Strategy for
Racial Justice, Equality and Diversity

WESTMINSTER EDUCATION SERVICE

www.education.rcdow.org.uk

Contents

"By this everyone will know that you are my disciples, if you have love for one another." (Jn 13:35)

The Westminster Education Service Strategy for Racial Justice, Equality and Diversity is a much-needed document. It is right that an Education Service tasked with the obligation for the correct formation of young minds has undertaken a work designed to ensure that everyone is treated equally and fairly.

This work will enable the pupils in our Diocesan schools to understand that racial justice and the need to treat everyone as equal are indispensable for a follower of Jesus while appreciating that the diversity that is part of God's wondrous design is something in which we should rejoice.

It is a document which has been fermenting for some time. Conscious of the disparities and prejudices which exist, it is born of the recognition of the urgency to remove from our society attitudes and behaviour which undermine and devalue.

The document is a challenge, though the challenges are presented in an encouraging, inspirational and motivational way. More importantly it is welcome, indeed essential, as it addresses what needs to be done to ensure that everyone, whatever their origins or conditions, must be treated equally and fairly.

As a Catholic educational document, it is enlightening. Rooted in Gospel values, drawing on Church documents and Catholic Social Teaching, this Strategy is a clear presentation of what is expected from a follower of Christ.

Supplemented by Policy and Catholicism Unpacked, it is a combined resource that staff in Catholic schools will find invaluable as they convey the truth of God's equal love for all people and that racism in any form is to deny that love. Therefore, it is a document which deserves to be received with enthusiasm providing educators with a means of unearthing and revealing racial prejudices and propagating Christ's design for all people.

In this Strategy, the specific issues of racism and inequality and how to rectify these attitudes are addressed. Here the staff of Catholic schools are provided with a clear plan to assist them as they educate our young people as to what needs to be rejected as wrongful and unworthy, and celebrate our common humanity. The document provides a clear and unambiguous path towards a future free from racial prejudice and wrongful discrimination.

It is the duty of Catholic schools to convey the truths of Revelation to those in their charge. This Strategy paper, despite the uncomfortable truth of the existence of racism, gives the means and method of undertaking the task of communicating in a structured way what we long for: a society where everyone is respected and valued.

As a Catholic document it contains what is necessary to assist conversion. It speaks to the mind and to the heart. It contains what is essential, the mind of God. We are grateful to the Westminster Education Service for confronting the problem of racism and providing this imaginative resource. It emboldens us to create a society which rejoices in the manifold riches of diversity. The implementation of this Strategy will assist in building the city of God where all are recognised as brothers and sisters and everyone is treated equally. *+ Paul McAleenan*

Lord,
Please help people to understand:
The colour is just one of the elements of art.
We are all equal and unique.
We all live under the same blue sky.
We are all brothers and sisters.
There is only one race: the human race,
which lives in all and every one of us.
We all have feelings and know how to love.
Almighty God,
please help the people in need and the
people who are suffering discrimination.
God, thank you for opening every heart
in the world for respecting each other.
Amen

Introduction

Aims

The main purpose of this resource is to help those in your school community to understand racial justice, equality and diversity in terms of Church teaching and the legal requirements. It aims to develop the awareness and confidence of all those who have a duty of care to the young people in our schools including governors, parents and staff by offering relevant information so that we can work together on this strategy in Westminster Diocese to make positive and lasting changes for racial justice equality and diversity (RJED).

What is RJED?

RJED stands for 'Racial Justice, Equality and Diversity' and is a Westminster Education Service initiative with a working party. It began as working group for Black, Asian and Minority Ethnic (BAME) concerns. Then following the death of George Floyd on 25th May 2020, which sparked a national and international response, it evolved into RJED, so that it was inclusive of all cultures and races, such as Travellers and other minority groups. Implicit in the title is the importance of 'inclusion' – we are all equal members of a diverse community, characterised by mutual respect and love.

First and foremost, RJED promotes the love of God who created each one in his own image and loves each person uniquely and unconditionally. It also reflects the Church which is the 'sign and sacrament of Trinitarian communion' (Lumen Gentium, Vatican II). This communion is one of great diversity and equality as well as respect. It mirrors the prayer of Christ who asks God 'that they may all be one. As you, Father, are in me and I am in you, may they also be in us' (John 17:21).

It is a sad fact that within the UK today, this sense of communion is not a reality. Instead there are several different forms of racism based on colour, culture, religion, migration, nationality and life-style (Gypsy, Roma and Traveller Communities) and even examples of caste-discrimination here in the UK. Especially important, alongside personal and inter-personal racism is institutional and structural racism which can take place in the Church and in Education. As Catholics, we are called to solidarity in healing the wounds of racism in all its complex forms.

The document sometimes refers to 'one human race' and at other times to 'races'. This reflects the paradoxical reality that 'race' is a social construct, which acknowledges our diversity; but in reality there is only one race – the human race.

Who is this document for?

This document is for all those in a position of responsibility who can influence racial justice, equality and diversity in schools in order to bring about this communion and unity that Christ promotes including:

- school leaders
- governors
- all school staff and parents

Which schools should be involved in Racial Justice, Equality and Diversity?

All diocesan schools! This Strategy is very much a call for each one of our schools to engage in the righteous struggle for racial justice because it is relevant in every one of our schools and parishes without exception. As we shall see in this resource as well as the Catholicism Unpacked: RJED resource, there is a lot about justice in the Bible because it reflects God's heart for justice. We should therefore love justice because God does. Racism and racial discrimination are a concern for all of our schools because they refuse basic justice and human dignity to all adults and pupils who are made in the image of God. They also assume that all people are not equal before God and are thus not part of God's family. This contradicts our mission and vision which is shown on p7 as well as the mission of the Church.

What does this document include?

This resource includes relevant information on Church teachings and the diocesan mission and vision. Important legal information is also included and it signposts various links and resources linked to this theme. At the back of the document is a glossary which explains the terminology used throughout this document. This resource complements *Catholicism Unpacked: Racial Justice, Equality and Diversity* which was written to support teachers with their subject knowledge for teaching and learning.

How can this document be used?

This document can be used in various ways. For example, it can be:

- a springboard for discussions about school policies, procedures and action plans involving school leaders and governors;
- shared on school websites to inform parents and carers about the importance of this strategy and understanding of the bigger picture with regards to racial justice, equality and diversity;
- used to support staff awareness and training.

Contributors

This resource is very much the product of the RJED working party which is comprised of:

- Diocesan Headteachers
- Members of the Education Service including the Director of Education and primary and secondary advisers
- A member of Westminster Racial Justice and Peace

It has been a product of collaboration with:

- Bishop Paul McAleenan (Chair of the Office for Migration Policy for the Catholic Bishops Conference of England and Wales)
- Catholic Association for Racial Justice (CARJ)

RACIAL JUSTICE, EQUALITY AND DIVERSITY

Racial Justice Equality and Diversity Mission Statement

"By this everyone will know that you are my disciples, if you have love for one another." (Jn 13:35)

The above verse, taken from the Gospel of John, is central to Westminster Diocese's mission to promote racial justice, equality and diversity. The command to love our neighbour extends to all human beings irrespective of race, ethnicity, culture, or background. As an expression of that love, we envision a vibrant community with full equality, that embraces diversity and allows for equality of opportunity for all. We aim to challenge bias, discrimination or stereotyping that can lead to racial injustice or inequality and will work to embed anti-racist practice into all areas of our work. We aim to address the cumulative effects of past and present inequities to eliminate disparities and enable all our members to flourish. We believe that this can be achieved through the education of the whole person throughout the whole curriculum with Christ at the centre.

As servants of Christ, we assert the primacy of love, the uniqueness of the person, the importance of solidarity, the pursuit of academic excellence and our commitment to equality, social justice and the common good as the visible fruits of the faith. The Gospel is at the heart of the work of the Diocese and we serve one another in the knowledge that we only have one teacher, Jesus who prayed that we "may be one" (Jn 17:11).

Racial Justice Equality and Diversity Vision Statement

"By this everyone will know that you are my disciples, if you have love for one another." (Jn 13:35)

As Christ's disciples, our love for one another will ensure that all members of our community are held to be equal and are treated with dignity and respect.   Through challenge and guidance for our schools, we will overcome bias and discrimination to create a more equal and inclusive society. We will offer support for those who have been ignored, oppressed, abused or persecuted due to their race, ethnicity, culture or background. Together we celebrate the diversity that enriches our community.

Diocese of Westminster schools should be inclusive places where leaders focus on the well-being and progress of every child and where all members of our community are of equal worth. Stemming from the working party, this policy was developed to support schools to identify and describe all they do to in their commitment to valuing diversity, tackling discrimination, promoting equality and fostering good relationships between people.

The Aims of the Policy
- To enable us to systematically establish, implement, monitor and evaluate racial equality good practice across all areas of school life
- To help to promote racial equality and good race relations and to tackle and avoid racial discrimination

While work in this area is already underpinned by each school's Single Equality Policy, the RJED policy has been designed to bring into sharper focus the work schools are currently doing to tackle racial justice, equality and diversity.

By reviewing and auditing the current practices in relation to the following core areas, the policy will provide an opportunity for schools to pinpoint exactly where they are in their journey:
- Leadership and Management
- Curriculum and Quality of education
- Mental Health and Well Being
- Supporting Personal Development
- Parental Partnerships and the wider community


Proposed RJED Policy Structure
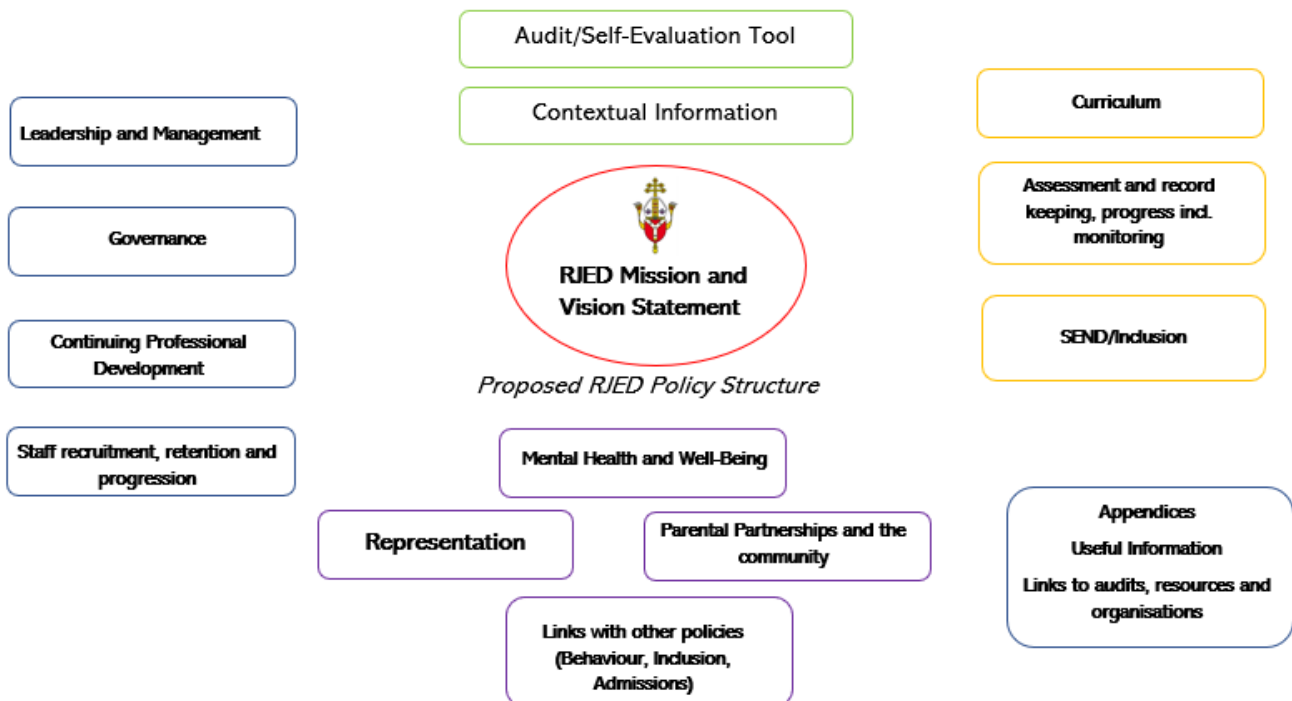
By commencing with an audit, schools will be well placed to continue to tackle issues of disadvantage and underachievement of different groups across the whole school community (pupils, parents, staff and governors). This work can be brought into alignment with the school development and strengthen links with other policies.

According to the Office for National Statistics, most recent Census in 2011, in England and Wales, 80% of the population were white British. Asian groups made up 6.8% of the population; black groups 3.4%; Chinese groups 0.7%, Arab groups 0.4% and other groups 0.6%. In London in 2011, 45%, 3.7 million of 8.2 million usual residents, were white British and 55% are not.[1]

2.7.3 Pupil ethnicity, state funded primary schools (2021)

Pupil ethnicity, minority ethnic groups, in state funded primary schools
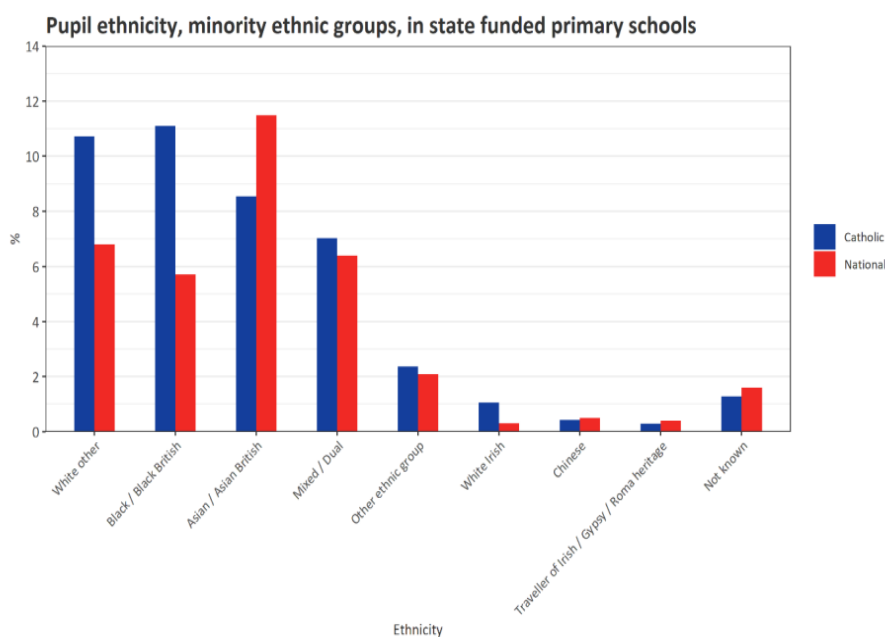
Catholic primary and secondary schools in England and Wales are the most ethnically diverse.[2]

Yet, numerous studies have established the disadvantage faced by pupils on the basis of their race.

In 2020 research from the YMCA on the 'Young black experience of institutional racism in the UK'[3] made the following findings:

• **95% of young black people report that they have heard and witnessed the use of racist language at school**

• **49% of young black people feel that racism is the biggest barrier to attaining success in school**

• **50% say the biggest barrier is teachers' perceptions of them – e.g. being seen as "too aggressive"**

The YMCA research also found young black people feel that they are more likely to be permanently excluded. This is reflected in UK Government statistics on pupil exclusion and ethnicity[4] which shows that **Black Caribbean pupils were around three times as likely to be permanently excluded than white British pupils** (0.29% compared with 0.10% respectively), and around twice as likely to receive a fixed period exclusion (10.1%) compared with white British pupils (5.2%). Young black people in the YMCA focus group on education felt that this higher exclusion rate could be linked to false perceptions that their teachers have of them. In addition, exclusions for racism in primary schools in England rose more than 40% between 2006-2007 to 2017-2018.[5]

[1] https://irr.org.uk/research/statistics/ethnicity-and-religion/
[2] https://cescensus.org.uk/downloads/CensusDigestEngland2021.pdf
[3] https://www.ymca.org.uk/wp-content/uploads/2020/10/ymca-young-and-black.pdf
[4] https://www.ethnicity-facts-figures.service.gov.uk/education-skills-and-training/absence-and-exclusions/permanent-exclusions/latest
[5] https://www.bbc.co.uk/news/education-50331687

The staff in Catholic schools should be racially diverse. Research has shown the benefits for organisations of a racially diverse workforce. In McGregor-Smith 2017 review – 'The Time for Talking is over. Now is the Time to Act,'[6] it concludes:
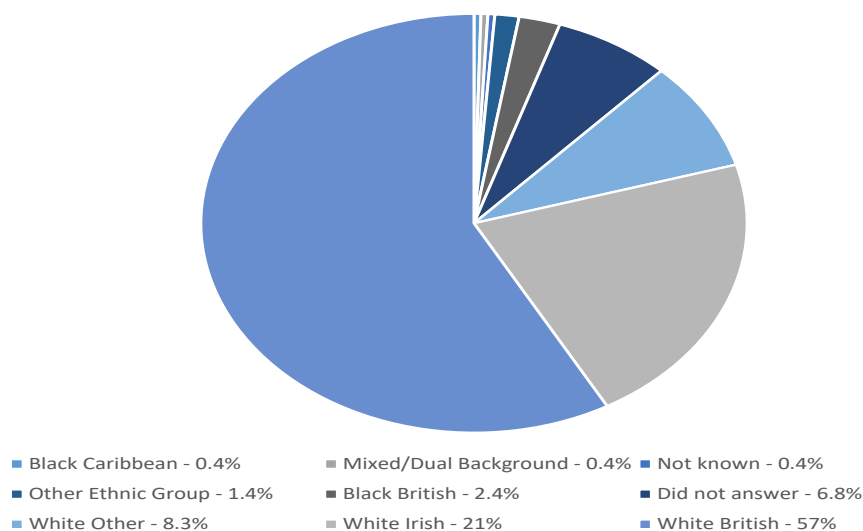
• There is discrimination and bias at every stage of an individual's career, and even before it begins, there is a structural, historical bias that favours certain individuals. This stands in the way of ethnic minorities, women, those with disabilities and others.

• Diverse organisations that attract and develop individuals from the widest pool of talent consistently perform better.

• There is no reason why every organisation in the UK should not have a workforce that reflects the diversity of the communities in which they operate, at every level.

Yet, a poll of more than 400 BAME teachers found **that 54% have experienced actions they believe are demeaning to their racial heritage or identity**.[7]

The most recent CES Census in 2022 established the Ethnicity of Headteachers in the Diocese of Westminster is as shown here.

The ethnicity of the Headteachers in the Diocese of Westminster does not reflect the ethnicity of the students in the Diocese.

Ethnicity of Headteachers – Diocese of Westminster CES Census 2022

- Black Caribbean - 0.4%
- Mixed/Dual Background - 0.4%
- Not known - 0.4%
- Other Ethnic Group - 1.4%
- Black British - 2.4%
- Did not answer - 6.8%
- White Other - 8.3%
- White Irish - 21%
- White British - 57%

Outside of school, young black males in London are **19 times more likely to be stopped and searched than the general population and 28 times more likely to be stopped on suspicion of carrying weapons than the general population.** Half of the searches occurred in 9% of neighbourhoods and 69% of searches were in neighbourhoods more deprived than average.[8]

A study in 2011[9], based on an analysis of over one million court records, found that black people were **44% more likely than white people to be given a prison sentence for driving offences, 38% more likely for public order offences or possession of a weapon and 27% more likely for possession of drugs. Asian people were 19% more likely than white people to be given a prison sentence for shoplifting and 41% more likely for drugs offences.** Black, African, Minority, Ethnic groups are also significantly over-

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[6] https://www.basw.co.uk/resources/time-talking-over-now-time-act-race-workplace

[7] https://www.barnardos.org.uk/blog/how-systemic-racism-affects-young-people-uk

[8] https://www.ucl.ac.uk/news/2020/dec/londons-most-deprived-neighbourhoods-see-more-stop-and-searches

[9] https://irr.org.uk/research/statistics/criminal-justice/

represented in the prison system, with approximately 25% of the overall prison population from a Black, African, Minority, Ethnic community.

In 2014, black or Black British people made up 10% of the total prison population, whilst making up just 3% of the UK's total population. Despite being over-represented in most stages of the criminal justice process, people from Black, African, Minority, Ethnic communities are under-represented in senior positions of employment. In 2014:

- 6 per cent of senior judges were from a Black, African, Minority, Ethnic community.
- 8 per cent of practitioners in the National Offender Management Service (NOMS) were from a Black, African, Minority, Ethnic community.
- 5 per cent of police officers of senior rank in England and Wales were from a Black, African, Minority, Ethnic community.[10]

In addition, Black, African, Minority, Ethnic groups are disproportionately affected by poverty and health inequalities. Census data has shown that people from **ethnic minority groups are far more likely than white British people to live in the most deprived 10% of neighbourhoods in England.** Pakistani and Bangladeshi people, for example, are over three times more likely than white British people to live in these deprived neighbourhoods, and Black African and Caribbean people were more than twice as likely to live in these areas.[11] The Marmot Review, published in 2020, highlights how poor health outcomes are pronounced for BAME people, for example there is projected **lower life expectancy among Pakistani and Bangladeshi people. [12]**

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[10] https://irr.org.uk/research/statistics/criminal-justice/
[11] https://www.ethnicity-facts-figures.service.gov.uk/
[12] https://www.health.org.uk/publications/reports/the-marmot-review-10-years-on

"The problem is not that we have doubts and fears. The problem is when they condition our way of thinking and acting to the point of making us intolerant, closed and perhaps even — without realising it — racist. In this way, fear deprives us of the desire and the ability to encounter the other, the person different from myself; it deprives me of an opportunity to encounter the Lord."

(2019 message for World Day of Migrants and Refugees)

Racial Justice, Equality and Diversity in Sacred Scripture

From the beginning to the end of Sacred Scripture, God is present for all of humanity. In Genesis we hear how he made each one in his own image (Gen 1:27) and in Revelation we are reminded that each one will be judged according to their deeds when they meet him face to face (Rev 10:13). God does not discriminate: each person is equally called and valued and his love and mercy extend to each and every person. He is also fair and unbiased, protecting his people, especially those who are disadvantaged or suffering. God's call to justice and mercy has been unequivocally clear. It has been written in the Law and spoken by the Prophets. Micah summarises it in this phrase:

Act justly, love kindly and walk humbly with your God. (Micah 6:8)

Ultimately, God's message of justice, mercy and love are personified in his only Son, Jesus Christ. Through all of his words and actions, Christ shows how the Father loves each person in abundance and unconditionally, calling each one to himself. Jesus demonstrates this through his many miracles, he speaks about it in his parables and he teaches us the values and attitudes (the Beatitudes in Matt 5:3-12) to live a good and holy life like him. Jesus also gives us a new commandment: to love one another (Jn 15:12). In all that he does, Christ promotes love, justice and equality; he never discriminates, excludes or devalues others.

Jesus' birth itself demonstrates that people from all nations, races, ages and social standings are valued: Mary, a young peasant girl is chosen to be the mother of the Most High (Lk 1:39-56); the humble carpenter, Joseph receives messages from God in a dream to take Mary as his wife and look after her child (Matt 1:18-25); the poor shepherds are invited by the angels to attend the birth of the Messiah (Lk 2:8-20); while rich and wise men from the East are called in their own way to follow a star (Matt 2:1-12). God has no boundaries, no prejudices and no limitations (Luke 1:37).

In Luke's Gospel, we hear about Jesus' mission:

"The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free." (Luke 4:18)
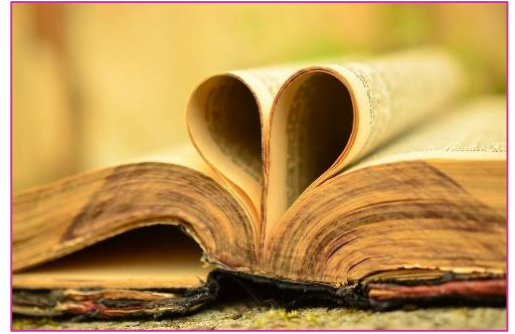
From the very beginning of his ministry, therefore, Jesus highlights the importance of valuing the dignity of each individual and he has a particular love for those who are downtrodden or abandoned. He teaches us to take a stand against any injustice, intolerance or inequality and to do what is right:

"Blessed are those who hunger and thirst for righteousness, for they will be filled." (Matthew 5:6)

Jesus's disciples were diverse in many ways: politically, educationally and financially as well as in temperament. Yet, Jesus gives them all the one commandment to follow:

"By this everyone will know that you are my disciples, if you have love for one another." (John 13:35)

It is this commandment that he gives to Christians everywhere. By observing this rule, it means that there will be no place for racial injustice, inequality or exclusion. Instead, there will be a world of tolerance, respect, compassion and mercy. However, throughout human history, people have not always obeyed God's law of love but have used race and ethnicity to differentiate themselves from others. Instead of recognising the image of God in one another, people have elevated their racial and ethnic group over others and this has led to violence, suffering and great injustice. The Catholic life and mission of schools is united to the mission of Christ in bringing all people to God and building up his kingdom of justice, equality and diversity.

Catholic Social Teaching (CST) is rooted in Scripture and formed by the wisdom of Church leaders. There are seven key principles based on this teaching (dignity, solidarity, common good, option for the poor, peace, creation & environment and the dignity of work & participation). Each of these teach us how to live together justly and respectfully on this earth, fulfilling Christ's mission and that of our schools.

Diocesan Inspections

All Catholic schools are subject to regular inspection and will be graded on the outcomes, provision and leadership of Catholic Life & Mission, Religious Education and Collective Worship. Catholic life & Mission pertains to the teaching of the Catholic Church which is centred on the teachings of Christ and the Gospel values. This teaching is based on the fundamental belief that every person is made in the image and likeness in God (Gen 1:27) and therefore has an inherent dignity and inestimable worth (Lk 12:7). Jesus himself spoke up against injustice and taught the values of the kingdom (Mt 6: 1-24), emphasising the need for love, justice and unity (Is 1:17; Mt 22:37-39; Jn 13, 17).

Schools will therefore be inspected on their provision of this and the impact this has on the pupils as well as the role leaders and governors of the school play within this. The Catholic Schools Evaluation Document (CSED) asks schools to fill in the number/% of 'BAME' pupils and under the section entitled 'Pupil Outcome for Religious Education' schools need to look at the 'Progress of groups of pupils'. It may well be appropriate for schools and/or inspectors to comment (be it positive or negative) on the progress of Black, African, Minority, Ethnic pupils.

Parents, too, play a pivotal role in this and are a valuable part of the inspection process. Although there are many considerations for diocesan inspection, some are highlighted below as they link specifically to racial justice, equality and diversity for which school leaders and governors have the responsibility:

Criteria
- How well pupils understand that they are valued and loved as unique persons, made in the image and likeness of God;
- How well pupils flourish as they seek opportunities to grow in virtue;
- How well pupils respond to Catholic Social Teaching;
- The extent to which pupils show respect for themselves and others;
- The strength of the school community in supporting every one of its members.

Evidence
- Records of pupil involvement in advocacy work and campaigning work and transformational action for the poor, the marginalised and the unjustly treated;
- Records of pupil involvement in activities that contribute to the life and mission of the school, such as social justice groups;
- Observations of pupils' attitudes and behaviour in lessons and around school;
- The views of pupils and parents on the impact of the school's Catholic life and mission on the wellbeing and character formation of pupils;
- Evidence of school supporting local projects to support the marginalised and vulnerable.

Education Inspection Framework: Equality, Diversity and Inclusion Statement

This Ofsted document sets out their consideration of how the new Education Inspection Framework will enable Ofsted to fulfil the requirements of the Equality Act 2010, including the public sector equality duty (PSED) set out in section 149 of the Equality Act 2010. The PSED requires Ofsted, when exercising all its functions including those of Her Majesty's Chief Inspector under section 109(2) of the Education and Skills Act 2008, to have due regard for the need to:

- eliminate discrimination, harassment, victimisation and any other conduct that is prohibited by or under the Equality Act 2010
- 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.

(From Education Inspection Framework: Equality, Diversity and Inclusion statement, Ofsted 2019, p.6)
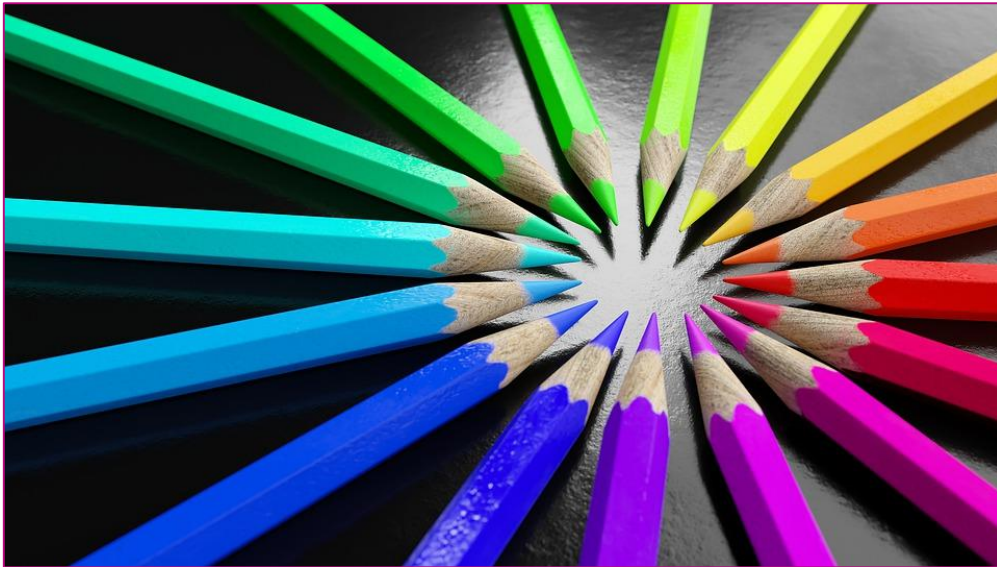
Ofsted's intention is to ensure that inspection is better able to play its part in advancing equality, diversity and inclusion and that it will have a positive impact on all learners, including those with protected characteristics, one of which is race (Ofsted, 2019: p.6).

The framework specifically highlights the important role that education providers play in equipping learners to be respectful citizens, developing their understanding of and appreciation for diversity, celebrating what we have in common and promoting respect for the different protected characteristics as defined in law. (Ofsted, 2019: p.6).

The following is an excerpt from the EDI Statement (Ofsted, 2019: p.9) which highlights the importance of Racial Justice, Equality and Diversity in inspections:

Race

A considerable body of evidence (see HERE and HERE) shows variation in the educational performance of different ethnic groups. That performance also varies between stages and phases of education. For example, some groups perform well at primary school but less so at secondary school. We are also mindful of evidence that shows certain groups of learners, including some racial groups, are disproportionately represented among those excluded from school.

An important element of the inspection methodology under the EIF is that inspectors will investigate proactively whether all learners are benefiting from the curriculum, or whether some are missing out. If they are, inspectors will consider whether those learners have things in common – in some cases, this may be race. This will help us to see every learner as a 'whole person', including being aware of their protected characteristics.

The EIF is intended to be a force for improvement in the education available for all learners, including those from all ethnic groups. The criteria are clear that the expectation is that all learners receive a high-quality, ambitious education; that providers are inclusive of all learners; and that all providers must be meeting their statutory duties, including those under the Equality Act 2010.

Relevant Guidance

Department for Education (DfE)

Guidance is published by the DfE on an ongoing basis which should be considered in discussions about Equality, Diversity and Inclusion (EDI). These include:

• Equality Act 2010: advice for schools: DfE guidance to support schools in understanding how the Equality Act affects their community and how to fulfil their legal duties under the Act.

• Relationships Education, Relationships and Sex Education (RSE) and Health Education Statutory guidance for headteachers, leadership teams, teachers and governing bodies.

• Mental health and behaviour in schools DfE guidance on how to promote positive mental health and wellbeing and understand the link between mental health and behaviour. It also offers on how to identify pupils with potential problems and how to put relevant support in place, working with external agencies where appropriate.

Equality and Human Rights Commission (EHRC, 2014)

Non-statutory guidance explaining what schools must do to meet the requirements of equality law has been issued by the EHRC . Although it is not a statutory requirement, it may be used as evidence in legal proceedings. By following this guidance schools may be supported in avoiding adverse decisions in legal proceedings. It has also published guidance for employers about their responsibilities under the Equality Act. The EHRC's document Employment Statutory Code of Practice is a detailed guide on equality law aimed at everyone who needs to understand the law in depth, or to apply it in practice.

Advisory, Conciliation and Arbitration Service (ACAS)

The Guidance document from ACAS called Improving equality, diversity and inclusion: making your workplace inclusive supports organisations in developing an equality, diversity and inclusion policy and provides a template and advice on putting the policy into action. There is also useful information including:

What an employer can do to prevent discrimination

Making sure your workplace is inclusive

Dealing with unconscious bias

Checking equality, diversity and inclusion in your workplace

Whole School Approach

This document is intended to complement the Policy document and give some reflection points on how to progress on this journey.

Section 1: Statement about the school's composition and context
Draw up a statement about the composition of the school by ethnicity, home language and religion, and about the nature of the community that the school serves. Refer to the climate of opinion in the school and in the community on issues relating to race equality and cultural diversity, and to the school's priorities over the next 12 months.

Priority	Actions	Impact/Intended Outcomes	Resources	Timescale/cost
1	**Statement of Intent - Recognise & Respect the composition of your school** *Questionnaire, data, surveys, discussion groups* • EAL, Ethnic groups, cultural history and celebrations, home language, religions, • Diversity of staff, pupils, parents & community • how do we reflect our school's diverse community and celebrate our differences?	This will be different for all schools as they may be at different stages of this journey. **Statement is created to reflect the ethnicity and diversity of your school community – Recognise, Reflect, Respect**		

Section 2: Auditing, review and action plan
Assess the impact of current policies through consultation, evaluation and auditing tools. Identify and auditing tool that was (see appendix for examples of auditing tools). Detail how and when the results of auditing are reported to the governing body and made available as appropriate, to other interested parties. This may include sharing action plan with relevant parties and making specific refence to this as part of the school development plan.

Priority	Actions	Impact/Intended Outcomes	Resources	Timescale/cost
2	**Baseline/audit/background knowledge** (include audit in appendix including suggested actions) • Audit carried out • Share & discuss findings • Develop a working party – Champions/Leads • What are key priorities for your school community (we will all be at different starting points) • Create an action/strategic plan • Share with the school community (parents, pupils, staff & Governors - website)			

Section 3: Leadership and Management

The governing body is responsible for ensuring that the school complies with legislation, and that this policy and its related procedures and strategies are implemented.

The headteacher is responsible for implementing the policy; for ensuring that all staff are aware of their responsibilities and are given appropriate training and support; and for taking appropriate action in any cases of unlawful discrimination.

All staff are expected to deal with racist incidents that may occur; to know how to identify and challenge racial and cultural bias and stereotyping; to support pupils in their class for whom English is an additional language; and to incorporate principles of equality and diversity into all aspects of their work.
Name key members of staff here (Governors/TLR Post Holder)

Priority	Actions	Impact/Intended Outcomes	Resources	Timescale/cost
3	**Roles & Responsibilities** • Action plan • Role models • Promoting • Admissions • Approaches to Behaviour • Curriculum and teaching • Safeguarding • Team leads – Leadership • How are allegations recorded & restoration process	Use EDI questions to start discussions with teams to tackle discrimination or practices that need to change. Share ideas with/from other schools on their practices, curriculum content & community interaction to ensure inclusion.	Links to audits/ speakers Create a steering group/ team (represent Governors, parents, staff & pupils)	
	Governance What is the role of the GB? • Audits & Self reflections • CPD • Commitment • Monitoring of Leadership roles & responsibilities			
	Staff recruitment, retention & progression • Audits – where we are now & what needs to change/ improve? • Monitoring of staff diversity & inclusion • Equal rights & opportunities for all – monitoring of recruitment & progression • Challenge discrimination • Raising concerns/whistleblowing			

	Professional Development • Self-education – Self-reflection • Leadership team • Governors • Staff • Pupils	Program of training Commitment to training and educating ourselves (agreement) Training/ input to all – staff & Governors, parents and children Focus on promotion	Research papers Booklist to share Pupil, staff, parent voice (now) Data knowledge – Ethnic, cultural & gender groups in the school community Local history knowledge	

Section: 4 Curriculum and quality of education

In each subject, and in the curriculum as a whole, how do we ensure opportunities are taken to teach about race equality and cultural diversity?

In which areas of the curriculum do pupils explore concepts and issues relating to identity, racial justice and racism? In which areas of the curriculum are pupils challenged to consider issues of prejudice, racism and negative stereotypes of all kinds?

In which areas of the curriculum do pupils study global issues and the interdependence of the modern world?

Priority	Actions	Impact/Intended Outcomes	Resources	Timescale/cost
4	**Curriculum** • Review & reflect on current curriculum • Does it reflect pupils and community? • Does it represent and respect the Black, African, Minority, Ethnic community? • Pupil/Parent/staff voice • Good practice – shared in LA/Diocese • Revise the curriculum to reflect diversity – decolonialise topics • Review teaching resources – eliminate racial slurs, discriminatory language or stereotyping • Seek expert support	To inform, guide and equip ourselves with knowledge in approaching the concept of a diverse curriculum and how high-quality, high expectation, anti-bias education can be delivered. It is ambitious in developing and creating anti-racist leaders of the future. The curriculum we teach must highlight the significance of the Black, African, Minority, Ethnic contribution as part of the history of Britain. This matters for **every** child and **every** adult. A true reflective curriculum builds belonging and actively challenges racism.	Curriculum resource bank PSHE/Citizenship curriculum	

20

	Monitoring and Assessment • How does the school monitor the curriculum content? • Data analysis – gender, ethnicity areas for development and successes • Team Leads, Leadership, Governors • Pupil, staff, parent voice (later) look for positive changes	Evaluation report Next steps – Planning forward		

| 5 | **Section 5: Supporting Personal development**
How do we ensure that pastoral support takes account of religious and cultural concerns, and the experiences and needs of particular groups of pupils, for example Gypsy/Roma, Travellers of Irish heritage, refugees and asylum seekers?

How do we publicly promote good personal and community relations?

Are our procedures satisfactory for recording, investigating and reporting incidents of racism, and for supporting victims and dealing with perpetrators?

How do we ensure that our procedures for managing behaviour are fair and equitable to pupils of all backgrounds? Do all staff operate consistent systems of rewards and sanctions?
What does the school do improve diversity and representation across the curriculum?
Links with other policies |||||

Priority	Actions	Impact/Intended Outcomes	Resources	Timescale/cost
	Personal development and pastoral care • Pastoral/Mentoring support represents or are culturally aware of the community. • Opportunities to see positive role models • Unconscious bias training			
	Racism, racial harassment and school ethos • Audit/monitoring of racist incidents in school and report to Governors and LA • Opportunities to discuss in PSHE lessons and whole school focus – assemblies, speakers etc • Behaviour policy and other relevant policies revisited and revised if necessary • Restorative justice practice • Community are aware of the importance of creating and living an anti-racist ethos			

	Behaviour, discipline and exclusions • Audit/monitoring of racist/behaviour incidents in school and report to Governors and LA by HT/SLT • Opportunities to discuss behaviour in PSHE lessons and whole school focus – assemblies, speakers etc • Behaviour policy and other relevant policies revisited and revised if necessary • Ensure consistency of approach across the school. • Exclusions are recorded and reported to Governors and LA			

	Representation
	• Display audit –
	  • Are all cultures represented?
	  • Are ethnicity groups stereotyped?
	  • Are all groups represented in a positive light?
	• Acceptance and tolerance workshops/ national awareness days – ASD day, women's week			

6	**Section 6: Parental Partnerships and the community**

What action do we take to encourage the involvement and participation of all parents in the school?

How do we ensure that information and material for parents is accessible in user-friendly language, and in languages and formats other than English, as appropriate?
Do we have any native speakers amongst the staff? If so who are they and which languages do they speak?

Does the school have access to external interpreter services?

Priority	Actions	Impact/Intended Outcomes	Resources	Timescale/cost
1.	**Parental Partnerships** • Parent voice • How do parents feel about the school? • What role do they play in supporting the school?			
2.	**Wider Community** • Accessibility audit • Links with Parish • Links with charities – local & worldwide • Rich diversity of community links – opportunities to see Black, African, Minority, Ethnic groups in social justice and outreach work			

With thanks

CARJ for the use of their glossary

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This glossary is not intended to be exhaustive and we have chosen only words that are relevant for this document. All of this information, as well as the origins of the quotations, more detailed definitions and even more vocabulary comes from the Catholic Association for Racial Justice (CARJ) and can be found here: https://www.carj.org.uk/racial-justice-glossary/

Anti-racism:

Anti-racism is a process of actively identifying and challenging racism in any of its forms. The goal of anti-racism is to change the organisational structures, policies and practices, behaviours and beliefs that perpetuate racist ideas and actions. Anti-racism is rooted in action. It involves taking steps to eliminate racism at the individual, institutional, and structural levels. Anti-racism is not a new concept. The American political activist, Angela Davis wrote, "In a racist society, it is not enough to be non-racist, we must be anti-racist."

The Black Lives Matter movement (see below) has increased the focus on the importance of anti-racism.

BAME:

An acronym standing for Black, Asian and Minority Ethnic, or Black and Minority Ethnic, used as a shorthand for groups excluded or disadvantaged by racism and xenophobia; an umbrella term, used to describe non-white ethnicities. Increasingly, people are speaking out against the term for the way it groups numerous ethnicities together, stripping them of their individual identities. It can be argued that it conveys the idea that whiteness is the norm and all ethnicities exist as an "other".

BME:

An acronym standing for Black and Minority Ethnic (see BAME above).

Black:

The positive use of the term 'Black' can be traced back to the 1960s when it was deliberately reclaimed as a category or description in a number of campaigns and movements of the decade. Since then, it has been used as an umbrella term to unite and describe people who have been the subject of, or experienced, racial discrimination on the basis of the colour of their skin. Used in this sense, it is a 'political' term and does not necessarily bear any association to actual skin colour.

Black Lives Matter (Concept)

The ideology that seeks to affirm and assert the value of Black lives, seeking equal treatment and justice for Black people, not to the exclusion of people of other races, but in response to the systematic absence or denial of equal treatment and justice for Black people across institutions and policies.

Colour-blind racism:

A term used to describe the act or practice of disregarding or ignoring racial characteristics, or being uninfluenced by racial prejudice. People often say, "I don't see colour" as if that is something to be praised. But it isn't! Lord MacPherson, in the Stephen Lawrence enquiry referred to colour blindness in institutions as one of the forms of Institutional racism. If we are going to treat people equally and fairly, we need to know their particular needs. "This genuine equality requires dropping the pretence of 'difference blindness' and allows marginalised minorities to also be visible and explicitly accommodated in the public sphere... so that all can enjoy a sense of belonging." "Essays in secularism and

multiculturalism", Tariq Modood, 2019, pp.200-201. The concept of colour blindness is often promoted by those who dismiss the importance of race in order to proclaim the end of racism. It presents challenges when discussing diversity, which requires being racially aware, and equity that is focused on fairness for people of all races.

Discrimination:
The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories. (See Equality Act 2010, below)

Direct, Indirect, Reverse
Direct discrimination
Direct discrimination is when one person is treated worse than another in similar circumstances on the grounds of a protected characteristic.

Indirect discrimination
Indirect discrimination happens when a person or organisation, without good reason, applies a policy or requirement to all which disadvantages a particular group who share a protected characteristic.

Reverse discrimination
Discrimination against a more privileged or dominant group in support of a disadvantaged group. The term is often used to point out the limits of positive action. A policy requiring an employer to hire a certain percentage of protected groups, regardless of merit, would be illegal and might be characterised as 'reverse discrimination'.

Diversity:
There are many kinds of diversity, based on race, gender, sexual orientation, class, age, country of origin, education, religion, geography, physical, or cognitive abilities. Valuing diversity means recognizing differences between people, acknowledging that these differences are a valued asset, and striving for diverse representation as a critical step towards equity.

Diversity, Equity & Inclusion (DEI):
A term that is used to describe programs and policies that encourage representation and participation of diverse groups of people, including people of different genders, races and ethnicities, abilities and disabilities, religions, cultures, ages, and sexual orientations and people with diverse backgrounds, experiences, and skills and expertise. It is an expansion of the term "diversity and inclusion" (D&I) to reflect the growing focus on equity in organizations.

Ethnic minority group (or Minority ethnic group):
This phrase is used to refer to populations other than the dominant majority of a country.

Ethnicity:
A social construct that divides people into smaller social groups based on characteristics such as shared sense of group membership, values, behavioural patterns, language, political and economic interests, history, and ancestral geographical base.

Ethnicity confers the basic identity of an individual, a sense of belonging and a sense of 'self'. It involves a system of shared meanings developed in a social and economic context within a particular historical and political background. Refers to both issues of structure and identity. There is a tendency to 'pathologize' minority ethnic groups. We are all ethnic beings.

Equality:

Equality is about ensuring that every individual has an equal opportunity to make the most of their lives and talents. It is also the belief that no one should have poorer life chances because of the way they were born, where they come from, what they believe or whether they have a disability. Equality recognises that historically certain groups of people with protected characteristics (see below) such as race, disability, sex and sexual orientation have experienced discrimination.

Equity:

According to the World Health Organization (WHO), equity is defined as "the absence of avoidable or remediable differences among groups of people, whether those groups are defined socially, economically, demographically or geographically."

Equality Act 2010:

The Equality Act 2010 brought together and strengthened a number of earlier laws to provide a legal framework to protect the rights of individuals within particular vulnerable groups and to advance equality of opportunity for all. The Act prohibits direct and indirect discrimination, harassment and victimisation in employment and in relation to the provision of goods, facilities and services. The Act also establishes a public sector equality duty.

Equality Impact Assessments (EIA):

Equality Impact Assessment ("EIA") is an analysis by an organisation of the impact a new policy or a change to and existing policy will have on protected groups and on the organisation's ability to live up to its obligations under the PSED. Public Authorities have a duty to assess the impact of new or changing policies; however, they are not required to carry out this assessment in any particular way. This obligation applies in the public sector but not in the private sector.

Global majority:

Global Majority is a collective term that refers to people who are Black, Asian, Brown, dual-heritage, indigenous to the global south, and or have been racialised as 'ethnic minorities'. Globally, these groups currently represent approximately eighty per cent (80%) of the world's population making them the global majority now.

Harassment:

Unwanted conduct related to a relevant protected characteristic (see below), which has the purpose or effect of violating an individual's dignity or creating an intimidating, hostile, degrading, humiliating or offensive environment for that individual.

Hate crime:

Criminal acts, motivated by bias, that target victims based on their perceived membership in a certain social group. Incidents may involve physical assault, damage to property, bullying, harassment, verbal abuse, offensive graffiti, letters or email. Hate crime laws enhance the penalties associated with conduct that is already criminal under other laws.

Implicit bias:

A mental process that stimulates negative attitudes about people who are not members of one's own group, which leads to discrimination. Also known as unconscious or hidden bias, implicit biases are negative associations that people unknowingly hold. They are expressed automatically, without conscious awareness.

Inclusion:

The act of creating environments in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate. More than simply diversity and numerical representation, inclusion involves authentic and empowered participation and a true sense of belonging. Inclusive groups by definition are diverse, but diverse groups are not always inclusive. Inclusion ensures respect in words and actions for all people.

Interculturalism:

A system that developed to address some of the perceived problems with multiculturalism. It gives support for cross-cultural dialogue, moving people beyond mere passive acceptance of other cultures to an active engagement with the people of those cultures. This system recognises too certain elements of the majority culture that need to be protected (i.e. The French language in Quebec, Canada, or "British values" in the UK). It is a system that focuses more on "interaction" as the primary dynamic for community cohesion, and gives much less importance, if any, to recognising or addressing identity. Ted Cantle (the author of "Interculturalism" 2012) sees this system as eminently secularist, and one that avoids giving power to so-called religious leaders/gatekeepers.

Institutional racism:

The Scarman Report into the Brixton disorders (1981) defined institutional racism narrowly and denied its existence. Almost twenty years later, the Inquiry into the murder of Stephen Lawrence, headed by Sir William Macpherson, finally looked carefully at the issue of 'institutional racism'.

The Macpherson Report concluded that 'institutional racism … exists both in the Metropolitan Police Service and in other Police Services and other institutions countrywide.' (6.39) Macpherson defined 'institutional racism' as: The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people. It persists because of the failure of the organisation openly and adequately to recognise and address its existence and causes by policy, example and leadership. (6.34)

Macpherson then helpfully suggested three types of Institutional racism: the colour-blind approach (I don't see colour!), the stereotypical approach and the approach of established groups in the exercise of power.

The Catholic Bishops of England and Wales welcomed the Macpherson Report and urged Catholic organisations and institutions to review themselves and 'look again at how they could better serve minority ethnic communities in our society.'"

Integration:
Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.

An individual or group is integrated within a society when they: • achieve public outcomes within employment, housing, education, health etc. which are equivalent to those achieved within the wider host communities, and • are in active relationship with members of their ethnic or national community, wider host communities and relevant services and functions of the state, in a manner consistent with shared notions of nationhood and citizenship in that society.

Microaggression:
Microaggressions are commonplace daily verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory racial slights. These messages may be sent verbally, ("You speak English so well.") or non-verbally (clutching one's purse more tightly around people from certain ethnicities). The difference between microaggressions and overt discrimination or macroaggressions, is that people who commit microaggressions might not even be aware of them.

Migrant:
Whilst there is no formal legal definition of an international migrant, most experts agree that an international migrant is someone who changes his or her country of usual residence, irrespective of the reason for migration or legal status. Generally, a distinction is made between short-term or temporary migration, covering movements with a duration of between three and 12 months, and long-term or permanent migration, referring to a change of country of residence for a period of one year or more.

Migration: The movement of people, either across an international border, or within a country, including refugees, displaced persons, economic migrants, and persons moving for other purposes, including family reunification.

There are a number of "pull factors" and "push factors" that influence migration flows:
Pull factors: e.g. job opportunities, availability of housing, education opportunities, and improved quality of life.
Push factors: e.g., poverty, famine, war, revolutions, ethnic cleansing.

Multiculturalism:
Multiculturalism is based on the recognition of the dignity of every human being, and its principles are stated in an essay by Charles Taylor, "The Politics of Recognition" (1992). It's about being true to one's nature or heritage and seeking, with others of the same kind, public recognition for one's shared identity. This 'identity' is forever changing but it has an essence (like a human being) that is discovered dialogically (by interaction both with people who share that identity and with those who don't). It is about enabling people of whatever nature, ethnicity, or heritage to belong. Multiculturalism focuses on

those identities which are necessary (like colour, gender, sexuality or, arguably, religion) and stigmatised.

But there are different systems that would claim to be multicultural but are not always true to Taylor's principles. Ted Cantle, in his book "Interculturalism" describes three types: defensive, State and progressive. A defensive multiculturalism would be one that focuses on protecting minorities from discrimination and protecting one's perceived culture. According to Cantle, "State Multiculturalism" is when a State encourages people of different cultures, perhaps unwittingly, to live separate lives. Progressive multiculturalism on the other hand is where real integration takes place and healthy interaction is achieved. Cantle suggests that the model adopted in Britain has been more akin to State Multiculturalism whereas the model adopted in Canada is more of progressive model.

People of Colour:
An American collective term referring to non-White racial groups, which is gaining popularity in the UK. Racial justice advocates in the US have been using the term "people of colour" (not to be confused with the pejorative "coloured people") since the late 1970s as an inclusive and unifying frame across different racial groups that are not White, to address racial inequities. While "people of colour" can be a politically useful term, and describes people with their own attributes (as opposed to what they are not, e.g., "non-White"), it is also important whenever possible to identify people through their own racial/ethnic group, as each has its own distinct experience and meaning and may be more appropriate.

Positive action:
Positive action is when an employer or service provider takes action, to compensate for the disadvantage of a protected group, in order to overcome their disadvantage – e.g. in advertising jobs, a company might say explicitly that they welcome applications from ethnic minorities.

Prejudice:
A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalizations (or stereotypes) that deny the right of individual members of certain groups to be recognized and treated as individuals with individual characteristics.

Protected characteristics:
Under the Equality Act 2010, protected characteristics include: age, disability, gender reassignment, pregnancy and maternity, race, religion or belief, sex and sexual orientation.

Public Sector Equality Duty:
The Public Sector Equality Duty (PSED) was created under the Equality Act 2010. The PSED requires public authorities to have 'due regard' to the need to eliminate unlawful discrimination, harassment and victimisation, advance equality of opportunity, and foster good relations between different groups. The PSED applies to the public sector, but not to the private or voluntary sectors.

Race:
A controversial categorisation, based mainly on physical attributes or traits, be it skin colour or general physique. Geneticists ascertain that a common gene pool belongs to all human groups. 'Race' remains highly contested and is a socially rather than a biologically constructed term. Hence, there is only one race, i.e. the human race.

Racial Justice:
Racial justice is the systemic fair treatment of everyone regardless of race to create equitable opportunities and outcomes for all.

Racism:
Refers to both (1) the ideology that races are populations of people whose physical differences are linked to significant cultural and social differences and that these innate hierarchical differences can be measured and judged, and (2) the micro – and macro – level practices that subordinate those races believed to be inferior.

Racisms:
New and more subtle forms of racism continue to emerge, derived from the false doctrine of racial differentiation. These new forms of racism are found in different regions, at different times. The various forms of racisms are not mutually exclusive. Ideas and actions related to the perceived ranking and superiority/inferiority of individuals and groups can, and does, move fluidly between these different expressions of racism. Increasingly, particularly within a European context, the phrase racism/s incorporates xenophobia and anti-Semitism.

Racist:
One who is supporting a racist policy through their actions or interaction or expressing a racist idea.

Social construct:
A concept or perception of something based on the collective views developed and maintained within a society or social group; a social phenomenon or convention originating within and cultivated by society or a particular social group, as opposed to existing inherently or naturally.

Each society has its own constructs, which determine what is deemed to be acceptable over time or not I.e. deviations from what is considered as normal at a specific time. Managing these deviations can be achieved through two different routes: Social justice (steps need to be taken to reverse or compensate for the inequalities that arise from a particular social arrangement) or Social Order (implies that those who do not conform to accepted norms and standards need to be taught or helped to do so). For example, unmarried mothers, up to the 1950-1960s, were deemed to be highly unacceptable and therefore society tended to see this as having to be managed hence many of them ended up in institutions, forced to have their babies adopted etc. In this case society at that time used social order to address the situation. The interesting thing is to reflect on what causes society to adopt a particular approach or to change from a social order approach to that of social justice. What social constructs are we presently addressing? Homelessness, sex-workers, boat people etc. What approach is society taking to address these challenges?

Structural racism:
Structural racism describes a legacy of historic racist or discriminatory processes, policies, attitudes or behaviour that continue to shape organisations and societies today.

Systemic Racism:
Systemic racism applies to interconnected organisations, or wider society, which exhibit racist or discriminatory processes, policies, attitudes or behaviours.