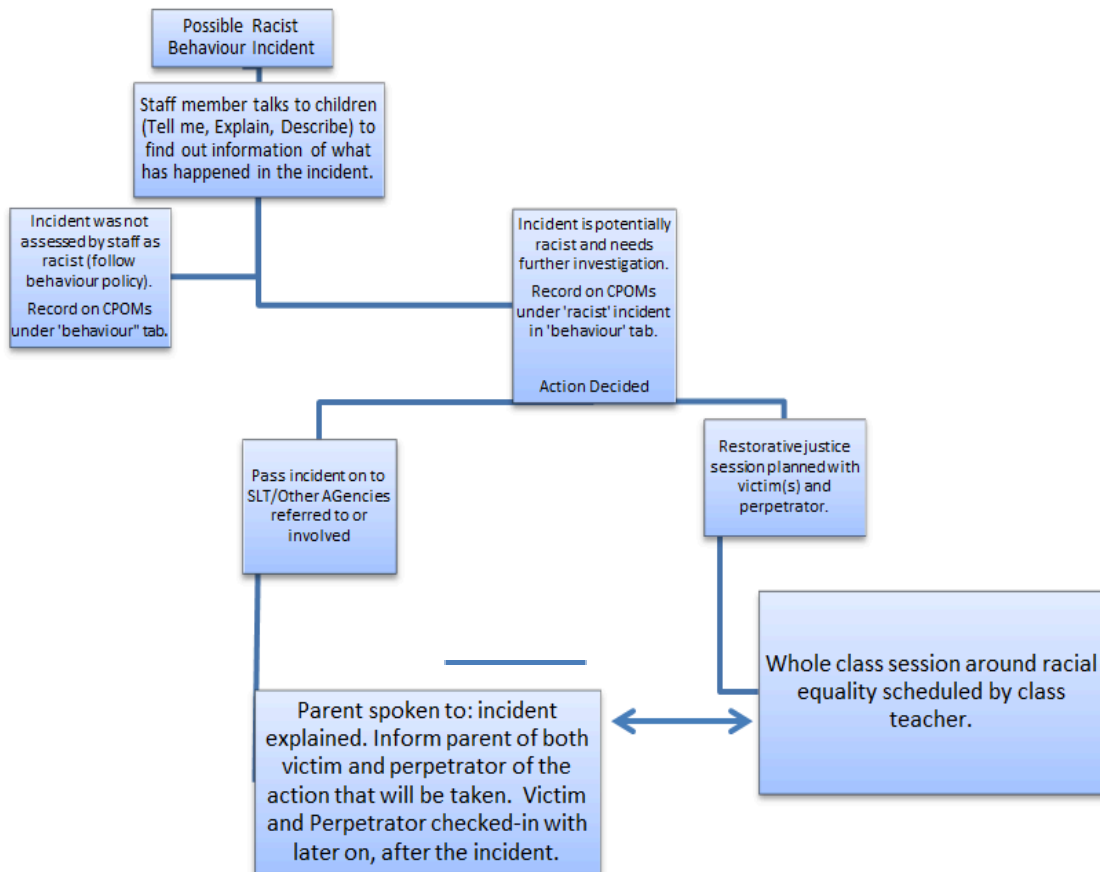
Curriculum

The curriculum reflects the ethos and values that underpin our commitment to equality and the positive representation of different identities. Subject leaders evaluate their curriculums so that it is meaningful and representative.

Responses to racism or discrimination

All incidences of racism defined by this policy will be taken seriously and be prioritised for immediate investigation by a member of the senior leadership team (SLT). It is not the job of the person investigating to make a judgement, their role is to collect information. In consultation with the Headteacher and/or Chair of Governors, appropriate action will be taken.

4.1 Response when dealing with children:



To support children to understand and have conversations about racist behaviour a child-friendly anti-racist policy will be developed with KS2 pupils in 2024-25..

4.2 Response when dealing with adults:

Members of staff

It is also relevant for the school to give staff guidance on how to effectively challenge racist incidents where an adult is a perpetrator. Like other areas of safeguarding, if you have any concerns about a member of staff's professionalism, please follow the safeguarding policy procedure.

Racist incidents can sometimes be indirect and subtle, for example, there may be occasions where people are unaware of the impact of what they are saying on the people around them. In those instances you could remind the perpetrator of the school's expectation and rules with regards to

discrimination, bullying and harassment. This will ensure that everyone is aware of what might happen if people engage in inappropriate behaviour and also let those who are victims know that this behaviour is taken seriously.

If a member of the school community has experienced racism at our schools it is the job of SLT to ensure that appropriate support is provided for the victim. This may be a one-off piece of support or ongoing help. In either case, this will be reviewed in conjunction with the victim. In doing this it may become apparent that there are 'lessons learnt' which may lead to further training for staff and the reviewing of existing policies and procedures.

If a member of staff feels like they need to escalate their concerns they should follow guidance on raising a concern about another member of staff's conduct, as it could be a safeguarding issue.

Parents:

Parents will be held to the Parental Code of Conduct in our Home School Agreement, which explicitly states that we 'Treat staff, other parents and children with respect at all times.' This includes any incident which is perceived to be racist by the victim or any other person.

If a parent's behaviour becomes of serious concern other agencies, including the police will be referred to.

Glossary of Terms

Below is a list of acceptable and unacceptable race-related terminology. It is important to note that this is **based on a general consensus in the United Kingdom**. All language changes over time, therefore it is important that it is regularly reviewed to ensure that the most acceptable terms are used. It is also worth remembering that within the UK there are regional variations and variances of racist vocabulary that change over time and cannot all be covered in one policy.

Acceptable Terminology	Unacceptable Terminology
<p>BAME: This stands for Black, Asian and Minority Ethnic and is a general term to describe the collective ethnic minority population. This is often used in formal communication and documents so may sometimes need to be used. However, some people are uncomfortable with a diverse group of people being reduced to an acronym, therefore use it with caution.</p>	
<p>Black: The most well-known accepted term in current use for people of African and/or Caribbean descent (in the UK)</p>	
<p>Brown: A term being used increasingly by people who have this skin colour.</p>	
<p>People of Colour: A term, which originated in the United States of America, which is increasing in use in the UK to describe the experiences of people who are not of European heritage. It is often used to describe common experiences of systemic racism. However,</p>	<p>Coloured: A term which is used indiscriminately to describe anybody who is not White. This term is not one which has been used by people to identify themselves, but one which has been ascribed by others.</p>

<p>some people do not like this term because of the way it groups many individual groups together, or because they do not feel it is an inaccurate description of their skin therefore use it with caution.</p>	<p>It is considered unacceptable due to this and its historical connection with racist attitudes and behaviours.</p>
<p>African-Caribbean: Widely used and acceptable to almost anyone of Caribbean background with historic African roots (It has replaced Afro-Caribbean) Those wishing to stress their African ancestry, whether born in Britain or the Caribbean, are more likely to simply call themselves African.</p>	<p>West Indian: The term most widely used in the past for African-Caribbean people and may be acceptable for some, especially for older people born in the Caribbean. In essence, it is an old colonial term derived from Columbus's mistake and besides, the West Indies no longer exist in any tangible form except as a cricket team.</p>
<p>Ethnic Minority Group: Technically accurate and can be used for all such groups or a particular one. The term <i>minority ethnic group</i> is often preferred as it keeps the words 'ethnic' and 'group' together to stress that everyone has ethnicity, but some ethnic groups are minorities. English residents in Wales are a minority ethnic group, as are Welsh residents in England. However, increasing numbers of people dislike the term because the people it refers to are not a global minority, but majority - see below.</p>	
<p>Global Majority Ethnic Group/person: Refers to people who have been racialised as 'ethnic minorities'. For some it feels a more affirming and inclusive term because it makes non-white people's identities independent of whiteness and decentres whiteness, unlike many of the other terms. It also affirms non-white people's inherent power as the majority of the world's population.</p>	
<p>Mixed Race: An acceptable term, however, 'race' is problematic - the idea that people can be neatly divided into different races has been used in the past to justify the extremely poor treatment of one group of people by another. Since the advent of genetics, it has been proven that people cannot be divided into groups in this way and that there is only one race - the human race. With this in mind, some people reject the term 'mixed race' and instead use other terms such as 'mixed heritage' or 'dual heritage'.</p>	<p>Half Caste: An old-fashioned term used to describe someone of dual heritage. Caste derives from a Latin word meaning pure. Calling a person half caste implies that they are 'half pure' and fails to recognise their full identity.</p>
<p>Mixed Heritage or Dual Heritage: Widely acceptable to refer to someone who has multiple heritages and sometimes preferred compared to the more common alternative of Mixed Race. See above.</p>	<p>Ethnic(s): A completely meaningless term, though widely used. It denies any ethnicity of white majorities and has patronising nuances of simplicity and primitiveness when applied as an adjective to handbags, clothing and art.</p>
<p>ESEA: This stands for East and South- East Asia and is an acceptable term for someone who has East and South East Asian heritage. It is preferred because it is more specific to the areas of Asia where people may be from.</p>	<p>Asian: Geographically confusing since it ought to include the Chinese, but in common usage it does not. Probably for this reason 'South Asian' has been increasingly used to refer to those originating in the Indian sub-continent, who come from</p>

	<p>several distinct regions in India, Pakistan and Bangladesh. For a while, it was generally accepted by the people concerned, unless used in a context where the many differences between 'Asian' groups ought to be recognised, in which case it would be taken for ignorance at least. Many people often prefer identification by country, for example Indian, Bangladeshi, Pakistani. Some British born people with Asian heritage may use British Asian</p>
<p>BESEA: This stands for British East and South East Asian. This would apply to someone who identifies as both British and East or South East Asian. i.e. they have heritage from both of these areas.</p>	<p>Chinky: A racist term for someone who is perceived to be of Chinese heritage.</p> <p>Paki: This has been used as a term of abuse for many years. It is extremely offensive no matter how, when and why people say it, and should not be used. For a lot of people, the term stands for racism, hatred and conflict. A common argument is that the term is just an abbreviation of Pakistani and is therefore acceptable; however, because of the way the word has been and is still used, it is a damaging and hurtful term. The term also tends to be used generally for Asian people, irrespective of their national origins, such as Indian or Bangladeshi people.</p> <p>Oriental: An old-fashioned term which was imposed on people from East Asia (For example: China, Korea, Japan, Vietnam and Thailand) by Western people. The term East Asian is preferable, but where possible identification by country of origin is better. Often prefaced with British, e.g. British Chinese.</p>
<p>MENA: Middle East and North African: MENA, is an acronym in the English language, which refers to a grouping of countries situated in and around the Middle East and North Africa. It is also known as WANA, which alternatively refers to the Middle East as Western Asia.</p>	
<p>Gypsy, Roma and Traveller Communities: These communities are included under the 'BAME label', and face the highest exclusion rates in education. They are often very overlooked and neglected in the education system.</p>	<p>Gypsy: (when used to apply to all traveller communities or an individual without knowing more specific information). There are many different Traveller communities and many would not describe themselves as Gypsies. English Gypsies and Scottish Gypsy / Travellers are distinct ethnic groups and must be distinguished from Irish Travellers, New Travellers, Show and Fairground</p>

	<p>people, Boat people and Roma. The term originated in the 1600's in the mistaken belief that the Romany nomadic people to whom it was applied were originally Egyptian, when they were actually of north Indian descent. Gypsy, Roma and Travellers or GRT is a shorthand umbrella term that can be used when referring generically to all of the different Gypsy, Roma and Traveller communities.</p>
	<p>Pikey: It is an extremely offensive term used against Gypsies, Roma and Travellers. The term first appeared in common usage in the early 19th century and is derived from the word 'turnpike', a device traditionally used to collect toll from roads which Travellers often used.</p>

Resources for Reference:

Resources/organisations for School Staff:

- Edpsy.org.uk:
<https://edpsy.org.uk/blog/2020/black-lives-matter-educational-professionals-and-the-fight-against-racism/>
- The Black Curriculum: <https://theblackcurriculum.com/>
- Developing a culturally inclusive curriculum:
https://ukla.org/wp-content/uploads/Culturally_Inclusive_Curriculum.pdf
- National Education Union Anti-Racism Charter: <https://neu.org.uk/anti-racism-charter>
- NASUWT Act for Racial Justice:
<https://www.nasuwat.org.uk/news/campaigns/act-for-racial-justice.html>
- [NEU Framework for Developing an Anti-racist approach.](#)
- [Social Justice Standards: The Teaching Tolerance Anti-Bias Framework](#)
- [Diverse Educators](#)
- [Courageous Leadership](#)
- [Integrity](#)
- [Equaiteach](#)
- [The Black Nursery Manager](#)
- [The Tiney Guide to Becoming an Inclusive, Anti-racist Early Educator](#)
- [Hackney's Diverse Curriculum](#)
- [The World Reimagined](#) (Leadership in Racial Justice for school Communities)
- BAME characters book list: <https://www.booksfortopics.com/bame-characters>
- Black lives, black history and anti-racism book list:
<https://www.booksfortopics.com/black-lives-matter>
- Cultural diversity book list: <https://www.booksfortopics.com/cultural-diversity>
- Equaliteach <https://equaliteach.co.uk/>
- Equality and Human Rights Commission: <https://www.equalityhumanrights.com/en>
- Show Racism the Red Card: <https://www.theredcard.org/>
- Survivors Network: <https://survivorsnetwork.org.uk/anti-racism-resources/>
- True Vision: https://www.report-it.org.uk/reporting_internet_hate_crime
- The Race Equality Foundation: <https://raceequalityfoundation.org.uk/>

Literature:

- Diversity in Schools by Bennie Kara (book)
- This Book Is Anti-Racist: 20 Lessons on how to Wake Up, Take Action, and Do the Work by Tiffany Jewell
- Black British History: Black Influences on British Culture by R. Walker et al.
- Books for Topics: <https://www.booksfortopics.com>
- Why I'm no Longer Talking to White People About Race by Reni Eddo-Lodge
- How To Be Anti-Racist by Ibram X. Kendi
- White Fragility by Robin DiAngelo
- Me and White Supremacy by Layla F.Saad
- Natives: Race and Class in the Ruins of Empire by Akala
- The Good Immigrant by Nikesh Shukla
- Inglorious Empire: What Britain Did To India by Shashi Tharoor
- The Future is Asian by Parag Khanna
- It's Not About the Burqa by Mariam Khan
- The Hidden Brain by Shankar Vedantam
- Sway: Unravelling Unconscious Bias by Pragya Agarwal
- The Good Ally: A guided anti-racist journey by Nova Reid
- Raising Race Questions: Whiteness and Inquiry in Education by Ali Micheal
- Courageous Conversations about Race: A Field Guide for Achieving Equity in Schools by Glenn E. Singleton
- Mindful of Race by Ruth King
- Lighting the Way: The Case for Ethical Leadership in Schools by Angela Browne
- Fierce Conversations: Achieving success in work and in life, one conversation at a time by Susan Scott
- Diversity in Schools by Bennie Kara
- Creating an Anti-Racist Culture in the Early Years: An Essential Guide for Practitioners by Sandra Smidt
- White Fragility: Why It's So Hard for White People to Talk About Racism by Robin DiAngelo
- Memories of a Black Englishman by Paul Stephenson
- Black and British: A Forgotten History by David Olusoga
- Natives, Race and Class and the Ruins by Akala
- Mothercountry edited by Charlie Beinkhurst-Cuff
- Brit(ish): On Race, Identity and Belonging by Afua Hirsch
- Black Listed by Jeffrey Boakye
- I Heard What You Said: A Black Teacher, A White System by Jeffrey Boakye
- Me and White Supremacy by Layla F Saad
- White Privilege - the Myth of a Post Racial Society
- Girl, Woman, Other by Bernadine Evaristo
- The Mixed Race Experience by Natalie Evans Naomi Evans
- Small Island by Andrea Levy
- We Were Eight Years in Power by Ta-Nehisi
- The Autobiography of Malcolm X
- Queenie by Candice Carty-Williams
- Gilroy: There Ain't No Black in the Union Jack
- Black British History: Black Influences on British Culture by Robin Walker, Vanika Marshall, Paula Perry and Anthony Vaughan
- Black British History: New Perspectives edited by Hakim Adi
- Skin Deep: Journey's in the Divisive Science of Race by Gavin Evans
- Black Britain: A Photographic Journey by Paul Gilroy
- The Clapback: Your Guide to Calling Out Racist Stereotypes by Elijah Lawal

- Twice as Hard: Navigating Black Stereotypes and Creating Space for Success by Opeyemi Sofoluke and Raphael Sofoluke
- Just Us by Claudia Rankine
- I Am Not Your Babymother by Candice Brathwaite:
- My Name Is Why by Lemn Sissay
- That Reminds Me by Derek Owusu:
- Wish we knew what to say, talking with children about race by Dr Pragya Agarwal:

Research:

- They're not too young to talk about race:
<http://www.childrencommunityschool.org/wp-content/uploads/2018/02/theyre-not-too-young-1.pdf>
- Understanding the impact racism has on trauma:
<https://psycnet.apa.org/fulltext/2019-01033-001.html>
- The impact of racism on children:
<https://pediatrics.aappublications.org/content/pediatrics/144/2/e20191765.full.pdf>
- Almost all black children have experienced racism in a British School:
<https://www.weforum.org/agenda/2020/11/racism-united-kingdom-schools-black-children-inequality/>

Resources parents:

- A guide to white privilege for parents
<https://www.barnardos.org.uk/blog/white-privilege-guide-for-parents>
- Top tips for talking to children about racism:
<https://www.savethechildren.org/us/charity-stories/tips-teach-explain-racism-to-children>
- Wellbeing resources including some which support children's understanding of race
<https://www.hallfieldschool.org.uk/supporting-your-childs-wellbeing/>

Local London Organisations:

- Black Thrive London <https://www.blackthrive.org.uk/>
- 100 Black Men of London <http://100bml.org/>
- Daymer Turkish and Kurdish Community Centre: <http://www.daymer.org/>
- Enfield Caribbean Association: <https://www.enfieldcaribbeanassoc.org.uk/>
- Blueprint For All (formerly known as the Stephen Lawrence Trust):
<https://www.blueprintforall.org/>
- Damilola Taylor Trust: <https://www.damilolataylortrust.co.uk/>
- [Black History Walks](#)