

Promoting and developing race equality and anti-racist education: an overview

Foreword

The Cabinet Secretary for Education and Skills



Over the last eighteen months, global events have shone a powerful light on the deep inequalities in our society which disproportionately affect Minority Ethnic groups. We must now grasp this opportunity to fully understand the issues at hand and to be bold and innovative in effecting meaningful and sustainable change. Addressing these issues is of critical importance, not only to allow Minority Ethnic young people a sense of belonging, but in order that all our children and young people have the opportunity to become the types of citizens that we want to have in a diverse and integrated Scotland for the future. Tackling these issues is difficult. It needs us all to become comfortable with discomfort and with challenging and relearning some of our usual ways of thinking and doing things.

Our schools and our Curriculum seek to promote and inspire a sense of belonging, inclusion and social justice for learners, practitioners and the wider community. Racism of any form has no place in Scotland, and our education system provides an opportunity for the learning, debate and leadership that will help us to eradicate racism in wider society.

This new guidance sets out the imperative of embedding anti-racism into the ethos and practice of our education system. Developed by Education Scotland in collaboration with a range of young people, education practitioners and organisations with lived experience of racism and expertise in addressing it, this resource provides vital information, guidance and support for practitioners and policymakers.

I welcome this new resource and its ambitions and look forward to continuing to work with young people, practitioners and the wider education and anti-racism community as we tackle the challenges and opportunities ahead together.

Shirley-Anne Somerville

Foreword

HM Chief Inspector and Chief Executive



All learners have a right to learn in an equitable environment where all cultures, religions, identities and languages are recognised and valued and where the curriculum responds positively to the diverse needs of individual learners, reflecting the uniqueness of their communities. I am therefore delighted to commend this resource on Promoting and Developing Race Equality and Anti-Racist Education. Research tells us that for many of our children and young people, racism is an everyday part of their lives.

The resource makes clear that anti-racism in education is for all learners, whether living in one of Scotland's cities or in a small rural community. Anti-racist education is set in a rights-based context, supporting learner agency. We are encouraged to reflect on our roles and responsibilities as educators in supporting our children and young people to become confident in recognising racism in its various forms, and ready to challenge it, as agents for societal change.

The associated website currently under construction will provide a valuable forum to showcase curricular resources which support a whole school approach, for ages 3-18, embedding anti-racist education across the curriculum. It will provide exemplars of good practice, bringing alive the values of social justice and equality of which we are proud in our Scottish education system. Together we will show that Scotland's educators are committed to ensuring that learners of all ages benefit from a whole school approach to anti-racist education.

Gayle Gorman

Important Notice



This material is part of the content of a [website](#) that is currently under construction.

The website will contain the material from this overview, ideas for embedding anti-racist education in the curriculum and practice exemplars.

Acknowledgements

This work began with the ideas of a working group of practitioners, Education Scotland, CRER (Coalition for Racial Equality and Rights) and BEMIS Scotland (Empowering Scotland's Ethnic and Cultural Minority Communities) in response to the Scottish Government's Race Equality Framework for Scotland. Education Scotland then led the development of this document with contributions from CRER and BEMIS. A range of stakeholders, many of whom are members of the [Scottish Government's Race Equality and Anti-Racism in Education Programme](#), then contributed to the work through focus groups with young people, the sharing of research and invaluable feedback on the developing materials.

We would like to thank all those who have contributed to the development of these materials.

Purpose

The purpose of this overview is to support practitioners to explore the following:

- What is race equality and anti-racist education?
- Why do we need to discuss these in all establishments?
- What do we need to do individually and together to promote race equality and anti-racist education?

Reflective questions provide an opportunity for all staff to come together to discuss race equality and anti-racism as appropriate to local contexts.

Scotland has a wonderfully diverse society and we are all, each and every one of us, equal citizens and stakeholders of Scotland. Our vision is that Scotland in 2030 is a Scotland where people are healthier, happier and treated with respect, and where opportunities, wealth and power are spread more equally.

Scottish Government 'Race Equality Framework for Scotland 2016-30'

Contents

Terminology

A. Context

- 1. Scotland's current communities**
- 2. What do we mean by race and racism?**
- 3. What do we mean by race equality and anti-racist education?**
- 4. Why are race equality and anti-racist education necessary?**
- 5. The role of Scotland's Curriculum**
- 6. Is Scotland Fairer?**
- 7. In what ways do Minority Ethnic children and young people in Scotland experience racism?**

B. Promoting and developing race equality and anti-racist education

- 1. Responsibilities in leading systemic change**
- 2. A curriculum which reflects diversity of all**
- 3. Anti-racist education**
- 4. The contribution of a rights based approach to race equality**
- 5. Developing global citizens**
- 6. Valuing linguistic diversity and multilingualism**
- 7. Parents and families**
- 8. Dealing effectively with racist bullying and racist incidents**
- 9. Impact of racism on mental health**
- 10. Employability and Developing the Young Workforce**

Appendices

- Appendix 1 Proportion of Minority Ethnic groups by SIMD decile
- Appendix 2 Pupil Ethnicity
- Appendix 3 Professional standards
- Appendix 4 Goals for Education in the Race Equality Framework
- Appendix 5 Planning and delivery considerations for anti-racist education

Terminology

- Throughout this document the term Minority Ethnic is used to include all racial and ethnic groups protected under the Equality Act (2010). Minority Ethnic is used as it is inclusive of both visible and non-visible Minority Ethnic groups. We recognise that across Scotland, people belonging to Minority Ethnic communities define themselves and their communities using a variety of terms; our use of the overarching term Minority Ethnic aims to be inclusive of that variety. Whilst this term is used, we wish to highlight that the experiences of Minority Ethnic communities are diverse and varied. This is not a homogenous group. In reality, this term refers to a diverse range of people from a multitude of backgrounds and who face very different barriers and experiences.
- ‘Practitioner’ is used as a single term which encompasses all staff and adults who work with children and young people. This includes childminders, early learning and childcare practitioners, teachers, headteachers, setting managers, community learning and development staff, school support staff and technical support staff.
- ‘Establishment’ is used to refer to early learning and childcare settings, primary schools, secondary schools and schools which provide specialist provision for learners with additional support needs. It also includes community, learning and development provision.
- ‘Learner’ is used to describe all children and young people who attend a particular educational establishment.

A. Context

1. Scotland's current communities

The 2011 Scottish census told us that there were over 450,000 people, 8.2%, of the Scottish population, who self-identified as being from a Minority Ethnic community¹.



The highest proportions of people from visible Minority Ethnic groups were living in Scotland's largest cities (Aberdeen City, City of Edinburgh, Glasgow City). These figures are likely to have changed significantly since 2011 as there had been a four-fold increase in Black, Asian and Minority Ethnic groups in the 10 years preceding this date².

[Appendix 1](#) shows the percentage of ethnic groups living in each SIMD decile. The section '[Is Scotland Fairer?](#)' identifies some of the racial barriers which cause poverty.

Almost half of children in Minority Ethnic families in Scotland are now growing up in families living in relative poverty and this percentage has been rising.³

The Pupil Census in [Appendix 2](#) gives us an overview of the ethnicities of Scottish learners in 2019. While it does not detail the percentage of Minority Ethnic learners who have English as an Additional Language it states that of all children and young people who required additional support, 5.5% did so as a result of having English as an additional



¹[Scotland's Census 2011 'Ethnicity'](#)

² [Walsh, D., Buchanan, D., Douglas, A. et al. \(2019\) 'Increasingly Diverse: the Changing Ethnic Profiles of Scotland and Glasgow and the Implications for Population Health'. Appl. Spatial Analysis 12, 983–1009](#)

³ [Coalition for Racial Equality and Rights \(2020\) 'Ethnicity and Poverty in Scotland 2020'](#)

language⁴. This does not reflect the total number of English as an additional language learners as research confirms that bilingualism or multilingualism are strengths rather than a need for support. This same publication provided evidence that one hundred and fifty four home languages are spoken in Scottish learners' homes.

2 What do we mean by race and racism?

How is race defined in law?

In the Equality Act (2010)⁵, race can mean colour or nationality. It can also mean ethnic or national origins, which may not be the same as current nationality.

What do people usually mean by race?

Race is often linked to the idea that people can be divided into different groups based on physical characteristics that they are perceived to share such as skin colour, eye shape, etc. The term race has also been applied to groups with a common language (the 'Latin race'), to religious groups (the 'Jewish race'), and to groups with few or no physical traits that distinguish them from their neighbours (the 'Irish race').

What do scientists say?

Although some people continue to think of race as a number of physically distinct populations, scientific advances in the 20th century demonstrated that human physical variations do not fit a 'racial' model. Instead, human physical variations tend to overlap.

'There is no evidence that the groups we commonly call "races" have distinct, unifying genetic identities. In fact, there is more genetic variation within what we think of as races than there is between groups. Despite associations with surface characteristics like skin color, there are no clear boundaries where one racial category begins and another ends.'

Centre on the Developing Child, Harvard University (2021)⁶

Scientists have proven it is false that humans can be categorised into different races based on their biology. Health risks traditionally associated with race are now being linked to the impact of racism⁷.

⁴ Scottish Government 'Pupils in Scotland 2019 Updated July 2020' <https://www.gov.scot/publications/pupil-census-supplementary-statistics/>

⁵ Equality Act 2010 c. 15 Part 2 Chapter 1 Section 9 - Race includes— (a) colour; (b) nationality; (c) ethnic or national origins.

⁶ [Centre on the Developing Child \(2021\) 'Moving Upstream: Confronting Racism to Open Up Children's Potential' Harvard University](#)

⁷ [Hackett, R.A., Ronaldson, A., Bhui, K. et al. Racial discrimination and health: a prospective study of ethnic minorities in the United Kingdom. BMC Public Health 20, 1652 \(2020\). https://doi.org/10.1186/s12889-020-09792-1](#)

Instead it is accepted that these categories of racial groups are a social construction i.e. a man-made idea. For example who has been defined as 'White' or 'Black' has changed over time as ideas have changed.⁸

Where did the idea of race come from?

The idea of race began to evolve in the 17th century as Europeans began to explore and colonise different places. Race emerged as a concept that tried to justify exploitation, domination, and violence against people who were deemed non-white.

During the time of the British Empire, theories that people could be divided into 'racial' groups became popular. These theories, although untrue, made it easier for Britain to downplay the brutality of slavery and colonisation. 'Other races' were portrayed as inferior, even subhuman, and in need of 'help' from Britain. This impacted the racial stereotypes we see today, where Minority Ethnic people are often treated as though they are 'different' in comparison to the 'normal' white Scottish community. This sense of difference and hierarchy underpins racism⁹.

Race has also influenced British immigration policy. For example, the British Nationality Act 1981 scrapped old UK and Colonies citizenship in a way that conferred new status of 'British citizen' automatically on white people but often conditionally on Black and Asian people who were previously deemed British citizens; the Windrush scandal followed¹⁰.

While the concept of race has no biological basis, racism is a system of social categorisation which advantages certain groups of people and disadvantages other groups of people. The social categorisation that has resulted has had real impact and caused untold damage.

'race has real consequences *because* racial categories were invented for the sole purpose of reinforcing inequality.'

Dr Zuleyka Zevallos¹¹

This system of social categorisation based on race has also resulted in white privilege: this refers to the advantages which automatically apply to a person because they are white, in a society which is designed around a world view of a white majority ethnic group¹².

What do people mean by ethnicity?

An ethnic group is a group of people who are bound together by certain characteristics they share; these might include language, culture, history, folklore, ideology, national origin, nationality or ancestry.

⁸ Practical examples of these changes are illustrated in [Sociology of Race – The Other Sociologist](#) in section 1.1 Social Construction of Race

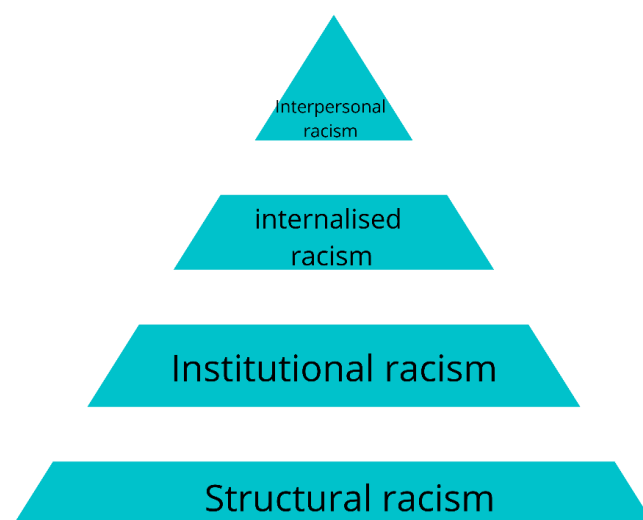
⁹Coalition for Racial Equality and Rights /Respectme (2018) '[Addressing Inclusion: Effectively Challenging Racism In Schools](#)'

¹⁰ Holloway, L. '[British Citizenship and the Windrush generation](#)' Runnymede Trust

¹¹ [Sociology of Race – The Other Sociologist](#)

¹² CRER (2016) '[Changing the Race Equality Paradigm: Key concepts for public, social and organisational policy](#)'

What is racism?



Interpersonal racism

Prejudices, individual actions and discriminatory behaviours where a person makes assumptions about the abilities, motives and intents of other people based on race. This set of prejudices can lead to cruel actions (e.g. racist hate speech) and unintentional actions towards a person or a group of people.

Internalised racism

This occurs as a result of subliminal messages of racial inferiority and superiority present in society. This can cause Minority Ethnic people to internalise negative messages about their own abilities and intrinsic worth.

Institutional racism

When institutions and organisations discriminate against Minority Ethnic people to limit their rights. The Stephen Lawrence Inquiry report defined it as:

‘The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantages Minority Ethnic people.’ (6.34)¹³

Structural racism

This refers to the economic, political, social and cultural structures, actions and beliefs that systemise an unequal distribution of privilege, resources, safety and power in favour of the dominant racial group at the expense of all other racial groups. Examples of this can be found in the over-representation of certain Minority Ethnic groups in poverty, unemployment and Covid-related deaths .

¹³ MacPherson, W. (1999), [The Stephen Lawrence Inquiry](#)

And finally, is xenophobia the same as racism?

'Xenophobia is the fear and hatred of strangers or foreigners, whereas *racism* has a broader meaning set including a belief that racial differences produce the inherent superiority of a particular race. Although they are similar, they are different enough that it is possible for one to be both xenophobic and racist'.¹⁴

Information on race and racism is available [here](#).

3. What do we mean by race equality and anti-racist education?

Two inter-connected concepts related to race equality education have been highlighted by Rowena Arshad (see model below¹⁵). One concept considers race equality as an outcome measure assessing whether gaps related to attainment and achievement have been reduced or eliminated. The second concept refers to a moral imperative to educate all learners so that they do not discriminate on the basis of race.

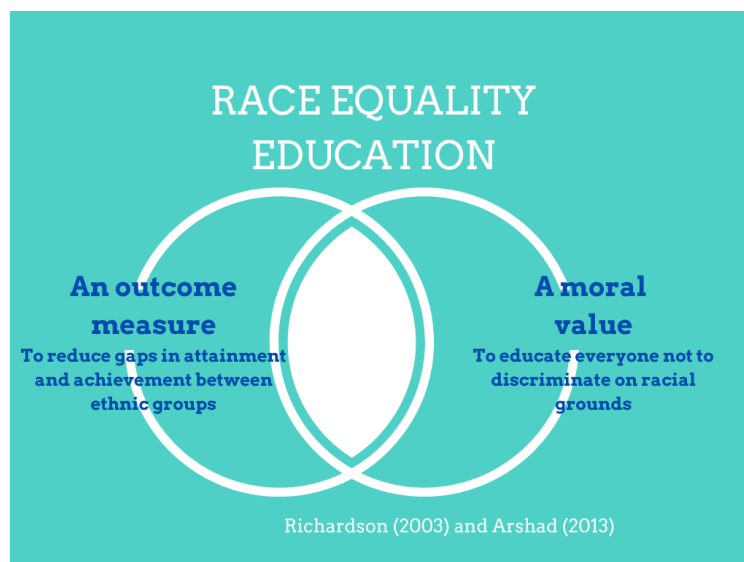


Figure 1 based on Richardson 2003, Arshad, 2013¹⁶

More recently the term 'anti-racist education' is used to describe learning that works proactively to prevent and challenge racism that exists within our society¹⁷.

Race equality education therefore needs to support an educational experience where every child and young person flourishes and succeeds, in an environment which actively promotes equality and tackles racism.

¹⁴ [Xenophobia vs. Racism: Explaining the Difference | Merriam-Webster](#)

¹⁵ Arshad, R. and Moskal, M. (2016) Race Equality and Scottish School Education: Ensuring today's young people are tomorrow's confident citizens

¹⁶ Arshad, R. (2013). Race' Equality in Scottish Education. In T. G. K. Bryce, W. M. Humes, A. Kennedy, & D. Gilles (Eds.), *Scottish Education: Referendum* (Fourth ed.). Edinburgh University Press

¹⁷ Scottish Government <https://www.gov.scot/groups/race-equality-and-anti-racism-in-education-programme-stakeholder-network-group/>

4. Why are race equality and anti-racist education necessary?

Anti-racist education empowers children and young people to engage in an increasingly diverse and globalised world where people can be united by their common humanity and enhanced by their diversity.

- It empowers learners to develop an understanding of their own values, beliefs and cultures and those of others.
- Anti-racist education helps children to understand and realise their own rights and the rights of others within the school, within the community and globally¹⁸.
- Anti-racist education helps learners to understand the harmful consequences of racism and to actively challenge it wherever it occurs¹⁹.
- It helps to ensure that the learning environment is safe and inclusive, without racial inequality or racism²⁰.
- It nurtures a historical literacy in learners which helps them to understand all of Scotland's history, including our historical role in empire, colonialism and transatlantic slavery, and the diversity of Scottish society in the past²¹. It helps learners understand how Scotland's colonial past plays a role in their current everyday lives, acknowledging the successes and impact of Minority Ethnic historical figures, in relation to Scottish and global history.
- Race equality education provides a vehicle for all practitioners to demonstrate their professional values (see [Appendix 3](#)).
- The Equality Act (2010)²² gives the duty to schools and local authorities to eliminate unlawful discrimination, harassment and victimisation of learners with protected characteristics, including race, and to advance equality of opportunity between people who share a protected characteristic and those who do not and to foster good relations between them.

Race equality and anti-racism considerations in education are essential in **all** establishments across Scotland, regardless of geographical location.

¹⁸ Save the Children '[A summary of the UNCRC](#)'

¹⁹ As defined in international law by Article 1 of the International Convention on the Elimination of All forms of Racial Discrimination .UN General Assembly, International Convention on the Elimination of All Forms of Racial Discrimination, 21 December 1965, United Nations, Treaty Series, vol. 660, p. 195: 'Article 1. *In this Convention, the term "racial discrimination" shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin*'.

²⁰ Scottish Government (2016), 'Race Equality Framework for Scotland 2016-30'

²¹ The United Nations Committee on the Elimination of Racial Discrimination report (2016) to the UK and Northern Ireland

²² <https://education.gov.scot/improvement/self-evaluation/what-equality-law-means-for-you-as-an-education-provider-schools/>

5. The role of Scotland's Curriculum

[Curriculum for Excellence](#) is intended to support children and young people to gain the knowledge, skills and attributes needed for life in the 21st century, including skills for learning, life and work. The purpose of Curriculum for Excellence is often summarised as supporting children and young people to become successful learners, confident individuals, responsible citizens and effective contributors.

Race equality and anti-racist education recognises that our 21st century learners exist in a multicultural, multifaith and global community and as such, need to develop as global citizens, with an understanding of structural racism, how it impacts on our world and how to overcome it. It helps to develop intercultural competencies: the attitudes, skills and knowledge needed to interact positively and confidently with people whom we may perceive to be 'different' from us in some way, and in particular where the perceived difference is on the grounds of ethnicity.²³

The term 'curriculum' is understood to be all learning that is planned for children and young people throughout their education and not only what happens in the classroom. Four contexts for learning are identified: curriculum areas and subjects; interdisciplinary learning; ethos and life of the school and opportunities for personal achievement. It is too narrow a focus, therefore, to measure success of our Minority Ethnic learners by considering only attainment. We need to examine whether our learners feel included and valued and whether the breadth of the curriculum is responsive to the diverse needs of individual learners and reflects the uniqueness of learners' communities'²⁴. The confidence of all learners is enhanced when their heritage and culture are equally recognised, explored, respected and valued.

6. 'Is Scotland Fairer?'

The report, 'Is Scotland Fairer?'²⁵ is a comprehensive review of how Scotland was performing on equality and human rights in 2018. It noted that some Minority Ethnic learners attained well above the national average but some groups such as Gypsy/Traveller learners performed less well. However Minority Ethnic students received lower final grades for their degrees and, after graduation, were less likely to be in work or further study.

Statistics²⁶ show the crucial importance of disaggregating data by ethnic group when considering different Minority Ethnic communities. They also demonstrate that high achievement at school is only part of the story; this success does not currently lead to the improved life chances that might be expected for learners in these Minority Ethnic groups.

²³ CRER (2016) 'Promoting Good Relations New Approaches, New Solutions' P.16

²⁴ Education Scotland Curriculum for Excellence refreshed narrative

²⁵ Equality and Human Rights Commission (2018) [Is Scotland Fairer?](#)

²⁶ Scottish Government (2020) '[Summary Statistics for Attainment and Initial Leaver Destinations, No. 2. Section 4.4 Attainment by Pupil Characteristics](#)'

7. In what ways do Minority Ethnic children and young people in Scotland experience racism?

Research into the experiences of Minority Ethnic learners over the last two decades has been limited but suggests that for these learners, even if they are not part of a visible minority, racism is a part of everyday life.^{27 28}

Hopkins et al²⁹ studied 328 young people from a range of ethnicities, including white Scottish, who were living in Scotland. They found that the vast majority of the young people in the study were positive about ethnic and religious diversity; many had strong inter-religious and multi-ethnic friendship groups although some groups were more segregated. In terms of racism, Minority Ethnic young people described ways in which they were categorised and seen as 'Other'³⁰ by accent, colour, faith, dress, nationality and ethnicity. Racial slurs were experienced as well as more recently recognised forms of racism such as islamophobia (anti-Muslim prejudice), anti-immigration attitudes and religious intolerance. The Minority Ethnic young people felt they had not experienced much overt racism but they all could give many examples of everyday racism that they had witnessed. Many described microaggressions³¹ and the subtle ways that they were made to feel different by tone of voice or attitude. Overt racism was most often experienced in public places where perpetrators had been drinking or taking drugs. In schools, racist comments were more common in primary and lower secondary stages. Experiencing anti-Muslim racism was also described by some participants; this was felt to be gendered³² as the wearing the hijab or niqab by girls was a more visible marker of being Muslim.

Minority Ethnic young people born in Scotland had a strong sense of Scottishness but some found that because of their skin colour they were not perceived as Scottish. For example a British Bangladeshi youth shared,

'They have said 'go back to your own country' and I'm like 'this is my country, I've been, I've been living here all my life.' (Hopkins 2015, P.20)

Such experiences of racism sometimes eroded young people's sense of belonging, making them feel excluded and alienated.

²⁷ Insight 16 (2005) 'Minority Ethnic Pupils' Experiences of School in Scotland'

²⁸ Inter-cultural Youth Scotland and Guyan K 2019 '[The Perceptions and experiences of Black, Asian and Minority Ethnic young people in Scottish schools](#)'

²⁹ Hopkins P, Botterill K, Sanghera G, Arshad R. (2015) '[Faith, ethnicity, place: young people's everyday geopolitics in Scotland](#)'. Newcastle upon Tyne: Newcastle University

³⁰ Oxford reference- Other/othering refers to placing a person or a group outside and/or in opposition to what is considered to be the norm

³¹ Oxford dictionary: a microaggression is a statement, action, or incident regarded as an instance of indirect, subtle, or unintentional discrimination against members of a marginalized group such as a racial or ethnic minority.

³² Oxford dictionary: gendered means relating or specific to people of one particular gender.

Arshad and Moskal³³ found misrecognition to be a common experience for young people; misrecognition involved people making assumptions about someone based on their skin colour or national origins. One Asian boy, for example, was often assumed to be Muslim whereas he was Catholic. Arshad and Moskal argue that countering these assumptions on a regular basis is corrosive and can impact on wellbeing:

‘The energy that it takes to counter or only live with constant misrecognition is unlikely to be fully understood by those who do not experience such daily invalidations.’ P.4

In a questionnaire to one hundred Scottish Muslim children and young people, Dean³⁴ found Islamophobia (anti-Muslim prejudice) common but incidents were unlikely to be reported to teachers. Learner confidence in teachers dealing effectively with these incidents was low.

Intercultural Youth Scotland (IYS) instigated an online survey³⁵ of 110 Minority Ethnic young people from Scottish secondary schools which found that males were much more likely than females to agree that their school promoted a welcoming and diverse culture. More than half of males and a higher proportion of females felt that other learners did not understand their culture, heritage or background. Many of the respondents did not feel that staff understood their culture, heritage or background (63.7% of female respondents and 40% of male respondents). Additionally more than half of female respondents didn’t feel teachers understood the challenges related to racism and discrimination. More than 40% of respondents (40.3% female and 43.3% male respectively) agreed or strongly agreed with the statement ‘Teachers at my school denied that people from a BAME background face extra obstacles’ suggesting that many learners did not feel that their teachers understood the impact of the racism being faced by Minority Ethnic learners.

Eastern Europeans similarly experience racism from ‘everyday racism’ such as name calling, ‘jokes’ and ‘friendly banter’ over accents, appearance or country of origin, to physical attacks on young people, their family members and damage to their homes or property. These incidents include face-to-face and online attacks.³⁶

A history of racism against the various groups of Gypsy Travellers has been documented over time. A study³⁷ of Traveller children in primary schools in Glasgow and London found that they experienced wide-ranging forms of racist, prejudiced and discriminatory attitudes both

³³ Arshad, R., & Moskal, M. (2016). Racial equality and Scottish school education: Ensuring today’s young people are tomorrow’s confident citizens. IAA Briefing, Edinburgh-Glasgow

³⁴ Dean, S. (2016) ‘Islamophobia in Edinburgh Schools’ <https://www.sacc.org.uk/articles/2017/islamophobia-edinburgh-schools>

³⁵ [Guyan K 2019 ‘Insight: The Perceptions and experiences of Black, Asian and Minority Ethnic young people in Scottish schools’ Intercultural Youth Scotland and EDI Scotland](#)

³⁶ [Simes, D., Käkelä, E., Corson, S., Tyrrell, N., McMellon, C., Kelly, C., and Moskal, M. \(2017\) ‘Eastern European Young People in Brexit Britain: Racism, anxiety and a precarious future’](#)

³⁷ Deuchar and Bhopal (2013) ‘We’re still human beings, we’re not aliens’: promoting the citizenship rights and cultural diversity of Traveller children in schools – Scottish and English perspectives’ British Educational Research Journal, Vol 39 No 4 Aug 2013, pp 733-750

in their local community and in school. It was felt that teachers' lack of knowledge of Traveller culture compounded the problem. A recent study³⁸ of Gypsy Traveller female learners who live in Scotland found that the negative experiences of most centred around both racism and gendered expectations. They experienced racism and bullying by both peers and school staff and gender discrimination, fear and a lack of trust from school staff.

In a recent consultation by IYS³⁹ on racism and mental health, a consultation was held with eight Minority Ethnic young people aged 14-20 and feedback was gathered from counsellors who are involved in their Mental Health service. It found that,

'Encountering racism and hearing about racism against others had a clear negative impact on many of the children and young people's mental health. This manifested in various ways, including feelings of isolation, hurt, anger, loss of motivation; constant worrying; hypervigilance; unsettlement; and self-doubt. (IYS 2021 P.4)

Due to the small sample sizes, care must be taken with generalising from these studies.

More information on the ways that Minority Ethnic children and young people experience racism is available [here](#).

³⁸ Marcus, G. (2019) 'Gypsy and Traveller Girls: Silence, Agency and Power

³⁹ [Inter-cultural Youth and Assan, T. 'Speaking Our Mind: The impact of Race and Racism on Young Black People and Young People of Colour in Scotland's Mental Health Needs'](#)

B. Promoting and developing race equality and anti-racist education

It is clear that there is still a great deal of work to carry out to achieve the vision and goals ([Appendix 4](#)) outlined in the Scottish Government's Race Equality Framework⁴⁰:

Education and lifelong learning: Vision for 2030

Everyone has the opportunity to learn in an inclusive environment without disadvantage in relation to racial inequality or racism.

Our ambition is to make Scotland the best place to grow up and to make sure that everyone has the opportunity to learn in an inclusive environment which supports race equality. The Scottish Government is committed to ensuring that children's rights as underpinned by the UN Convention on the Rights of the Child (UNCRC) are at the heart of this Framework.

Scottish Government 'Race Equality Framework 2016-2030

This section explores the aspects that are required to actively promote and develop race equality and anti-racism in early learning and childcare, schools and community learning settings.

In a thematic inspection of race equality in schools, an HMIE report⁴¹ found that schools that demonstrated good practice in promoting race equality also shared an underpinning set of principles in their work. Learners were provided with opportunities to: study their own values and those of others; appreciate diversity; and develop respect for others. They supported the values in school life of equality, justice and mutual respect.

In a recent PISA report⁴², it was encouraging to note that Scotland ranked joint third of twenty seven countries during an assessment of the global competence of 15 year old learners. Performance on individual indicators was, however, varied.

Global competence was defined as:

'A multidimensional capacity that encompasses the ability to examine global and intercultural issues, understand and appreciate different perspectives and viewpoints, interact successfully and respectfully with others, and take action for collective well-being and sustainable development.'

Pisa 2018⁴³

⁴⁰ Scottish Government 'Race Equality Framework for Scotland 2016-30'

⁴¹ HMIE (2005) 'Promoting race equality; making it happen'

⁴² Scottish Government (2020) '[Programme for International Student Assessment \(PISA\) 2018 - global competence: results – highlights](#)'

⁴³ [Global competence - PISA \(oecd.org\)](#)

1. Responsibilities in leading systemic change

The vision, values and drive of the leadership team at both local authority and establishment level are central to promoting and developing race equality and anti-racism. Whether as an employer or employee, care must be taken to ensure that legal obligations are met. In establishments that successfully embed race equality education and anti-racist practice, the leadership team works with staff, learners and parents to ensure that the ethos and vision of the school strongly promotes equality and challenges all forms of discrimination. Leaders at both local authority and establishment levels should support professional learning in anti-racist education for staff. There is a designated lead person to take forward race equality, ensuring it is embedded across the curriculum and learners have an important role in leading change. They ensure that there are robust systems in place to respond to racism.

Responsibilities as an employer

It is well documented that Scotland's teaching profession does not reflect the demographics of the population⁴⁴. This lack of diversity is likely to be reflected in the profile of staff within learning communities. Research has demonstrated⁴⁵ that Minority Ethnic learners' attainment is positively impacted when their teacher is from a Minority Ethnic background. A national working group has published recommendations to improve the diversity of the teaching profession⁴⁶ and local authorities have developed initiatives to address the lack of diversity in education staff.

At establishment level, leaders have a responsibility to ensure recruitment practices adhere to equalities legislation which explicitly references the need to be proactive in advancing equality of opportunity. Once recruited, it is important to ensure that Minority Ethnic staff feel a sense of belonging in the workplace; EIS research on teachers and lecturers' experience of Islamophobia (2018)⁴⁷ found that a significant majority of respondents had experienced racism in their capacity as a teacher or lecturer. All approaches in Section B will help to create a setting where Minority Ethnic staff feel valued. The pro-active tackling of racism displayed by staff or learners will also help Minority Ethnic staff to feel able to be themselves in the workplace. The promotion of staff from these backgrounds further underlines that these staff are valued and their contribution to the learning community is recognised.

Responsibilities as an employee

Staff are best placed to promote race equality and anti-racist education when they know their own school community well and understand fully its racial, religious and cultural diversity as

⁴⁴ [Scottish Government \(2018\) 'Teaching in a diverse Scotland: increasing and retaining Minority Ethnic teachers'](#)

⁴⁵ Gershenson, S., Hart, C., Hyman, J. Lindsay, C. and Papageorge, N. (2018) 'The Long-Run Impacts of Same-Race Teachers' NBER Working Paper No. 25254

⁴⁶ Scottish Government (2021) '[Teaching in a diverse Scotland - increasing and retaining Minority Ethnic teachers: 3 years on](#)'

⁴⁷ EIS (2018) 'The EIS Members Experience of Racism Survey'

well as having a broader understanding of Scotland's diversity and colonial legacy. Confidence is required to deliver race equality and anti-racist education, including responding to racist incidents. (Please see [Section 8](#) for further information.)

Opportunities for professional learning are important. Staff benefit from support to reflect on bias and racism, including structural racism, through professional enquiry and dialogue with colleagues. Community partners may well be able to offer learning opportunities for both staff and learners.

When practitioners do not recognise and counteract the ways that bias, stereotypes and structural racism influence their practice, racism can go unnoticed or be dismissed. For example, a study in 2018 of 46 English schools by the UCL Institute of Education and Queen's University Belfast, found that Black learners were significantly more likely to be put in lower maths sets than their grades merited⁴⁸. In Scotland, the exclusion rate of learners broken down by ethnic background shows significant variation⁴⁹. Staff have a responsibility to educate themselves, so that they, in turn, can educate learners and promote the development of an environment that meets the needs of all learners.

More information on professional learning is available [here](#).

Reflective questions

- To what extent do leaders provide a clear strategic direction for the promotion of race equality and anti-racist education?
- How is the whole school community, including young people and the local community, involved in setting this direction? In particular, how are young people and families from Minority Ethnic communities involved in this decision-making?
- How effectively do leaders evaluate their establishment's approach to this work?
- How is a diverse workforce actively promoted?
- How do leaders seek and develop productive relationships with parents and all community groups?
- To what extent do all staff have the opportunity to explore and discuss racial equality and bias with colleagues?

2. A curriculum which reflects diversity of all

Scotland's Curriculum is designed to be 'a coherent, flexible and enriched curriculum that is adaptable and responsive to the diverse needs of individual learners and which reflects the uniqueness of their communities'⁵⁰.

⁴⁸ <https://www.tes.com/news/exclusive-black-pupils-disadvantaged-setting>

⁴⁹ Scottish Government (2020) [School Exclusion Statistics](#)

⁵⁰ Education Scotland refreshed narrative

It is important that all children and young people are represented, see themselves in the curriculum and recognise that it is relevant to them.

‘Until society represents everyone, the questions will always be ‘where do I belong?’ ‘Do I belong?’...representation is vital because it provides the opportunity for your existence to be acknowledged in the world’
Aisha Thomas (2020), Tedx⁵¹

A curriculum which represents everyone involves normalising diversity within the curriculum so that learners routinely see language, content and imagery that reflects the diversity of culture, identities, and experiences, including their own. This ‘normalising’ is more powerful than one off lessons that explore diversity or celebrate difference. The latter can have the unintended consequence of ‘Othering’ those who are not from the ethnic group which is in the majority. As celebrating difference may reinforce stereotypes, careful consideration is advised. Normalising diversity within the curriculum, as opposed to normalising the white majority ethnic group, gives every learner the important message of being valued and belonging.

In Early Level, dolls and figures, dressing up clothes, picture books and wall displays are all ways to normalise diversity. As the child grows, they can see diversity for example in worked examples in mathematics, in literature⁵² and through interdisciplinary learning. Portrayals of diversity should avoid stereotyping groups. Novels can portray strong friendships between characters from different ethnicities or have plots which challenge racial and other stereotypes. They can also develop the empathy of learners⁵³ through sharing the lived experience of their peers.

The curricular mapping on the [website](#) will give detailed examples across the curriculum.

Educators need to be proactive in ensuring that the history, experience and achievements of Minority Ethnic people are recognised in the curriculum and their positive contribution to society recognised.

Decolonising the curriculum

This term refers to interrogating the curriculum and questioning the source of content and the viewpoints represented. Muldoon (2019) argues that it is about challenging longstanding biases and omissions that limit how we understand politics and society and that

‘It is not simply about the token inclusion of a few Black, Asian and Minority Ethnic writers, but an underlying transformation from a culture of denial and exclusion to a consideration of different traditions of knowledge. To diversify our

⁵¹ [Tedx \(2020\) ‘Why representation matters’ by Aisha Thomas](#)

⁵² Centre for Literacy in Primary Education (2020) [‘Reflecting Realities: Survey of Ethnic Representation within UK Children’s Literature 2019’](#)

⁵³ Thagard, P. (2017) [Empathy in Literature and Film](#)

curriculum is to challenge power relations and call for deeper thinking about the content of our courses and how we teach them.’⁵⁴

The term reflects the concern that literature, cultures, successes and histories of groups impacted by racism are not sufficiently evident in the curriculum and that the historical role of Scotland in the colonies and in the slave trade has not been consistently explored and acknowledged within the curriculum.

To understand the full complexity of decolonising, it is important to remember that racism is rooted in colonialism: when Western countries justified the enslavement of people by spreading the belief that those people were sub-human. Even after colonised countries gained their freedom, the long-standing power imbalance and those beliefs of racial superiority and inferiority remained: this is known as ‘coloniality’⁵⁵. Puerto-Rican decolonial scholar, Nelson Maldonado-Torres, argues that:

‘coloniality is maintained alive in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of peoples, in aspirations of self, and so many other aspects of our modern experience. In a way, as modern subjects we breathe coloniality all the time and every day.’⁵⁶

The curriculum section of the website will outline the opportunities within Scotland’s Curriculum to decolonise the curriculum and give examples of this in practice.

More information on the concept of decolonising the curriculum is available [here](#).

Reflective Questions

- To what extent is diversity ‘normalised’ and embedded in the curriculum?
- To what extent do the resources in your setting promote diversity and portray members of all ethnic and cultural groups in positive and non-stereotypical ways (for example avoiding showing Scots in kilts or Black children as poor, helpless Africans)?
- Do all learners see their culture, ethnicity, faith and experience reflected in the curriculum?
- To what extent are you exploring with learners how coloniality and racism seep into the curriculum?
- To what extent does the curriculum use texts and media to include missing perspectives? More detail will be given in the Curriculum Mapping section of the website.

⁵⁴ James Muldoon, University of Exeter ‘Academics: it's time to get behind decolonising the curriculum’ <https://www.theguardian.com/education/2019/mar/20/academics-its-time-to-get-behind-decolonising-the-curriculum>

⁵⁵ Mignolo, W. (2007) *Coloniality of Power and De-Colonial Thinking*.

⁵⁶ Maldonado-Torres, N. 2007. ‘On the Coloniality of Being: Contributions to the Development of a Concept’. *Cultural Studies* 21 (2–3): 240–27

3. Anti-racist education

It is not enough to recognise and value diversity. Learners need the opportunity to explore stereotypes and prejudice, racism and discrimination. Active and participatory learning methodologies develop the skills, values and attitudes to recognise prejudice and discrimination, promote equity and action on racial injustice. Research has suggested that there is no one way to reduce prejudice but there are a number of principles to keep in mind that will help deliver effective anti-racism education. The Coalition for Racial Equality and Rights (CRER) provides [advice](#) on this topic⁵⁷. Some planning and delivery points to consider are listed in [Appendix 5](#). A [self-learning tool](#) for educators from SCOTDEC is also available⁵⁸.

Reflective questions

- To what extent does anti-racist education in your establishment follow the principles of planning and delivery set out in [Appendix 5](#)?
- How does your establishment promote and develop anti-racist education?
- How does your establishment measure the impact of their anti-racist education practices?

More information on anti-racist education and free anti-racist resources are available [here](#).

4. The contribution of a rights-based approach to race equality and anti-racism

A rights-based education helps children to understand and realise their own rights and the rights of others within the school, within the community and globally. The incorporation of the United Nations Convention on the Rights of the Child (UNCRC) in Scots law⁵⁹ recognises that all learners have the right to have a say in decision-making that affects their lives including decisions made in education establishments.

A review⁶⁰ of a group of schools which had adopted a rights-based education found that in some of the multi-ethnic, multi-faith schools, the children's rights work 'provided an underlying coherent, common set of values across the school. This created an ethos of acceptance and celebration of the diversity of faith and culture' (p. 26). The schools in their study reported a reduction in bullying and an increase in positive relationships and attitudes to diversity.

This was echoed in Dunhill⁶¹ who found that the emphasis that all human beings are rights holders led to learners showing growing empathy for those whose rights were not upheld.

⁵⁷ CRER (2021) '[Introduction to Anti-racist Curriculum Development](#)'

⁵⁸ Farukuoye, T. (2021) '[A' ADAMS' BAIRNS? An Introductory Self-Learning Tool on Anti-racist praxis for teachers and educators](#)' SCOTDEC

⁵⁹ Scottish Government (2020) '[United Nations Convention on the Rights of the Child \(Incorporation\) \(Scotland\) Bill: leaflet - gov.scot \(www.gov.scot\)](#)'

⁶⁰ Sebba, J., and C. Robinson. 2010. "Evaluation of UNICEF UK's Rights Respecting Schools Award."

⁶¹ Ally Dunhill (2018) Does teaching children about human rights, encourage them to practice, protect and promote the rights of others?, Education 3-13, 46:1, 16-26, DOI: 10.1080/03004279.2016.1165717

The UN Committee on the Rights of the Child (2016)⁶² recognised that teaching human rights could contribute to combatting prejudice based bullying. Recognising children’s rights is strongly linked to strengthening learner participation⁶³. Staff need to ensure that Minority Ethnic learners can contribute fully to decisions about their learning and their learning community.

Reflective questions

- To what extent do our learners understand their own rights and the rights of others?
- Do establishment policies and procedures recognise and help realise children’s rights?
- How do we ensure that the voices of all children and young people are heard and used to shape race equality and anti-racist education?

More information on children’s rights is available [here](#).

5. Developing global citizens

The 2002 Maastricht Global Education Declaration defines Global Education as an education that “opens people’s eyes and minds to the realities of the world and awakens them to bring about a world of greater justice, equity and human rights for all.”⁶⁴

Global Citizenship Education is a vital aspect of Scotland’s cross curricular approach to Learning for Sustainability. It encourages individuals to think deeply and critically about what is equitable and just, and what will minimise harm to our planet. Exploring Global Citizenship themes helps learners grow more confident in standing up for their beliefs, and more skilled in evaluating the ethics and impact of their decisions. Through this process of better understanding how our choices and actions have repercussions for people and their communities locally and globally, it supports individuals to take action on social and environmental issues.

There are clear synergies between Global Citizenship and anti-racist education. Global Citizenship ask us to interrogate our assumptions and bias, recognising that we interpret the world through our specific social context. This process of unlearning and development of critical literacy skills helps learners recognise, understand and challenge discrimination and inequality e.g. critically exploring the language used to describe refugees in the media.

Information on global citizenship is available [here](#).

⁶² [UNCRC \(2016\) ‘Concluding observations on the fifth periodic report of the United Kingdom of Great Britain and Northern Ireland’ 48-49](#)

⁶³ Education Scotland Learner Participation in Educational Settings (3-18)

<https://education.gov.scot/improvement/self-evaluation/learner-participation-in-educational-settings-3-18/>

⁶⁴ [Europe-wide Global Education Congress Maastricht \(2002\) ‘European Strategy Framework ‘The Maastricht Global Education Declaration’](#)

Reflective questions

- To what extent is the curriculum in your establishment preparing all learners to thrive in a multi-cultural, multi-faith and multi-ethnic society?
- How are you enhancing learners' awareness of their embedded values and assumptions and challenging their perspectives?
- To what extent is there an understanding of the link between global issues and race equality?

6. Valuing linguistic diversity and multilingualism

There are many cognitive advantages to bilingualism and multilingualism across the lifespan⁶⁵. These can include heightened executive thinking skills, working memory capacity and multi-tasking. Learning a language also offers the opportunity to learn about and value the associated cultures.

The Scottish Government's 1+2 Languages Approach describes a framework for language learning based on the mother tongue plus two additional languages model.

'The Government's languages policy offers the opportunity to reflect on the development of Scotland as a diverse, complex, multicultural and multilingual nation. We, as a nation, should celebrate this diversity and the diverse languages in our midst. This diversity includes Scotland's own languages, Gaelic and Scots. The languages spoken increasingly in communities throughout Scotland offer schools and learners the chance to learn more about their own and other cultures.' P.6

It has been noted⁶⁶ however, that currently there are limited opportunities for the learning of heritage languages during the school day although learners are often taught heritage languages by community members in the evening or at weekends.

Information on multilingualism is available [here](#).

Reflective questions

- How successfully do we promote the benefits of bilingualism and multilingualism in our learning community?
- How are the heritage languages of learners acknowledged and incorporated into the life of the school?

⁶⁵ <https://www.dana.org/article/the-cognitive-benefits-of-being-bilingual/>

⁶⁶ [Arshad, R. and Moskal, M. \(2016\) Race Equality and Scottish School Education: Ensuring today's young people are tomorrow's confident citizens](#)

- To what extent is progress in language learning that takes place outside your establishment recognised and celebrated?
- How successful are the approaches you use to ensure that bilingual learners have equal access to the curriculum?

7. Parents and families

Parental engagement is recognised as one of the seven key drivers of improvement in the **National Improvement Framework**. The engagement of parents and families can help raise attainment and help to ensure every child has an equal chance of success. Relationships with parents and families are strengthened when they feel that their children and their communities are valued and that the diversity of languages, cultures and religions is recognised. Their experience of education will be shaped by their own experience of education, that of their own child and the flexibility of establishments to maximise inclusion. Both parents and learners recognise when staff display cultural awareness which supports an inclusive ethos.

Just as each learning community is unique, it is important that all Minority Ethnic parents are not viewed as a homogeneous group. Values and attitudes towards education can vary widely between families and across ethnic groups⁶⁷. Where language barriers exist, access to translators and/or translation software is important. At other times, policies and practices may take insufficient account of non-dominant cultures; this may affect the quality of parental engagement. Recognising and celebrating the diversity of local communities can be a powerful way to break down barriers and strengthen relationships.

Family members learning together as a family has been emphasised as an important and effective approach⁶⁸ to raising attainment and achievement. English as a Second or Other Language (ESOL) programmes that support families learning together have been developed to remove the barrier of limited English language skills. They can also reduce social isolation, and, where needed, support parents to access further training and development.

More information on engaging with parents and families is available [here](#).

Reflective questions

- What changes could be made to your practice to engage parents from all ethnic and cultural groups to support their children's learning and participate in the life of the learning community?
- How representative of your community are parent groups e.g. PTA/Parent Council? How are Minority Ethnic parents supported to become involved in these groups?
- How does your establishment ensure that parents and families of all ethnicities, cultures and heritage are involved in self-evaluation and decision making?

⁶⁷ Page, Whitting and McLean (2007) 'Engaging Effectively with Black and Minority Ethnic Parents in Children's and Parental Services' <https://dera.ioe.ac.uk/6735/2/DCSF-RR013.pdf>

⁶⁸ Scottish Government (2016) 'Review of Family learning: supporting excellence and equity'

- Have potential barriers been considered? Fear of racism or discrimination may be acting as a barrier. Can you actively create an inviting and safe space for parent engagement?
- How does your establishment support Minority Ethnic parents when English language skills are a barrier to communication? Can community partners support?

8. Dealing effectively with racist bullying and racist incidents

A working group established as part of the Scottish Government's [Race Equality and Racism in Education Programme](#) is currently considering the issues raised in this section. The materials below will be revised as necessary to reflect the outcome of the working group.

The Scottish Government Race Equality Framework⁶⁹ identifies the following goal:

‘Minority Ethnic pupils have confidence in, and are effectively supported by, approaches in schools to prevent and respond to prejudice-based bullying and racist behaviour or incidents’.

Learners will have formed a view on whether both racist bullying and racist incidents are taken seriously by how they see anti-racism meaningfully embedded in the life of the learning community. A rights-based approach will reinforce to learners that they all have the right to be protected from violence and abuse.

What is racist bullying?

Racist bullying is when prejudice against a young person's actual or perceived ethnicity is used as a motive to exclude, threaten, hurt or humiliate them. Prejudice against markers of 'difference' such as skin colour are used by some people as a motive for racist bullying behaviour.⁷⁰ Fifty-six percent of Scottish secondary school teachers in a research study⁷¹ said they were aware of learners in their school who had experienced bullying based on race or ethnicity.

What is a racist incident?

‘The Stephen Lawrence Inquiry’⁷² defined a racist incident as ‘Any incident which is perceived to be racist by the victim or any other person’. There must be a clear message that such incidents will be addressed. Research shows that learner confidence, however, appears to be low, both in the belief that staff have knowledge of the correct processes to follow and also in the efficacy of staff responses.⁷³ This same research includes an explanation of gas-lighting

⁶⁹ Scottish Government ‘[Race Equality framework for Scotland 2016-2030](#)’

⁷⁰ NSPCC (2021), [Bullying and cyberbullying](#)

⁷¹ Lough Dennell, B.L. and Logan, C. (2015) [Prejudice-based bullying in Scottish schools: A research report. Glasgow: Equality and Human Rights Commission](#)

⁷² MacPherson, W. (1999), [The Stephen Lawrence Inquiry](#)

⁷³ Intercultural Youth Scotland and Guyan K (2019) [The Perceptions and experiences of Black, Asian and Minority Ethnic young people in Scottish schools](#)

in schools whereby staff undermine the lived experiences of learners of colour, causing them to question these experiences. To counteract this, learners need safe spaces to explore their identities and experiences and staff will benefit from professional learning to improve their knowledge of process and their confidence in responding to racist incidents. School leadership and local authorities have a crucial role in ensuring there is a clear understanding of what constitutes a racist incident and how this should then be addressed. Learners were similarly low in confidence that Islamophobia would be dealt with effectively.⁷⁴

How should establishments respond?

All staff have a responsibility for all children and young people's health and wellbeing. Any reported or witnessed incident of racist bullying or racism should be acted upon immediately. This should firstly involve a discussion with the child or young person who has reported the incident or with the child or young person who experienced the abuse. Staff should ensure that the views of the young person who has experienced abuse are at the heart of their response. This includes their views on next steps. This is an important way in which staff can support the young person to regain a sense of agency. They should further consider what action is then required, in line with the school policy and process.

Education establishments, organisations that provide services for children and young people and local authorities should each have an anti-bullying policy which reflects the national guidance 'Respect for All: The National Approach to Anti-bullying for Scotland's Children and Young People'⁷⁵. The national guidance provides the overarching framework for all adults working with children and young people to address all types of bullying, including prejudice-based bullying. Since August 2019, there has also been a new national approach to recording and monitoring incidents of bullying in schools⁷⁶. This guidance emphasises the importance not only of recording but of ensuring appropriate action in response to incidents. The national guidance on addressing inclusion and effectively challenging racism in schools⁷⁷ also provides information and guidance to school staff on addressing racist bullying and racist incidents in Scottish schools and has been written to complement Respect for All. It makes clear that it is important to maintain a way of addressing and recording racist incidents which are not part of racist bullying. This may be for example when racist opinions are expressed though not directed at any one individual. Regardless of whether there are Minority Ethnic young people present, this should be addressed and recorded as a racist incident.

⁷⁴ Dean, S. (2016) 'Islamophobia in Edinburgh Schools' <https://www.sacc.org.uk/articles/2017/islamophobia-edinburgh-schools>

⁷⁵ Scottish Government (2017) '[Respect for All: The National Approach to Anti-bullying for Scotland's Children and Young People](#)'

⁷⁶ Scottish Government (2018) Recording and monitoring of bullying incidents in schools: supplementary guidance <https://www.gov.scot/publications/supplementary-guidance-recording-monitoring-bullying-incidents-schools/>

⁷⁷ CRER/Respectme (2019) [Addressing Inclusion: Effectively Challenging Racism in Schools](#)

A community response to changing attitudes will be more powerful than an establishment working alone with learners as it is recognised that children and young people learn from the words and actions of those around them.

When is bullying a hate crime?

Bullying can be motivated by prejudice similar to hate crime; however it is important to note that bullying itself is not a crime. The distinction is when criminal conduct has taken place, such as threats, harassment, verbal abuse, written abuse, physical assault, graffiti or a breach of the peace that has been motivated by prejudice.⁷⁸ Hate crime is defined through the law as a crime motivated by malice or ill-will towards individuals because of their actual or perceived disability, race, religion, sexual orientation or transgender identity. In 2019/20 in Scotland, there were 3,038 racist hate crimes, a 4% rise from the previous year⁷⁹. It is widely accepted that hate crimes are vastly underreported.

In Scotland, there is a presumption against criminalising children and young people wherever possible unless it is in the public interest. This was reiterated recently during Lord Bracadale's Independent Review of Hate Crime Legislation⁸⁰. While recognising the complexity between bullying and hate crime, it was concluded that bullying should not be criminalised under hate crime legislation and the issue should be addressed through policy and policy implementation. The report states that hate crime by children requires a multi-agency response and should focus on behavioural change programmes in order to avoid putting children and young people through the criminal justice system. Adults and children and young people can seek appropriate advice and guidance from Police Scotland if they feel a crime may have taken place.

Information on prejudice-based bullying and hate crime is available [here](#).

Reflective questions

- How do we ensure that all members of our learning community have a clear understanding of what constitutes both racist bullying and racist incidents?
- To what extent are staff, parents and learners clear about the processes and confident in addressing racist bullying and racist incidents?
- What long term approaches are adopted to achieve attitude change amongst learners and prevent potential racist bullying and racist incidents?

⁷⁸ Citizens Advice Scotland (2020), [Racist and religious hate crime](#)

⁷⁹ Crown Office and Procurator Fiscal Service (2020), [Hate Crime in Scotland 2019-20](#).

⁸⁰ Scottish Government (2018) [Independent review of hate crime legislation in Scotland: final report](#)

9. Impact of racism on mental health

Interpersonal and institutional racism can have negative impacts on mental health. Mental ill-health symptoms caused by racism can include low mood, low-self-esteem, hypervigilance, trauma, anxiety and depression. Accumulation of repeated interpersonal racism and the impact of institutional racism can cause stress that can have long-term physical health impacts^{81 82}. The mental health impacts of racism can lead to children and young people disengaging with education and feelings of alienation and isolation.⁸³

Structural racism causes socio-economic inequalities across Scottish society. Minority Ethnic communities are more likely to experience poverty, have poorer educational outcomes, higher unemployment, have contact with the criminal justice system, and may face challenges accessing or receiving appropriate professional services.⁸⁴ This too impacts mental health while creating barriers to receiving support.⁸⁵

A small qualitative study by Intercultural Youth Scotland offers insight into issues related to racism and mental health for Black young people and People of Colour in Scotland⁸⁶. It illustrates the impact of racism on the mental health of these young people and their difficulty in talking about this issue to either family or school staff is also highlighted. Discussing their feelings with their family could be difficult due to stigma and lack of acknowledgement of mental health difficulties within some communities. Barriers to talking to staff included a lack of a safe space to do so and that racist incidents were not taken seriously by school staff and other adults. It was also noted that some children and young people's mental health was negatively impacted by cultural expectations, especially gendered ones, and by the challenges of negotiating identity and belonging as second- or third-generation immigrants. This report also identifies a number of barriers to engaging with mental health services.

Preventing and responding to the impacts of racism on mental health will require the ongoing development of a safe and respectful school environment that has race equality and anti-racism woven through the curriculum and all aspects of the school system. Through the staged intervention process staff will request support for learners who require multi-agency support. Incidents and disclosures of racism must be responded to properly as a timely and trauma informed response to a disclosure of abuse or incident can help mitigate some of the mental health impacts.⁸⁷ The school should have protected safe spaces and all staff should be

⁸¹ THE ANTI-RACIST EDUCATOR (2020), [Racism - the Threat to our Mental Health](#)

⁸² Shonkoff, J., Slopen, N. and Williams, D. (2020) ['Early Childhood Adversity, Toxic Stress, and the Impacts of Racism on the Foundations of Health'](#) Annual Review of Public Health, 2021

⁸³ Young Minds (2021), [Racism and mental health](#)

⁸⁴ Equality and Human Rights Commission (2016) [Healing a divided Britain: the need for a comprehensive race equality strategy.](#)

Mermon A., Taylor K., Mohebbati L.M et al. (2016) Perceived barriers to accessing mental health services among black and Minority Ethnic (BME) communities: a qualitative study in Southeast England. *BMJ Open* 2016

⁸⁵ Coalition for Racial Equality and Rights (2020), [ETHNICITY AND POVERTY IN SCOTLAND](#)

⁸⁶ [Inter-cultural Youth and Assan, T. 'Speaking Our Mind: The impact of Race and Racism on Young Black People and Young People of Colour in Scotland's Mental Health Needs'](#)

⁸⁷ Mental health Foundation (2021), [Black, Asian and Minority Ethnic \(BAME\) communities](#)

trained in supporting those who had experienced racism. Appropriate community groups may support with this. Consider too the support systems in place for learners who are at risk of facing racism and whether mental health support is part of these systems. It might also be helpful to plan both physical and online safe spaces, such as anti-racist clubs, similar to LGBTQ+ cafes. Safe spaces in classrooms and across the school community are essential for buffering the adverse effects of race-related stress and racial trauma caused by racism.

It is important to recognise that the mental health of Minority Ethnic staff may also be negatively impacted by racism in educational establishments. The Scottish Government report⁸⁸ 'Teaching in a diverse Scotland: increasing and retaining Minority Ethnic teachers' found that Minority Ethnic teachers face racism and discrimination in the workplace including racist attitudes and language of staff, parents and pupils. It noted that 'Being subjected to low level everyday racism in a school setting affects an individual's level of morale, confidence and self-esteem' (Scottish Government 2018, P.16)

Reflective questions

- Are all staff confident, trauma informed and trained in responding effectively to disclosures of racist bullying or abuse?
- What safe spaces have been established within establishments for Minority Ethnic learners and practitioners?
- Are routes to accessing support transparent for learners and practitioners who have experienced racism?
- How do establishments foster a culture of respect and safety for all learners?
- Are all staff aware of [opportunities](#) available to support mental health?
- What support is available for staff responding to racist bullying/abuse?

Information on the impact of racism on mental health is available [here](#).

10. Employability and Developing the Young Workforce

Learners from Minority Ethnic minorities can face significant barriers to access the world of work and are underrepresented in some employment, education and training opportunities. Developing the Young Workforce Scotland's Youth Employment Strategy⁸⁹ notes that young people from Scotland's Minority Ethnic communities embark on a narrower range of pathways than young people from the population as a whole and are more likely to experience unemployment.

⁸⁸ Scottish Government (2018) '[Teaching in a diverse Scotland: increasing and retaining Minority Ethnic teachers](#)'

⁸⁹ Scottish Government (2014), [Developing the young workforce: Scotland's youth employment strategy](#)

The Equality Evidence Review⁹⁰ highlights that people from Minority Ethnic communities tend to do well at school and progress to higher education in larger numbers than the rest of the population. However, these achievements are often not reflected in labour market outcomes both in terms of recruitment and adverse experiences in the workplace. Discrimination was the main reason identified.

Race equality and anti-racist education offers us the opportunity to form tomorrow's employers and employees and reduce future racism in the workplace. It can also support the aim to widen the pathways considered by Minority Ethnic young people and their parents. This can begin at Early Level when children see representatives from ethnic minorities in a range of careers. Practitioners should be pro-active in encouraging parents and learners to consider the range of options available.

Information on race equality and employability and Developing the Young Workforce is available [here](#).

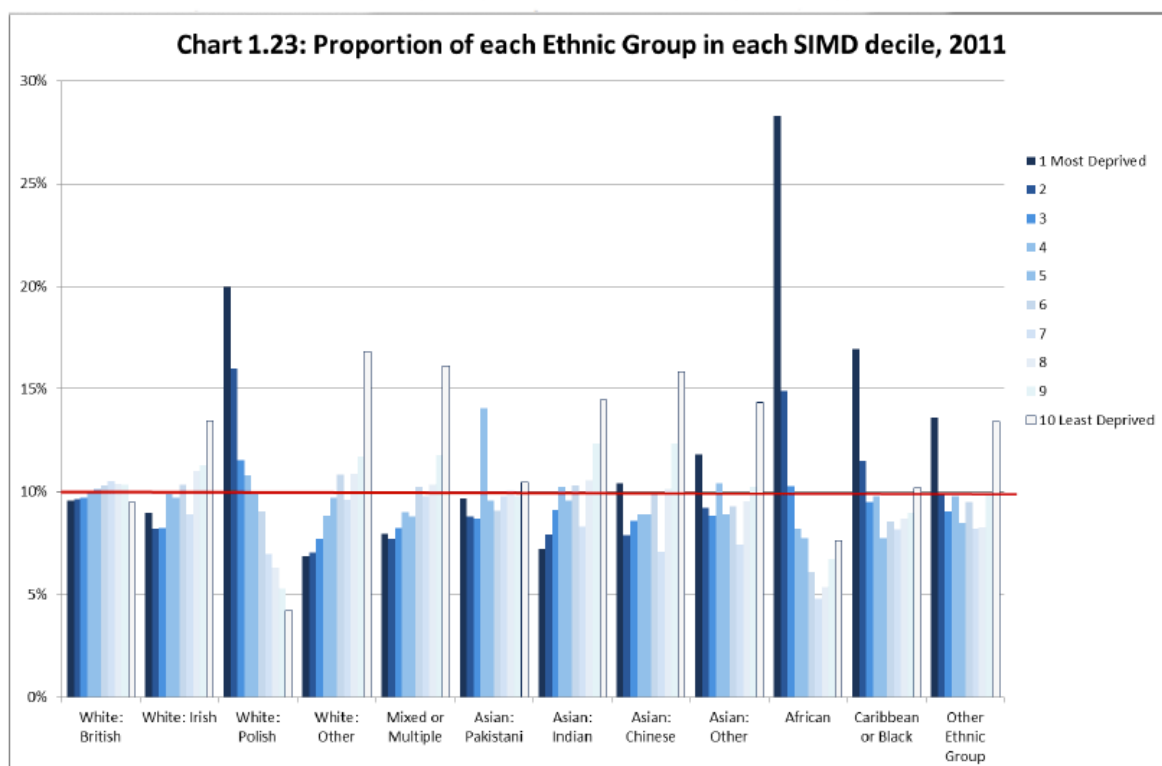
Reflective Questions

- Are all protected characteristics represented proportionally?
- Have you discussed and represented all types of job in a way that subverts stereotypes and broadens perceptions of available learner pathways?
- How well is your establishment showing Minority Ethnic people represented in a wide range of careers and leadership levels?
- Have you gathered feedback from young people on whether they feel represented? Have you acted on feedback as appropriate?
- To what extent are all learners provided with opportunities to explore a wide range of learner pathways and careers that are not narrowed by stereotypes or unconscious bias?
- How well are you disaggregating data by ethnicity in order to analyse and plan for mitigating the under-representation of Minority Ethnic young people in certain routes to employment (e.g. Modern Apprenticeships)?
- Have careers advisors and guidance staff been offered professional learning in race equality and mitigating bias (unconscious and conscious)?

⁹⁰ Skills Development Scotland (2021) '[Equality Evidence Review](#)'

Appendix 1 Proportion of Minority Ethnic groups by SIMD decile

The 2011 census showed that in Scotland 28% of African, 17% of Caribbean, 12% of White Other and 12% of Other Asian groups live in the most deprived neighbourhoods compared to 10% of the White Scottish population⁹¹. The Scottish Government child poverty progress report (2020)⁹² shows that poverty levels are rising for Scottish Minority Ethnic families: 44% of children in Minority Ethnic families were living in relative poverty, a 4% rise since 2015-18. These socio-economic inequalities have been identified as a cause of the disproportionate impact of COVID-19 on Minority Ethnic communities. In turn, this disproportionate impact is likely to deepen already existing socio-economic inequalities.⁹³



⁹¹ [University of Manchester \(2014\) 'Geographies of deprivation and diversity in Glasgow'](#)

⁹² Scottish Government (2020), [Tackling child poverty: second year progress report \(2019-2020\)](#)

⁹³ Quereshi, K., Meer, N., Kasstan, B., Hill, S., Hill, E. (2020) ['Submission of Evidence on the Disproportionate Impact of COVID-19 on Ethnic Minorities in Scotland'](#)

Appendix 2 Pupil Ethnicity

| | Female | Male | Total |
|-------------------------|----------------|----------------|----------------|
| White - Scottish | 267,282 | 276,959 | 544,241 |
| White - Other | 30,999 | 32,292 | 63,291 |
| White - Gypsy/Traveller | 668 | 719 | 1,387 |
| White - Polish | 7,614 | 8,067 | 15,681 |
| White - Irish | 739 | 753 | 1,492 |
| Mixed | 5,080 | 4,986 | 10,066 |
| Asian - Indian | 3,237 | 3,361 | 6,598 |
| Asian - Pakistani | 6,897 | 7,204 | 14,101 |
| Asian - Bangladeshi | 600 | 595 | 1,195 |
| Asian - Chinese | 2,156 | 2,171 | 4,327 |
| Asian - Other | 2,090 | 2,118 | 4,208 |
| Caribbean/Black | 624 | 674 | 1,298 |
| African | 4,277 | 4,273 | 8,550 |
| Arab | 1,588 | 1,847 | 3,435 |
| Other | 1,972 | 2,109 | 4,081 |
| Not known/not disclosed | 6,692 | 7,225 | 13,917 |
| Total | 342,515 | 355,353 | 697,868 |

(1) Data does not include pupils based at grant aided special schools as ethnicity data is not collected for them.

(2) Ethnic background categories are based on those collected in the 2011 population census.

Appendix 3 Professional Standards

Teachers

Many of the professional values described in the Professional Standards for teachers are relevant to race equality and anti-racist education. For example,

‘Committing to social justice through fair, transparent, inclusive, and sustainable policies and practices in relation to protected characteristics, (age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion and belief, sex, sexual orientation) and intersectionality.

Valuing, as well as respecting, social, ecological, cultural, religious, and racial diversity and promoting the principles and practices of sustainable development and local and global citizenship for all learners.

Demonstrating a commitment to motivating, and including all learners, understanding the influence of gender, social, cultural, racial, ethnic, religious and economic backgrounds on experiences of learning, taking account of specific learning needs and seeking to reduce barriers to learning.’⁹⁴

Community, Learning and Development Practitioners

Community, Learning and Development practitioners’ commit to the value of inclusion ‘valuing equality of both opportunity and outcome, and challenging discriminatory practice’⁹⁵

Early years and Childcare Practitioners

Early years and Childcare staff commit to ‘inclusion, diversity, social justice, anti-discrimination and protecting and caring for children and young people’⁹⁶

⁹⁴ [GTCS \(2021\) ‘The Standard for Career-Long Professional Learning: An Aspirational Professional Standard for Scotland’s Teachers’](#)

⁹⁵ SCS Values of CLD (2021) <https://cldstandardscouncil.org.uk/resources/values-of-cld/>

⁹⁶ Scottish Social Services Council, The Standard for Childhood Practice (2015), <https://www.stepintoleadership.info/assets/pdf/2015-Standard-for-Childhood-Practice.pdf>

Appendix 4 Goals for Education in the Race Equality Framework⁹⁷

Our key goals:

- Innovative, inclusive and effective approaches to education (whether through teaching or pupil support) which take account of the individual needs and experiences of pupils in all ethnic groups are embedded throughout Scotland's education system.
- Minority Ethnic pupils are provided with careers guidance that helps to improve transition into employment and tackles occupational segregation in relation to race.
- Minority Ethnic pupils have confidence in, and are effectively supported by, approaches in schools to prevent and respond to prejudice-based bullying and racist behaviour or incidents.
- Scotland's educators are confident and empowered to promote equality, foster good relations and prevent and deal with racism.
- Scotland's education workforce better reflects the diversity of its communities.
- Minority Ethnic people experience better outcomes in completing further and higher education, and in transitioning to the labour market after completion.

⁹⁷ [Scottish Government 'Race Equality Framework for Scotland 2016-30'](#)

Appendix 5 Planning and delivery considerations for anti-racist education

(Based on an analysis of research by CRER)

Planning

- A range of activities and learning is offered consistently over time, rather than as a one off session.
- Learning activities are designed to focus on cooperation. Children and young people who might not usually play or engage with one another are given the opportunity to work together.
- Content is carefully selected to include the work, voices and experiences of Minority Ethnic thinkers, writers and educators.
- Care is taken that content ensures that learners feel respected and included.
- Learners are engaged with planning where appropriate to ensure that wellbeing is prioritised. For example, when planning a lesson on racial equality, it might be helpful to speak privately to Minority Ethnic learners in advance to ensure that they are familiar with the content and feel comfortable with it.
- Learners are encouraged to reflect on how their learning can have a subsequent positive impact in the school community and beyond

Delivery

- Clear messages in favour of equality are provided to learners. These are simple and repeated consistently.
- Learners are supported to express their opinions through thoughtful processes which include elaboration and reflection.
- Learners are encouraged and supported to understand their individual role in challenging racism. This includes helping them to develop the tools to analyse and respond to racism and to identify how racism exists within Scottish society, including institutions.
- Learners are encouraged to explore how each of us is a unique individual and no one belongs to just 'one group' i.e. race, sexual orientation, gender etc.
- Learners are supported to consider their own view of themselves as moral and decent and to contrast that with the unfairness of prejudice and racial discrimination. This is with the acknowledgement that everyone holds biases and that we can always continue to work on this.
- Racial prejudice is carefully and consistently challenged whenever encountered.
- The presentation of negative information is avoided e.g. playing 'devil's advocate', myth-busting which nevertheless repeats myths and prejudice based statements.
- Acting with empathy and viewing the world from the perspective of others are consistently modelled and supported.

- Activities and content that demonstrate the reality of racial discrimination are balanced with those which motivate learners to act for racial justice. Being actively anti-racist should be presented as the norm.
- Learners should have opportunities to reflect on their relationship with power in society. This encourages learners from majority groups to realise that their lived experience is not universal and ensures that racialised learners feel seen. Keeping the voices of the most marginalised at the centre of this work is fundamental.
- All of the above can be supported by community engagement and expert support from community organisations wherever possible.
- All of the above should be supported by robust and well communicated policies for responding to incidents of racism.