

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

Unit of Work for 11-14s

Anti-racist religious education

www.anti-racist-re.org.uk

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

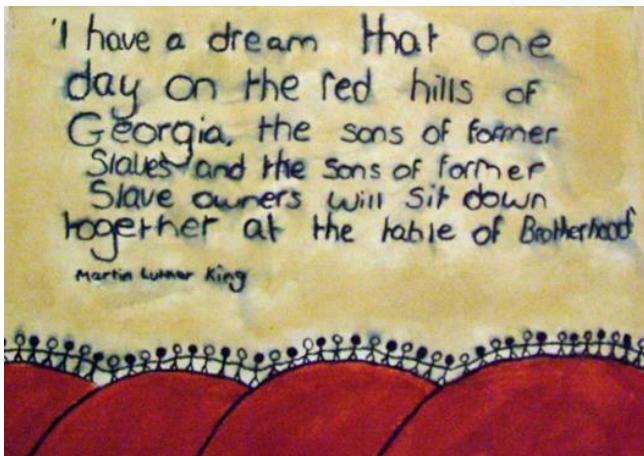


RE TODAY AND NATRE WORKING WITH THE FREE CHURCHES GROUP AND METHODIST SCHOOLS





RE for peace and justice: challenging and confronting racism



Learning about anti-racist activists



Can there be a new dawn where racism is reduced?

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

What is the place of religions and beliefs?

Age group: 11-14s

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

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

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

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

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



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

YEAR GROUPS: 7 / 8 / 9

About this unit:

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

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

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

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

Where this unit fits in:

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

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

Our approach to anti-racist RE

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

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



KEY STRANDS OF RE ADDRESSED BY THIS UNIT

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

ATTITUDES FOCUS. Pupils will actively explore attitudes of:

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

The unit will provide these opportunities:

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

Background information for the teacher:

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

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

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

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



Vocabulary + concepts	Resources
<p>In this unit, pupils will have an opportunity to use words and phrases related to:</p> <p>Anti-racist key concepts: Prejudice Discrimination Stereotyping Racism Ethnicity</p> <p>Specific religions and worldviews.</p> <p>The language of shared human experience:</p> <ul style="list-style-type: none"> • Racism • Structural or institutional racism • Tolerance • Sensitivity • Respect • Acceptance • Prejudice • White privilege • Justice 	<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: ▪ Web: 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 issues of justice and human unity. Here 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. ▪ Use this interview from a famous London Anglican church, Holy Trinity Brompton, with David and ... to explore some Christian responses to racism https://www.youtube.com/watch?v=aNdn4BXim2w ▪ The SCM offers good resources and links for teachers https://www.movement.org.uk/blog/anti-racism-resources ▪ Dr Martin Luther King speeches: Accepting the Nobel Peace Prize, 1962: https://www.youtube.com/watch?v=5r98tT0j1a0 ▪ Contemporary British examples of activists against racism can include Archbishop John Sentamu, footballers Marcus Rashford ▪ This is the website of the Muslim Anti Racist Collaborative: https://www.muslimarc.org/about ▪ Akala on microaggression and the processes of racism from the Guardian: https://www.theguardian.com/commentisfree/video/2015/mar/18/everyday-racism-what-should-we-do ▪ Stormzy accepting the Sandford Award describes his belief in the power of prayer to God: https://www.facebook.com/SandfordStMartinTrust/videos/299150644441964 ▪ Spiritual songs inspired by the struggle for racial justice e.g. ▪ Glory – from the movie ‘Selma’ https://www.youtube.com/watch?v=H9MKXR4gLiQ ▪ Redemption Song – by Bob Marley https://www.youtube.com/watch?v=QrY9eHkXTa4 ▪ We gotta pray – Alicia Keys https://www.youtube.com/watch?v=ReK4t3Pfdpo ▪ Crown – Stormzy (careful of the language with 11-14s) https://www.youtube.com/watch?v=VVyIMQgsGP4 ▪ Stand Up by Cynthia Erivo from the movie ‘Harriet’ https://www.youtube.com/watch?v=xa5XBLDSmA0 ▪ 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

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- 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 reflection on what justice requires
- Opportunities for moral development come from recognising the rights of all and the need for acceptance and mutuality in human communities
- Opportunities for social development come from developing an appreciation of the ways in which diversity enriches human life, and appreciation of the impact of those who engage in struggle against racism
- Opportunities for cultural development come from appreciating the wide and global range of cultures in our county and region.
- There is a strong connection to the fundamental British values which schools promote, and some links can effectively be made with the PSHE curriculum.

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

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

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

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

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

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

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

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

2. Key Question for these lessons: what can we learn from the stories of two statues in Bristol?

Intent: pupils will be enabled to:

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

Attitudes and values:

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

SMSC + cultural capital:

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

Implementation: teaching and learning activities

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

Impact: Outcomes

Can most pupils:

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

Can some pupils:

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

Notes

Take two lessons on this if you wish.

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

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

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

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

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

Intent: pupils will be enabled to:

- Learn about the anti-racist work and impact of Dr King and Stormzy
- Learn that issues of racism are about power and politics as well as faith and values
- Consider questions about the impact of these two notable anti-racist Christians
- Express reasoned ideas about what can be learned from these cases.

Attitudes and values: Pupils will be challenged to apply the anti-racism of King and Stormzy to their own situations and awareness.

SMSCD and cultural capital: This lesson gives opportunities to encounter the amazing culture of Baptist preaching and poetry from which Dr King emerged – possibly the ‘speech of the century’. Cultural capital includes awareness of such an amazing moment in our history.

Implementation: teaching and learning activities
What can we learn from Martin Luther King? Considering the significance of dreaming a better world

- There are a hundred good lessons to teach in RE about Dr King. This one does not tell his whole story, but uses the nine dreams he most famously articulated at the Lincoln Memorial in August 1963 to consider whether his powerful Christian witness against racism should still provoke a response today. A PowerPoint supports this work from the website, beginning with a ‘prior knowledge’ activity for groups.
- Begin by asking the pupils about their own dreams for a better world. Do they have dreams for themselves? Family? Local community? For the world as a whole? Can groups of 4 learners create an agreed list of 9 dreams for the future? Then play the clip. Use the recording sheet for pairs to respond to the meaning and the impact of King’s dreams. Get the pairs to compare their answers in 4s.
- A quotation like this, from Dr King’s Nobel Prize acceptance speech, is worth sharing with pupils.

“I believe that unarmed truth and unconditional love will have the final word in reality this is why right, temporarily defeated, is stronger than evil triumphant... I believe that wounded justice can be lifted from this dust of shame to reign supreme among the children of men. I have the audacity to believe that peoples every where can have three meals a day for their bodies, education and culture for their minds, dignity, equality and freedom for their spirits. I still believe that one day mankind will bow before the altars of God and be crowned triumphant over wars and bloodshed.” (Full speech available online)

- Play the clip - ‘Dreams’, Washington, 1963. www.youtube.com/watch?v=c2th10qzbBU
- Discuss what Dr King’s dreams mean, and whether they are Ask pupils: how far have Dr King’s words of inspiration come true since he spoke around 60 years ago? If he came to our school, our society today, what would he say? What would he like? Condemn?

What can we learn from Stormzy? Begin with some investigation and story telling.

- As a prominent and successful British grime musician Stormzy has used his celebrity to be an anti-racist activist, and has been a very public Christian as well. His acclaimed headline set at Glastonbury in 2019 is a suitable reference point for this work. Use the PowerPoint on the website to run this lesson. He ‘gives God all the glory’ for his success and influence. He keeps on taking anti-racist initiatives, politically, musically, socially and in the media.

Impact: Outcomes
Can most pupils:

- Describe some ways Dr King and Stormzy have tried to reduce racism
- Give examples of connections between religion and racism from these two case studies – e.g. by interpreting scriptures
- Explain their understanding of the idealism and practice of these two case studies

Can some pupils

- Give reasons why non-violence, prayer and collective action are important in these two case studies
- Research further examples of the Christian commitment of Dr King and Stormzy, weighing up what they add to the learning
- Coherently connect arguments about anti-racism from 1960s USA and contemporary Britain
- Talk and write about the ways Dr King and Stormzy are sometimes criticised by their opponents, considering whether these are examples of ‘white fragility’ and why this concept matters in anti-racist RE.

Notes
 This work might take two lessons.
 It is characteristic of anti-racist RE to take the history of racism seriously. In this lesson, the issues are set in a USA context – this distancing and grounding can be useful but it’s important to make sure pupils have the chance to think about racism here, now.
 Teachers should take care to ensure that pupils have enough historical knowledge to make sense of these events.
 The concept of ‘white fragility’ can be usefully explored in this work (see the project glossary).
 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

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

Intent: pupils will be enabled to:

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

Attitudes and values:

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

Implementation: teaching and learning activities

- Through the study of two Muslim lives - people who counter stereotypes, challenge prejudice and confront racism – pupils consider how Islamic religion can be a power for liberation, strong identities and the pursuit of justice. One historic story of civil rights from the USA and one contemporary story of Muslim life-saving genius from the UK are compared. Pupils are invited to consider what kinds of role models these two leaders might be for Muslim young people and for all young people in the UK today.

What can we learn from Malcolm X, American anti-racist activist (1925-1965)?

- Teach pupils about the anti-racist life and work of the Muslim leader Malcolm X, including the impact in his later work of his experience of universal brotherhood through his participation in the Islamic Hajj at Makkah. He returned from Hajj in 1964 and set aside some of his earlier views about the use of violence in liberation struggles, claiming that seeing Muslims of "all colours, from blue-eyed blonds to black-skinned Africans," interacting as equals in Makkah showed him that Islam was a means by which racial problems could be overcome through a spirituality of equality. This connects to his description of his own identity: "I am neither a fanatic nor a dreamer. I am a black man who loves peace, and justice, and loves his people." The Prophet Muhammad said: "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever." [al-Bukhari]. How does this saying link to the life Malcolm X led?
- This is a good opportunity to use Spike Lee's acclaimed movie 'Malcolm X' with Denzel Washington in the lead role. Show some clips that chart Malcolm's developing understanding of Islam, his impact in the civil rights movement, his Hajj – which transformed his view of universal human brotherhood (and sisterhood) and his assassination at the age of just 39.

- The Shabbaz Centre, named for Malcolm's wife, has a useful and relevant website for students to do further research: <https://theshabazzcenter.org/>

What can we learn from Dr Hany El Banna OBE?

- Teach pupils about the remarkable story of Dr Hany El Banna, a Muslim hospital doctor from Birmingham who started a charity for the relief of poverty in 1984 with a 20p donation from his nephew, and was inspired by a divine vision or dream to stay in Birmingham and run the charity despite being headhunted to a better job elsewhere. That charity today, Islamic Relief, raises (in the UK) and spends (globally) about £100m per year for the relief of suffering worldwide. Use the resources and PowerPoint on the anti-racist RE website to do this. The charity's own website gives lots of information, videos and case studies about the global work of the charity: www.islamic-relief.org.uk
- Consider the idea that Hany El Banna might be an interesting role model and exemplar of British Islam for young people (note that he is, perhaps from humility, rather reluctant to take on this role!)
- Talk with the pupils about the negative stereotyping and Islamophobic portrayals of Islam and Muslims in our media. There is not often a positive news story about Islam. Clarify with your learners how the processes of stereotyping lead to prejudice, discrimination and hatred. Consider with pupils some ways in which hatred of or contempt for Islam is a form of racism. Ask them to consider the value of learning about both an anti-racist like Malcolm X and a positive Muslim role model like Hany El Banna. Consider which of the two Muslim leaders has the most to teach each of your pupils personally, as they choose to be anti-racist.
- The Muslim Anti Racist Collective (a USA organisation) has a useful website for further research: <http://www.muslimarc.org/about>

Impact: Outcomes

Can most pupils:

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

Can some pupils

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

Notes

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

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

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

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

CONTINUED

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

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

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

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

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

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

<p>Intent: pupils will be enabled to:</p> <ul style="list-style-type: none"> Learn about a notable example of an anti-racist activist, including learning about their religion or worldview Learn that all religions have to face the challenges of anti-racism, and do so in many and varied ways Consider questions about equality, justice, fairness, change and spirituality Express reasoned ideas about the impact of some ‘great lives’ in preparing and delivering a presentation to others. <p>Attitudes and values: Pupils will be challenged to prepare and deliver a presentation about anti-racism. Some pupils will get an opportunity to confront attitudes of their own they may wish to change.</p>	<p>Implementation: teaching and learning activities</p> <p>Researching the work of an anti-racist leader. Many religions and worldviews have examples in their scriptures, history and tradition of those who have made a courageous stand for justice, equality and fairness, and against racism. In this lesson, students are asked to research and share, possibly working in pairs, an example of anti-racist practice from a religion or worldview. The lesson plan provides flexible learning options that can be used with reference to different examples, drawn from those below or from students’ own research. We have given a mix of ancient and more modern examples here.</p> <ul style="list-style-type: none"> What can we learn from Bhai Khanaiya? A Sikh example of service for all humanity. Bhagat Puran Singh’s equality work could also be studied. Additional information for teachers about Sikh support for ‘Black Lives Matter’ here: https://kaurlife.org/2020/06/08/why-should-sikh-women-care-about-black-lives/ What can we learn from the stories of Mahatma Gandhi (noting that recognition of his huge achievements in ending colonial rule over India does not nullify criticism of his stance on anti-black racism in, for example, South Africa) and Asha Kowtal (a Hindu Dalit Rights activist)? Asha’s story can be found here: https://idsn.org/wp-content/uploads/pdfs/Profiles/Asha Kowtal Profile 2014.pdf What can we learn from the Biblical stories of Esther and Jonah? Jewish examples of anti-racist scripture. What can we learn from Laura Marks, Jewish equalities activist and founder of ‘Mitzvah Day’ 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 Laura runs a joint Jewish – Muslim project to reduce tension between these two communities. 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 Mpho Tutu? Rev Mpho Tutu Van Furth is a South African Christian anti-racist campaigner for girls’ welfare. Find out about her work here: http://www.mphotutuvanfurth.com/about/ (Her famous father is Desmond Tutu) <ul style="list-style-type: none"> UK racism: This is a good point at which to introduce examples of racism and opposition to racism which are local or from the UK. Distanced and grounded learning can help pupils to take examples that are closer to home seriously. Sadly, there will be examples in the recent news that you can use. <p style="text-align: right;">CONTINUED</p>	<p>Impact: Outcomes</p> <p>Can most 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 stories and fairness for everybody Suggest an idea of their own about how a story carries a message of fairness to the readers <p>Can some 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 allocate two lessons plus homework time to preparing these presentations as well as the time they need to be heard.</p> <p>It is characteristic of anti-racist RE to use narrative for reflection, and to take examples from historic sources and apply them to today’s issues of racial justice.</p> <p>Teachers should take care to ensure that the learning about different religions is connected to their whole programme of RE and their syllabus.</p> <p>Opportunities abound to engage with racial justice issues.</p> <p>Further resources for this lesson are available via the websites of the Free Churches Group and NATRE</p>
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<p>SMSCD and cultural capital: This lesson gives opportunities to encounter 'great lives' dedicated to anti-racism, and to think for themselves about moral and social impacts. This builds students' cultural capital through increasing awareness and understanding of the impact of anti-racist leaders and movements.</p>	<ul style="list-style-type: none"> • Strong research approaches: Ask students in pairs to prepare a 5 minute presentation on their chosen example. These stages of research work will be a useful guide to planning the presentation. <ul style="list-style-type: none"> ○ Use several well respected sources to gather information about your example of a religious person (or a non-religious person) and their anti-racist work or example. ○ Tell the story of your chosen example in exciting, vibrant and provocative ways. ○ Consider what inspired the leader you are researching: were there scriptures, experiences or influencers who made a big difference to them? ○ Consider the values this person lived by: were they particularly courageous, co-operative, prayerful, brave, inspiring, determined, strong., loving, thoughtful? Other values and virtues they showed? ○ Consider the impact: what difference did your chosen leader make to their community? What wrongs did they right and what evils did they reduce? ○ Consider how you will present your example: do you need a PPT or a Prezzie? Will you both speak? Can you make it creative, interactive and amusing? Can you make it inspiring? ○ Do you have personal learning to share: how has your chosen leader impacted on your own understanding of racism and your own commitment to justice and equality? Have your ideas been challenged, or your own bad attitudes been confronted? • Make sure students address issues of racism from the stories. It is too easy to tell stories and leave it at that. Remind students: their work should answer the question: 'what can we learn from...?' • Students may find these prompts helpful: <ul style="list-style-type: none"> ○ The inspiring things about our example of anti-racism are... ○ The big ideas we have learned about from this research include... ○ The main messages of this example include... ○ If our anti-racist example has messages for us in our school / society today, these messages might include... • Enable students to make their presentations to an audience. They might speak in an assembly, talk to younger pupils, or share their work in their own class. This could lead to an excellent speak / listen / read / write opportunity, and could be linked to work in English or Citizenship education (without losing its RE focus) • Evaluate the learning – often pupils find it hard, but memorable and worthwhile to prepare and deliver a spoken presentation. Give them time after the event to respond to evaluation questions like these: <ul style="list-style-type: none"> ○ What did you learn from your research? ○ What did you enjoy about your presentation? ○ Was this work easy or hard for you? Were the harder parts worth the effort? ○ Why do you think your work in these lessons was good Religious Education? ○ How have your own ideas / values / opinions been changing AS you did this work? ○ If you started again, what would you do differently? 		<p>Pupil-outcomes and presentations could be recorded as evidence of achievement, and can be shared via the website</p>
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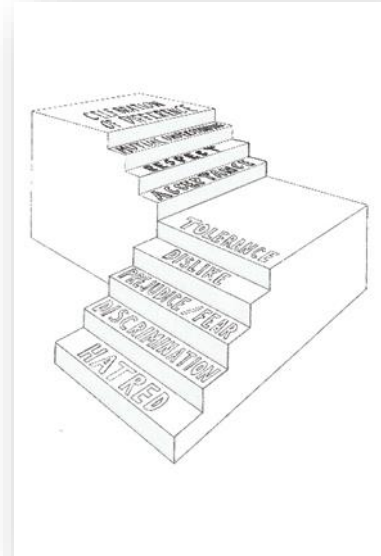
6. Key Questions for this lesson: What are the 'stairs of respect'? How bad is racism in our school and community? What can reduce it? Does spiritual life have a contribution to make?

Intent: pupils will be enabled to:

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

Implementation: teaching and learning activities

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



Impact: Outcomes

Can most pupils:

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

Can some pupils:

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

Notes

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

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

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

Pupil-outcomes can be shared via the website

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<p>Attitudes and values: Pupils will be challenged to confront their own attitudes and ideas and consider if they wish to reduce their prejudices.</p> <p>SMSCD and cultural capital: This lesson gives opportunities to consider some moral questions: Why is prejudice against what is different or other so common? Why is it wrong? Is it a duty to protest against unfairness? What kinds of protest are fair and just? These questions can be addressed through applications of religious teachings.</p>	<p>Such moments can be very significant: is it true that we are all on a journey to recognising all of our fellow humans as ‘ends in themselves’ or deserving of the same love and respect we have for ourselves? What can help us to ‘take a step up’ to a more fair or inclusive attitude?</p> <ul style="list-style-type: none"> • George Floyd: protest and prophecy. The next part of the lesson asks students to try out the role of an activist or protestor. Remind the pupils about the killing of George Floyd, whose death under a police officer’s knee in Minneapolis in 2020 provoked national and international protest and solidarity through the ‘Black Lives Matter’ movement. What do your pupils know about his story? He was an active Christian man, who worked through his church to help others. Ask pupils why people turned out in millions to make these protests. Did your students join in the protests? Would they think of joining a protest against racism? This sets up the next activity. • Consider the concept of prophecy. A prophet speaks the word of God to the community in a challenging way. Perhaps anti-racist activists who inspire others to look for and build a more just society and a better future for all are prophets in some ways. Do the pupil recognise prophets and prophecies in the examples they have been learning about? Would they like to write a prophecy of doom, hope or both about the ways we need a vision of a new society where racism is history? Are there such people as ‘secular prophets’ or ‘social prophets’ who call on a community to live up to its higher ideals? • Which banner would you pick up? Ask pupils to imagine they are going on a demo against racism – show them a clip from the news if you like. They arrive at the mustering point, and there are placards with various slogans on them. Ask pupils to discuss what the slogans mean and why people might carry them. Which one, if any, would they choose to carry? Which ones would they never carry? Would they make up their own? <ul style="list-style-type: none"> ○ “Stop police killings of black people” ○ “No justice: no peace!” ○ “Smash this racist society” ○ “Time to fight back. No more racist killings!” ○ “Racial justice: an idea whose time has come” ○ “Jesus died to bring us peace” ○ “Love for your brothers what you love for yourself” (Prophet Muhammad)” ○ “If you’re not part of the solution then you’re part of the problem” ○ “Black Lives Matter. No ‘ifs’ and no ‘buts’ ○ “Freedom from Fear Now, Freedom from Racism Now” • Run a class discussion about what protesting achieves and how it works. • UK racism: This is a good point at which to introduce examples of racism which are local or from the UK. Distanced and grounded learning can help pupils to take examples that are closer to home seriously. Sadly, there will be examples in the recent news that you can use. • Research, consider and discuss the ‘Black Lives Matter’ movement and how it is achieving positive steps in the direction of racial justice, prejudice reduction and equality. • Higher achieving students could be challenged to engage with critics of the BLM movement and consider what strategies make the most progress in the struggle for equality, perhaps contrasting the varied political situations in USA and UK. 		
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7. Key Question for this lesson: How can I express my own vision for justice and equality?

Intent: pupils will be enabled to:

- Learn about the life, death and legacy of Jo Cox MP
- Learn to think deeply about her big idea which 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 creative and 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? Can they confront racism themselves?

Implementation: teaching and learning activities

- **Jo Cox: an MP who stood firm against prejudice.** Begin by asking pupils: What kind of vision of justice and fairness can young people like us express? Does expressing the vision help to bring it closer in reality? Teach about the life and tragic death of Jo Cox, who was MP for Batley and Spenningsdale in Yorkshire, 2015-16. She was killed by a racist murderer. Jo Cox often said ‘There is more that unites us than that which divides us.’ Do pupils agree that our country and world are more united by our common humanity than divided by race, gender, class, wealth, religion or anything else? Why did a racist murderer kill her – she was a white woman.
- **Anti-racist art:** Share 7 examples of anti-racist pupil art, available in the supporting PowerPoint. They can be printed and laid out on desks initially, for pupils to look at and discuss. Ask the pupils to give ‘gold, silver and bronze’ medals to their favourite three, and to say why, perhaps in a ‘silent discussion’, where they write their questions ideas and answers around the pictures, responding to each others’ comments and judgements.
- Discuss: How should we analyse these examples of anti-racist pupil art in RE? Which ones express the vision most powerfully? Which pupils have shown most creative talent?
- Present the quotations in the PowerPoint from different religions and from Humanism (Jo Cox was a Humanist, but often spoke up for religious minorities in Parliament). Ask pupils what each of the quotes might have to do with racism and how each one might lead to reduced prejudice if it were followed widely in our communities. Could they select 3 and write giving their own views?
- Challenge pupils to think and create an artwork of their own, perhaps using examples, quotations and ideas they have been considering in RE: Can I create an expression of anti-racist faith, hope and love for myself? These can be entered in the annual national NATRE Spirited Arts competition (www.natre.org.uk/spiritedarts) The theme ‘More unites us’ is a set topic for the 2021 competition.
- **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? Would this lead to a more cohesive community?
 - Jo Cox was a Humanist, but she worked with people from different religions as well. How can people from different religions and worldviews work better together in the UK?
 - 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. What do you think are the risks of standing up against racism? But it’s still important – is it true that nothing worth having comes without some kind of struggle?
 - ‘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. Most able pupils might include consideration of the concept of community cohesion in their work.

Impact: Outcomes

Can most pupils:

- Describe the story and legacy of Jo Cox MP
- Give examples of what they like and dislike in the art works they see, evaluating thoughtfully
- Express and explain their own ideas about justice and racism in a work of art and a thoughtful commentary.

Can some pupils:

- Give reasons why they reject racism and explain examples of what can be done to reduce racism
- Use their own ideas and research in creating a work of art based on Jo Cox’s idea about what unites us
- Coherently connect teachings and ideas from different religions and worldviews about religion and race through their artwork and commentary
- Analyse questions about race and religion in discussion and writing

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.jocofoundation.org/>

Pupil-outcomes can be shared via the website



Seven pupils reflect on their ideas about racial justice.

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

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