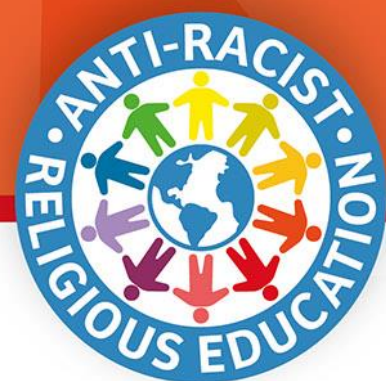


What can be done to reduce racism? Can religion help? Unit of Work for 8-11s

Anti-racist religious education

www.anti-racist-re.org.uk

www.natre.org.uk/anti-racist-re

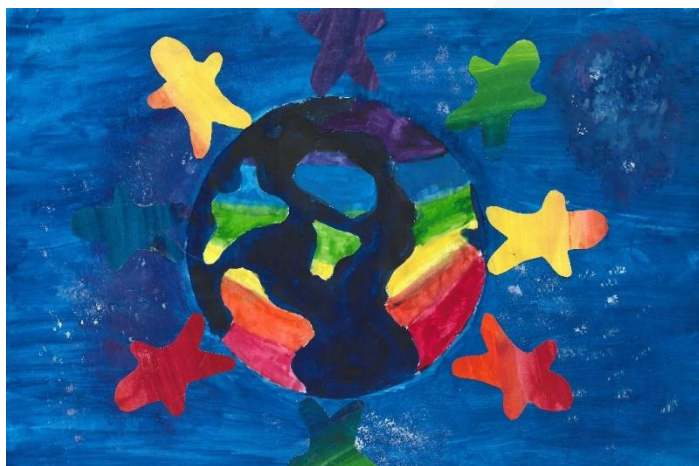


RE TODAY AND NATRE WORKING WITH THE FREE CHURCHES GROUP
AND METHODIST SCHOOLS





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
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 ant-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. Ideas such as white privilege are contested by some. The government says this should not be taught as uncontested fact. 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 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"> • Fairness • Prejudice • Racism • Ethnicity • Justice • Hate speech • White privilege <p>Specific religions:</p> <ul style="list-style-type: none"> • Islam, Judaism, Christianity, Hinduism, Buddhism and Sikhi • Non-religious world views <p>The language of shared human experience:</p> <ul style="list-style-type: none"> • Racism • Tolerance • Sensitivity • Respect • Acceptance • Prejudice 	<p>Teachers might use:</p> <ul style="list-style-type: none"> ▪ Further free resources to support this unit of work can be found at www.anti-racist-re.org.uk or www.natre.org.uk/anti-racist-RE ▪ A very useful source of free images about race and justice: You can search for free images here (also useful for classroom PPTs etc): https://unsplash.com/s/photos/anti-racism ▪ BBC Broadcasts and videos ▪ 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 ▪ The National Association of Teachers of RE (NATRE) has two excellent web starting points for these issues: www.natre.org.uk/spiritedarts enables pupils to view and judge numerous works of pupil art on key spiritual ideas from young people. This is a good starting point: https://www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/archive/2009/?ThemeID=24 ▪ Online searchable sacred texts from different religions at: www.ishwar.com ▪ Try www.reonline.org.uk for a good general gateway to RE materials. ▪ Youth art: https://www.un.org/WCAR/exhibit.htm is the web reference for the UN's 'Art against Racism' project. ▪ Songs about the Golden Rule: <ul style="list-style-type: none"> ○ Billy Bragg https://www.youtube.com/watch?v=UdxBdl0JTtQ ○ Rhona Vincent https://www.youtube.com/watch?v=cl4wgG9ul3Y ○ Nature Jams: https://www.youtube.com/watch?v=BnhMZpE_rfo ○ Dru Vocals: https://www.youtube.com/watch?v=Z9pne_hG6PI <p>Many more available.</p> <ul style="list-style-type: none"> ▪ 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: http://shop.retoday.org.uk/ ▪ Humanism for Schools provides excellent resource for non-religious ways of living, including material on the Golden Rule, examples at: http://humanismforschools.org.uk/teaching-toolkits/toolkit-3-teaching-notes/ ▪ Examples from different religions of those who have made a courageous stand for justice, equality and fairness. ▪ A Muslim example: Hany El Banna. Stories and examples here: https://www.islamic-relief.org.uk/about-us/what-we-do/education/ ▪ A Sikh example. Find Sikh support for 'Black Lives Matter' here: https://kaurlife.org/2020/06/08/why-should-sikh-women-care-about-black-lives/ ▪ A Hindu example: Asha Kowtal (a Hindu Dalit Rights activist) Asha's story can be found here: https://idsn.org/wp-content/uploads/pdfs/Profiles/Asha_Kowtal_Profile_2014.pdf ▪ A Jewish example: Laura Marks, Jewish equalities activist and founder of 'Mitzvah Day' https://www.thejc.com/comment/opinion/laura-marks-jewish-britain-and-islamophobia-1.482139 ▪ 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: https://www.nelsonmandela.org/ ▪ A Buddhist example: Jess Benjamin and the work of the Buddhist Peace Fellowship http://www.buddhistpeacefellowship.org/jess-benjamin/ ▪ A Christian example: Rev Mpho Tutu Van Furth is a South African anti-racist campaigner for girls' welfare. http://www.mphotutuvanfurth.com/about/

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"> • Identify and talk about 2 or more examples of racism simply, using the language of fairness and unfairness • Consider the meaning of selected texts and examples from two religions and suggest how these relate to the concept of fairness • Make simple connections between what religions say and what can reduce racism and prejudice • Suggest two or more ways that racism can be reduced. • Express some thoughts of their own about racism and fairness (e.g. in art) 	<p>Pupils achieving expected outcomes for Yr 5, aged 9-10, will be able to:</p> <ul style="list-style-type: none"> • Describe simply two examples of racism, describing what is unfair or unjust in each case • Choose some examples of the teaching of sacred texts about justice and say what they think about the meanings of these texts • Describe links between religious teaching and practice and the struggle to reduce racism, giving simple examples • Discuss three or more suggested ways of reducing prejudice and racism. • Express reasoned ideas of their own about how prejudice and racism can be reduced, taking account of ideas from religion (e.g. in art) 	<p>Pupils achieving expected outcomes for Yr 6, aged 10-11, will be able to:</p> <ul style="list-style-type: none"> • Describe 3 or more examples of religious responses to racism, saying what they think is unjust in each case • Consider and explain some examples of racism, connecting these to religious beliefs, texts and values • Discuss and explain some links between examples of religious and other texts, values and behaviour that are relevant to reducing racism • 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 • Express reasoned, deep and varied ideas, related accurately to religious teaching, about the reduction of racism and prejudice (e.g. in art)
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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 pupil 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>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> 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 Think about this question: how does our racist past in the UK have an influence today? What should we do about this? Express thoughtful ideas about the beliefs, values, texts + stories they study. 	<p>Implementation: teaching and learning activities</p> <ul style="list-style-type: none"> These activities are facilitated by the PowerPoint presentation available from the website. <p>Who deserves a statue?</p> <ul style="list-style-type: none"> 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. 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? 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> 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. 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. <p>What do the class think about their learning about statues?</p> <ul style="list-style-type: none"> 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. 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. 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. Homework / Writing: 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? Critique: 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. 	<p>Impact: Outcomes</p> <p>Can most younger pupils:</p> <ul style="list-style-type: none"> Identify and talk about the issue of who should have a statue to remember them by. Consider a Bible text which calls for equality Make links and talk about contrasts between the two stories of Edward Colston and John Wesley Suggest an idea of their own about how we should remember people like Colston and Wesley. <p>Can most older pupils:</p> <ul style="list-style-type: none"> Describe the stories of the two statues in Bristol Consider texts and ideas about racism, equality and memorialisation, thinking about what justice requires. Explain links and contrasts between the two stories and the contributions they made to the history of Bristol, of slavery and of Christianity. Express thoughtful views about key questions in thinking about how to reduce racism. 	<p>Notes</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>
<p>Attitudes and values: Pupils will be challenged to consider how racism can be confronted and prejudice reduced.</p> <p>SMSC + cultural capital: This lesson gives opportunities to explore some social and religious history in ways that enrich pupils' awareness of issues of race and justice.</p>			

3. Key Question for this lesson: How did Saint Peter learn that ‘God has no favourites’?

Intent: pupils will be enabled to:

- 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
- Learn to think for themselves about how the story challenges racism
- Consider questions about how we learn, and change our opinions and behaviour
- Express reasoned ideas about Saint Peter’s story and its connection to racism and fairness.

Attitudes and values:
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.

SMSCD and cultural capital:
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.

Implementation: teaching and learning activities
What did Saint Peter learn from a dream about food?

- This work is supported by a PowerPoint and some classroom worksheets available on the website.
- Begin by reminding pupils what they have learned so far about racism, and note that some of them may have experienced racism for themselves.
- 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.
- 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!
- Ask the pupils to complete these sentences for themselves to show their own understanding of the story
 - Peter might have been alarmed by Cornelius, the Roman Centurion, because...
 - The meaning of Peter’s vision of the sheet full of forbidden food was...
 - Peter said ‘I now understand that God shows no favouritism.’ I think he meant...
 - What might Christians today learn from this story? I think...

Changing your mind: the only way we ever learn.

- 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.
- 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.
- Ask pupils to tackle this activity in the resource, designing a welcome poster of their own:

“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.”
- 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.
- 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.
- 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.
- Writing:** 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).

Impact: Outcomes
Can most younger pupils:

- Talk about the meaning of the idea that ‘God has no favourites’
- Consider questions the text of Acts 10 from the Bible, which narrates a key moment of inclusion in early Christian history
- Make links between the story of Peter and Cornelius and the issues of racism faced by our communities today
- Suggest ideas of their own about how a community can be welcoming to people who are from minorities

Can most older pupils:

- Describe the meaning and importance of Acts 10 for Christians today
- Consider different possible meanings for Acts 10 and rank them, giving reasons
- Explain links between the Biblical story and the Christian community today
- 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.

Notes
It is characteristic of anti-racist RE to use story from religion to explore ideas and attitudes about diversity and difference calling for justice.

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.

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

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>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> ▪ 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. ▪ Compare their ideas about treating others well respect for all with those studied from different religious sources ▪ 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. ▪ Give examples of the positive impact of inter faith work in their own community. ▪ Raise questions about how we can be a more tolerant and respectful community, suggesting answers and applying the Golden Rule. 	<p>Implementation: teaching and learning activities</p> <p>The Golden Rule in different versions from many religions: why does this happen?</p> <ul style="list-style-type: none"> • 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. • 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? • 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? • 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. • 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, https://www.youtube.com/watch?v=UdxBdl0JTyQ Compare this with the song by Rhona Vincent https://www.youtube.com/watch?v=cl4wgG9ul3Y . 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): https://www.youtube.com/watch?v=BnhMZpE_rfo and https://www.youtube.com/watch?v=JBsPQv6IXjA • 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"> ○ I find a lost purse with £200 in it. Either I find the owner and return it or go on a mad spending spree. ○ 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. ○ 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. 	<p>Impact: Outcomes</p> <p>Can most younger pupils:</p> <ul style="list-style-type: none"> • Identify and talk about the Golden Rule and the Silver Rule • Consider a text from a religion which asks humans to give others the same love or rights or kindness they want for themselves • Make links between expressions of the Golden Rule in different forms from different religions, answering the question: ‘why are these two similar?’ <p>Can most older pupils:</p> <ul style="list-style-type: none"> • Describe three or more variations of the Golden Rule • Consider texts and ideas about treating others as you want to be treated, applying the teaching to varied ethical dilemmas • Explain links between following the Golden Rule and being anti-racist • Express thoughtful views about how the Golden Rule could change their community and our whole society for the better. 	<p>Notes</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>Attitudes and values: Pupils will be challenged to recognise that mutuality is good for the wellbeing of all – everyone needs each other.</p> <p>SMSCD and cultural capital: 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"> British values and the Golden Rule. Consider these five sentences with pupils: Which ones do they agree with? <ul style="list-style-type: none"> “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.” “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.” “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.” “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.” “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.” 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 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. RESOURCES: The NATRE Spirited Arts Gallery has lots of fine work on this theme: http://www.natre.org.uk/about-natre/projects/spirited-arts/art-in-heaven/2014/?ThemeID=60 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: http://shop.retoday.org.uk/ Humanism for Schools provides excellent resource for non-religious ways of living, including material on the Golden Rule, examples at: http://humanismforschools.org.uk/teaching-toolkits/toolkit-3-teaching-notes/ 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! What would you have painted? 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: https://www.nrm.org/2014/02/golden_rule/ 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? 		<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>“Do to all people as you would wish to have done to you; and reject for others what you would reject for yourself.” Muslim, Hadith of Abu Dawud</p>	<p>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.’ Christian, Luke 10:28</p>	<p>“I am a stranger to no one, and no one is a stranger to me. Indeed, I am a friend to all.” Sikh, Guru Granth Sahib 1299</p>
<p>“What is hateful to you, do not do to your fellow human” Jewish, Talmud: Shabbat 31a</p>	<p>“No one of you is a believer until he loves for his brother what he loves for himself.” Muslim, Forty Hadith of an-Nawawi,13</p>	<p>“This is the sum of duty; do naught onto others what you would not have them do unto you.” Hindu, Mahabharata 5,1517</p>
<p>“A person should treat all creatures as he himself would be treated.” Jain religion, Sutrakritanga1.11.33</p>	<p>“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” Hindu. Yajur Veda 36.18</p>	<p>“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.” Christian, St Francis of Assisi (1181-1226)</p>
<p>“Blessed is he who prefers his brother before himself.” The Baha’I faith, Tablets of Bah’a’ullah, 71</p>	<p>“That nature only is good when it shall not do unto another whatever is not good for its own self.” Zoroastrian, Dadistan-i-Dinik, 94,5</p>	<p>“Hurt not others in ways that you yourself would find hurtful.” 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>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> Learn about examples of action for equality from different religions Learn that equality is important in different faiths and worldviews Consider questions about the ways people from different religions have worked for equality Express reasoned ideas about the anti-racist work of key leaders. <hr/> <p>Attitudes and values: Pupils will be challenged to think for themselves about equality, love in action and justice through stories from different faiths.</p> <p>SMSCD and cultural capital: This lesson gives opportunities to encounter inspiring stories of people who have lived – and died – for causes of equality.</p>	<p>Implementation: teaching and learning activities</p> <ul style="list-style-type: none"> 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"> 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: https://www.islamic-relief.org.uk/about-us/what-we-do/education/. Another example would be Malala Yousufzai. 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: https://kaurlife.org/2020/06/08/why-should-sikh-women-care-about-black-lives/ 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: https://idsn.org/wp-content/uploads/pdfs/Profiles/Asha_Kowtal_Profile_2014.pdf 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' https://mitzvahday.org.uk/ Laura Marks writes in the Jewish Chronicle here about being anti-racist and Jewish: https://www.thejc.com/comment/opinion/laura-marks-jewish-britain-and-islamophobia-1.482139 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: https://www.nelsonmandela.org/ What can we learn from Jess Benjamin and the work of the Buddhist Peace Fellowship? A Buddhist example http://www.buddhistpeacefellowship.org/jess-benjamin/ 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: http://www.mphotutuvanfurth.com/about/ Strong story strategies: 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. Make sure you address issues of racism from the stories. 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? 	<p>Impact: Outcomes</p> <p>Can most younger pupils:</p> <ul style="list-style-type: none"> Identify and talk about hidden messages about fairness in two religious stories Consider a text which raises questions about racial justice and respond in depth Make links between religious story and fairness for everybody Suggest an idea of their own about how a story carries a message of fairness to the readers <p>Can most older pupils:</p> <ul style="list-style-type: none"> Describe how 3 or more religious stories share some messages about fairness or about racism Consider texts and ideas about how people can change their minds in the direction of justice Explain links between religions in what they teach about why racism is wrong Express thoughtful views about how the religious stories they have studied could make a difference to problems caused by racism. 	<p>Notes</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)
- 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.