

Ealing race equality toolkit

For educational settings

June 2022



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Introduction

The Ealing Race Equality Toolkit for Educational Settings - with an emphasis on the achievement of Black Caribbean pupils - aims to provide points for consideration for all colleagues working in educational settings and schools. It is a springboard for developing and implementing anti-racist education and leadership in Ealing.

The premise for the spotlight and sharply focused approach on Black Caribbean achievement is two-fold. Firstly, we want to tackle the pervasive and long-term underachievement of Black Caribbean learners in Ealing and secondly, research tells us that *'doing it well and getting it right for one group'* can lead to the subsequent application of effective approaches, and to the positive outcomes, for others.

This toolkit has been produced against the backdrop of Ealing Council's explicitly communicated commitment to race equity, following George Floyd's murder and the subsequent Black Lives Matter protests globally in summer 2020.

The Ealing Race Equality Commission was established by Ealing Council in 2020 and chaired by Lord Simon Woolley. It was tasked with listening to people who live and work in the borough about their experiences of racism and putting forward proposals to address inequality. The *Ealing Race Equality Commission* report was published in January 2022 and includes recommendations in a range of areas including education, health, participation and democracy, policing, income and employment, housing, and rough sleeping.

The Ealing Race Equality Toolkit is intended to support positive action to address the seven education priorities identified by the commission. It will evolve over time as our work develops in this area. We hope that the toolkit is helpful in strengthening anti-racist education and leadership.

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Director Learning, Standards and School Partnerships

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How to use this toolkit

The toolkit highlights key areas for leaders to consider in their journey towards providing anti-racist education. Achieving anti-racist education and leadership is a complex challenge that requires a multi-faceted approach. It involves the careful consideration of many distinct aspects of educational provision, and it includes pupils, parents, staff, governors, and the wider community. During the process, leaders are encouraged to consider the key question:

“How do we transform our policies and practice to lead to sustained positive change and outcomes?”

The Ealing Race Equality Commission identified seven priority areas for immediate action. These areas are included within the toolkit, along with additional areas for consideration by education leaders.

Each section includes useful information, questions for consideration and where appropriate, signposting to further reading, resources, and information.

There is no prescribed way to take forward anti-racist work within your school or setting as each is unique and will have different starting points and priorities. However, learning from the No Learner Left Behind Black Caribbean Achievement project suggests that providing whole staff training at the beginning of the process enables a shared understanding of the issues and challenges to be addressed and sets the scene for later discussions.

An early review of key data by ethnicity group allows leaders to identify any areas of disproportionality that will guide the focus in relation to future areas of work.

Ealing Learning Partnership is committed to proactively leading and supporting member schools on this journey. The section on ELP Support for Schools sets out the initial support that is available to schools through the Partnership and this will grow over time.

Terminology

This toolkit places an emphasis on the achievement of Black Caribbean pupils. This terminology is used as it aligns with the School Census ethnicity terminology. However, it is acknowledged that many Black people of Caribbean heritage may identify themselves as African / African-Caribbean / Black / Black British, as opposed to the term ‘Black Caribbean.’

Ealing Race Equality Commission: Demands for Education

The [Ealing Race Equality Commission report](#) sets out seven demands for education:

1. Rapidly close the attainment gap for Black Caribbean pupils
2. End the disproportionate rate of exclusions
3. Accelerate progress with changes to the curriculum
4. Make training for teachers on race equality and unconscious bias part of core training
5. Empower parents to play an active role in their child’s education
6. Every school should have a lead for race and diversity who is identified to parents
7. Increase the number of Black teachers in leadership roles

Attainment

Rapidly close the attainment gap for Black Caribbean pupils

The attainment gap between Black Caribbean pupils and all pupils in Ealing, and nationally, has persisted for many years and the Race Equality Commission has challenged Ealing schools to rapidly close this gap. The two charts below illustrate this attainment gap.

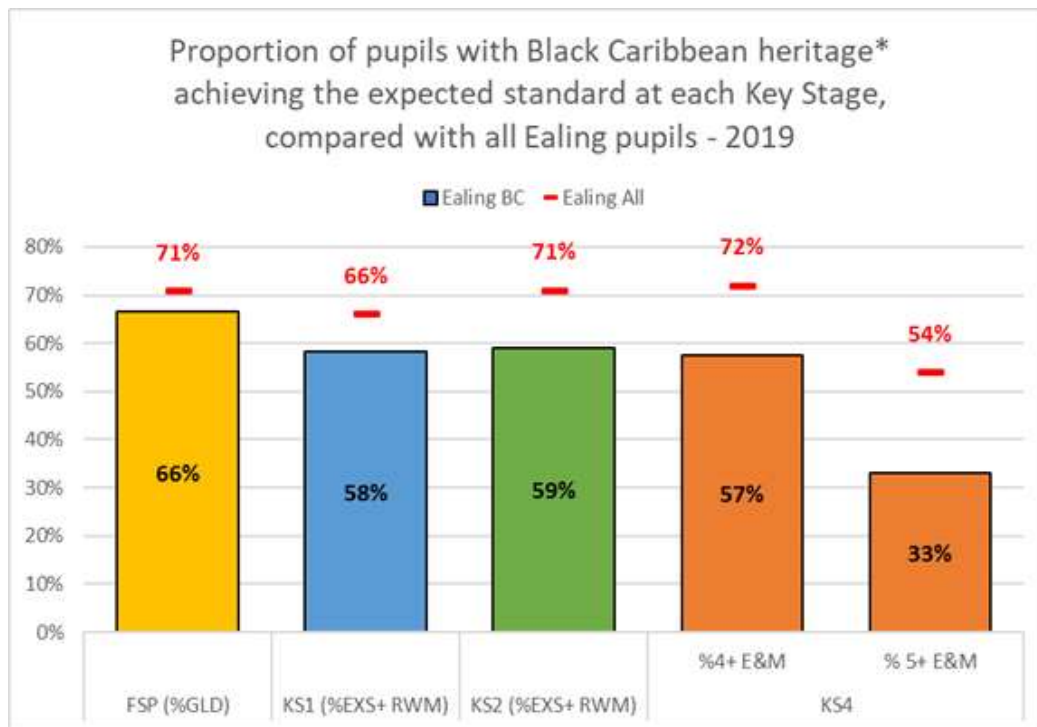


Figure 1 Proportion of pupils with Black Caribbean heritage achieving the expected standard at each stage, compared with all Ealing pupils in 2019

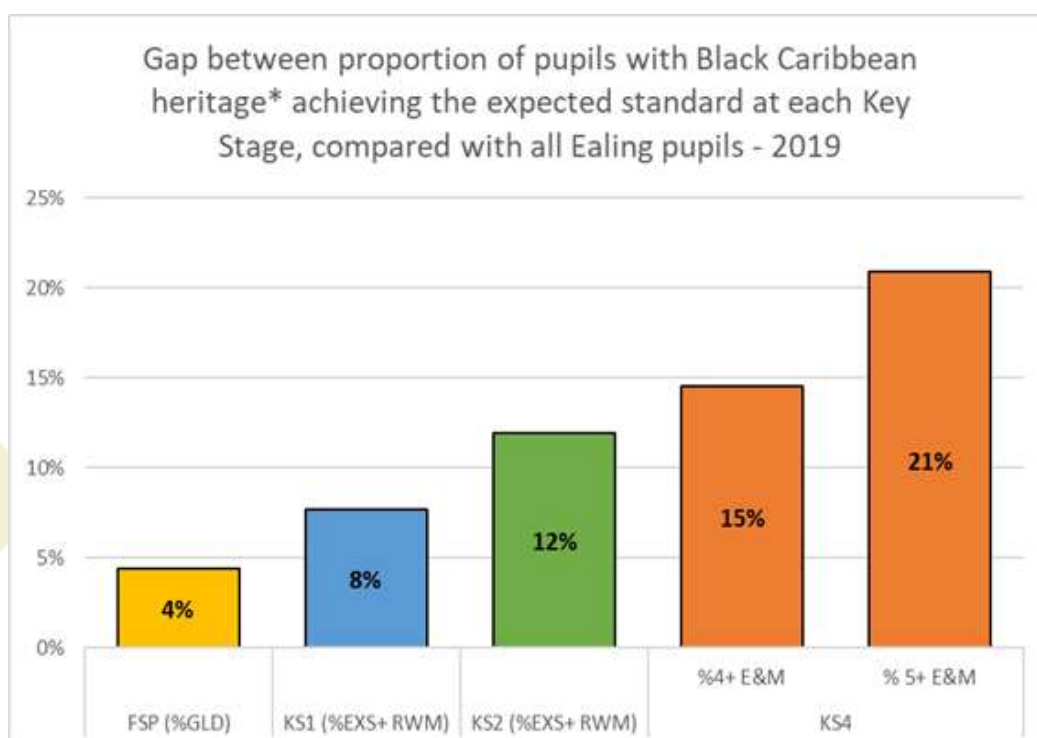


Figure 2 Gap between proportion of pupils with Black Caribbean heritage achieving the expected standard at each key stage, compared with all Ealing pupils in 2019

The reasons for this under-achievement are wide ranging and complex. Extensive research has highlighted unconscious bias, low expectations, and a lack of concerted leadership for equalities as common issues in schools. Each section of this toolkit is designed to contribute towards closing the attainment gap.

At a strategic level, there are five key areas for scrutiny and policy development:

- ◆ Governance
- ◆ Data review
- ◆ Policy review
- ◆ Transition
- ◆ Aspirations and progression

Governance

Aim: to enable governing boards/ trusts to carry out a systematic review of the schools' policies and processes regarding eliminating discrimination

A commitment to equality and diversity should be a visible element of the school/trust culture, rooted in embracing and appreciating our diverse society. This requires deliberate and consistent effort at all levels, starting with the governing board. Boards will need to ensure evidence is in place that demonstrates secure progress and outcomes of all learners but particularly those groups that are less well served.

Groups of children who are linked by two or more protected characteristics are of particular significance when reviewing the impacts of both policy and practice.

A self-review tool has been developed for use by governors / trustees – see Appendix 2.

This self-review tool provides guidance and support to governors / trustees, in relation to their duties and responsibilities with a focus on race equity. It is not intended as a checklist but as a prompt to begin discussions and monitor impact. It can also be used to help identify priorities, actions, and development needs. Although this self-review is focused on race and ethnicity, the questions and principles can be used and adapted across the wider equalities' duties requirements.

Please note that when sharing data, boards need to be mindful of the General Data Protection Regulation (UK GDPR) and ensuring confidentiality i.e. data should be anonymous and in a format where no one can be adversely identified.

Before completing this self-review, boards should be familiar with the DfE Equality Act: advice for schools' and NGA Equality and diversity: A guide for governing boards. Both give a comprehensive overview of duties and responsibilities in relation to equalities and diversity. The Race Equality Code is also a useful framework for organisations to consider.

Data review

Aim: To carry out a review of key data sets to identify any areas of disproportionality for Black Caribbean pupils compared to other ethnicity groups that needs further investigation

An important first step is for senior leaders to systematically review the full spectrum of data available to your school or setting for your children, young people, parents,

and staff by ethnicity and by intersectionality especially with deprivation factors and identified additional needs– including trends over time – and consider what the data is telling you, for example:

- ◆ Progress and attainment
- ◆ Behaviour including rewards/sanctions
- ◆ Attendance
- ◆ Special educational needs
- ◆ Suspensions and exclusions

For example, how does the data for your Black Caribbean children, young people, parents, and staff, compare to the data in your school or setting for:

- ◆ All other ethnic groups?
- ◆ Your highest attaining ethnic groups?
- ◆ Do high prior attaining and non-disadvantaged Black Caribbean pupils achieve at the same level as non-disadvantaged pupils of other ethnicities?
- ◆ What further questions emerge from the review of the data? Who else do you need to share your data analysis with?
- ◆ As a result of the data analysis, what next steps might you take to ensure the sustained positive wellbeing and outcomes for your Black Caribbean children, young people, parents, and staff within your school?

Example data collection sheets are available for school or setting use as below and can be accessed via EGFL [Race Equality Toolkit - Attainment](#)

- Early Years data collection sheet
- Primary data collection sheet
- Secondary data collection sheet

Policy review

Aim: To review key policies and consider if any are disproportionately disadvantaging one ethnic group over another

Schools and settings are legally required to have a range of [policies](#), and these must be reviewed on a regular basis. With regards to race equality, the recommendation is that policies are systematically reviewed to consider if they are disproportionately disadvantaging a particular ethnic group in comparison to others.

Below are examples of ways that policies could be causing racial discrimination and inequality:

- ◆ A school uniform policy that prohibits certain types of hairstyles and headwear
- ◆ An anti-bullying policy that does not include specific guidance about racist incidents
- ◆ A curriculum policy that excludes writers, thinkers, and achievements of people from diverse ethnic backgrounds
- ◆ An attendance policy that does not make provision for religious observance other than Christian observance
- ◆ A behaviour for learning policy that requires that students show their attention and respect in a narrow range of culturally specific ways

The policy review should consider the following, for example,

- What does the application of this policy look like and feel like in practice for our Black Caribbean children, young people, parents, and staff?
- Are any of our policies inadvertently having a more negative effect on ethnic groups of pupils compared to others?

It is important to include your underserved groups of children, young people, parents, and staff in the systematic review of policies as they are the people with lived experiences of the policies. Senior leaders will need to consider how honest feedback is going to be gained from those children, young people, parents, and staff.

Our data shows that Black Caribbean parents are:

- ❖ the least likely group to say that they feel that their voices and opinions are genuinely heard or sought – and for whom investment in positive relationships and trust may need to be actively established
- ❖ the group who might feel that there may be negative repercussions, regarding theirs and / or their children's subsequent experiences within the school or setting, if they open-up and provide honest feedback

Further resources

In advance of carrying out the policy review, school leaders should consider reviewing the following publications:

- ❖ [Reviewing Existing School Policies](#), Anna Freud Anti-Racism Resource Series
- ❖ [The Halo Code](#) when reviewing your Hair Policy for Black Caribbean children, young people, and staff
- ❖ [Race and Racism in English Secondary Schools](#) (Runnymede, 2020)
- ❖ [Minority Report: Race and Class in Post-Brexit Britain](#) (Runnymede 2017)
- ❖ ['The Race Disparity Audit'](#) (Cabinet Office, 2017/2018)

Transition

Aim: To ensure effective transition for Black Caribbean children so that their time in school starts as well as possible and helps to offset later challenges that impact on their educational progress

Starting in reception

Transition to reception class is always a time that requires careful consideration by schools, private, voluntary, and independent (PVI) and childminder (CM) settings.

Since the COVID-19 pandemic, we have faced unique challenges, and this requires us to adapt our practice and to work even more closely together to provide highly effective transition arrangements, including with a **sharp focus** on our Black Caribbean children and their families.

Ealing data for 2019 shows that there was a 5% gap between the number of Black Caribbean pupils who achieve a Good Level of Development in reception compared to all other Ealing pupil groups.

Educational Attainment at the Early Years Foundation Stage in 2019

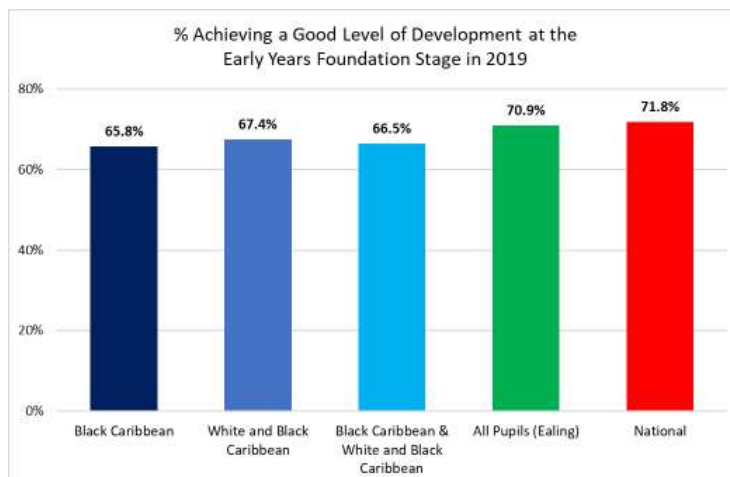


Figure 3 Educational attainment at the early year's foundation stage in 2019

The performance of Black Caribbean pupils was 5.1% points below the Ealing average and 6% points below the national average for GLD.

The performance of White and Black Caribbean pupils was 3.5% points below the Ealing average and 4.4% points below the national average of GLD

This attainment gap for Black Caribbean pupils significantly increases throughout their school career which is why it is so vital to prioritise the early years so that children are set up for future success.

All stakeholders agree that frequent and transparent **communication** is the key to a smooth transition process, which must be personalised to the needs of our children and circumstances of the receiving school.

A recommended transition process for Black Caribbean children has been produced for use by schools, PVI's and childminders – see Appendix 4.

It should be noted that considerations for transition to Reception included in this guidance are to be used in **addition** to those outlined for 'all children' in the [Ealing Reception Transition Guide](#):

Moving from primary to secondary school

Moving from primary to secondary school is an important milestone. Many children will be anxious about this next step. They will be facing a new environment, bigger building, and site, needing to move from class to class, developing more independence and making new relationships with a greater number of children and staff.

Transition from primary school to secondary school is always a time that requires careful consideration by schools. In recent years, there have been *unique* challenges, and this requires us to work even more closely together to support our children and families to ensure that we have consistency across the borough.

Some children may require additional support for successful transition. We encourage Secondary schools to contact their feeder primary schools in the summer term to identify the children who would benefit from a personalised transition plan. This may include an extra day or more of transition, which develops an early bond with the child and the school, where the child and staff get to know each other better.

ELP have produced a [Year 6 – 7 transition to high school guide](#). The guide is full of practical ideas and good practice suggestions for schools to consider. We recognise that schools' responses to the transition process must be personalised to the needs of the children and circumstances of the school. However, this document aims to outline the key principles that are recommended to ensure the best quality transition.

Aspirations and progression

Aim: To ensure that Black Caribbean pupils can achieve their future education and career aspirations

Whilst raising aspirations for pupils is undoubtedly important, we also need to acknowledge that many Black Caribbean pupils (and their parents) **already possess** high aspirations from primary school onwards.

Evidence indicates that these high aspirations are sometimes crushed during their academic careers or are sometimes unable to be realised due to low academic outcomes **or** limited awareness of how to navigate the education system (including into further and higher education).

Questions for reflection by school leaders

- ◆ How do we currently identify, support, and promote further the high aspirations that many Black Caribbean students (and their parents) already have from as early as primary school or year 7?
- ◆ How do we currently identify and support those specific Black Caribbean students who may benefit from higher aspirations for their future careers? How early is this identified and supported?
- ◆ How do we identify and address any current barriers for our Black Caribbean students?
- ◆ How might discussions about career aspirations be included within Year 6 to Year 7 transition experiences?

Improved information for parents and pupils

Schools can support parents and pupils by providing targeted information, starting from primary school, about:

- ◆ Pathways available to reach their aspirational goals/careers
- ◆ The academic choices and subjects required by the end of KS3 that may inform their later pathways towards their aspirations:
- ◆ The GCSE grades and soft skills required by universities for specific careers
- ◆ The fact that the career planning, thinking, and decision-making required, needs to start early and not just in late KS3, KS4 or beyond.

- ◆ The wide range of careers; providing opportunities for pupils to speak to people (including those who look like them) already employed within a wide range of careers; to enable students to make informed career aspirational decisions

Data analysis to support post-16 progression

High schools need to carry out a detailed analysis of data for their Black Caribbean pupils and put in place strategies to address disproportionality, and remove barriers, to ensure that they have every opportunity to achieve their future academic and career aspirations. Below are recommendations for school leaders regarding year groups and Key Stages:

All year groups

- ◆ Review targets for Black Caribbean pupils to ensure that they are aspirational and in line with all students with similar prior attainment
- ◆ Review setting and grouping to identify how this may impact on the outcomes, progress, and progression of Black Caribbean pupils
- ◆ Analyse Black Caribbean pupil outcomes and progress in detail at each internal assessment point
- ◆ Follow up on pupils below target identifying any barriers to progress overall and at subject level including feedback from staff, pupils, and parents
- ◆ Celebrate the success of pupils on or above target, overall and at subject level, identifying keys to success with staff, pupils, and parents

Key stage 3

- ◆ Review the options system to ensure that Black Caribbean students are encouraged to make aspirational choices
- ◆ Put in a place a higher education programme and early careers guidance in Year 7&8 including engaging parents and promoting the sixth form
- ◆ Monitor sets and groups, providing support before moving students to lower sets

Key stage 4

- ◆ Review the sixth form options system to ensure that Black Caribbean students are encouraged to make aspirational choices
- ◆ Provide targeted support to encourage applications to the sixth form or other high-quality destinations
- ◆ Monitor setting and grouping, providing academic and pastoral support before moving students to lower sets or removing the option to take a higher-level paper

Key stage 5

- ◆ Review the UCAS application system to ensure that Black Caribbean students are encouraged to make aspirational choices
- ◆ Provide targeted support to ensure applications to higher tariff universities are successful

Further resources

- ◆ Ealing Race Equality Action Plan: Achievement and Progression – Follow up actions for high schools [Race Equality Toolkit - Attainment](#)
- ◆ [Action for Race Equality](#) (ARE), Routes to Success mentoring programme
- ◆ [Education Skills and Development Group](#) (ESDEG) -mentoring support for pupils

Exclusions

End the disproportionate rate of exclusions

In Ealing, Black Caribbean pupils are over-represented in suspensions from primary and high schools: On average across the 3 years to 2020-21, 12.1% of the suspensions from high schools compared to 3.6% of the high school population. 13.6% of the suspensions from primary schools, compared to 3% of the primary school population. Black Caribbean pupils are also over-represented in permanent exclusion figures from Ealing high schools, 16.7% of the permanent exclusions in the 3 years to 2020-21.

Somali pupils have also been over-represented in suspensions from primary and high schools: On average across the 3 years to 2020-21, 16.7% of the suspensions from high schools, compared to 7.8% of the high school population. 9.3% of the suspensions from primary schools, compared to 6.2% of the primary school population. Somali pupils were over-represented in permanent exclusion figures from high schools in 1 of the 3 years, 16.7% of the permanent exclusions, compared to 7.8% of the population.

In 2020-21, 8% of the suspensions for Black Caribbean pupils were categorised as for 'persistent breaches', 17% for 'a serious breach'. 6% of the suspensions for Somali pupils were categorised as 'persistent breaches', 19% for 'a serious breach'.

Strategies for reducing the disproportionate rate of exclusions

Reducing disproportionality in suspensions and exclusions requires concerted focus on behaviour policies and systems of reward and sanctions. Schools that have managed to bring down exclusions have focused their attention on parental engagement systems; staff training; pastoral support and whole school culture for supporting positive behaviour. Some schools have adopted therapeutic thinking models to create stronger relational behaviour support models.

A first step for school leaders is to analyse trends in data over time such as suspensions and permanent exclusions. However, it is important to consider data in relation to the schools' behaviour policy as this data can provide important insights into disproportionality trends

Key considerations include:

- ❖ Application of the behaviour policy including both rewards and sanctions, for Black Caribbean pupils and Somali compared with the school average.
 - How do they compare? Is there an over/under representation of Black Caribbean pupils or Somali pupils in the data reviewed?
 - What actions is the setting/school taking if disproportionate numbers of Black Caribbean learners or Somali learners are identified?
- ❖ Suspensions and permanent exclusion figures for Black Caribbean/Somali pupils compared to all pupils in the school and local and national data
- ❖ If an 'internal inclusion' room is used, then how does the number and percentage of Black Caribbean pupils/Somali pupils compare to all pupils in the school? If the number of Black Caribbean pupils/Somali pupils is disproportionately high, what is the reason or this?

To understand the reasons behind the disproportionality it is essential to involve and consult with focused groups of pupils, parents and staff.

Questions for Black Caribbean and Somali pupils could include:

- ◆ Do you know how well you are learning and how to improve more? Do you think you are making good progress in learning?
- ◆ What happens if you do some very good work in your subject?
- ◆ What is the quality of the relationships and interactions with the range of adults within the school, including form tutors, subject teachers, lunchtime staff, senior leaders? e.g., genuine, warm, respectful?
- ◆ How do teachers acknowledge and celebrate your, and other students, positive behaviour? Are there any variations from lesson to lesson? What is behaviour like outside of lessons?
- ◆ How and when are the schools' rewards and sanctions applied?
- ◆ Do you or any of your friends attend the Inclusion room or an alternative provision for part of the week? If so, why were you/they selected and how it has helped them? What could be improved?

Questions for Black Caribbean and Somali parents and staff could include:

- ◆ How effective is the school's communication and partnership with Black Caribbean and Somali parents?
- ◆ How effective is the schools' behaviour policy in acknowledging and celebrating Black Caribbean and Somali pupils' positive behaviour?
- ◆ How effective and applied are the schools' rewards and sanctions system for Black Caribbean and Somali pupils?
- ◆ If your child has needed help with their learning, what kind of help and support has been given, and has this made a difference? What could be improved?
- ◆ How do the staff communicate their high aspirations for your child's future?
- ◆ What is the quality of the relationships and interactions between staff and pupils, and staff and parents? What could be improved?

Further resources

- ◆ The Experience of Black Caribbean Pupils in School Exclusion in England - Feyisa Demie (2019) [Race Equality Toolkit - exclusions](#)
- ◆ Timpson Review of School Exclusions, May 2019 [Race Equality Toolkit - exclusions](#)

Curriculum

Accelerate progress with changes to the curriculum

Aim: that every school has redeveloped their curriculum to reflect the lives, culture, and history of the diverse communities in Ealing

The aim is that every school has redeveloped their curriculum to reflect the lives, culture, and history of the diverse communities in Ealing, with a particular focus on the history and contributions of Black Caribbean and Black African communities. A key message from parents' groups who participated in the Ealing Race Equality Commission was the need for a curriculum that "enhances self-esteem rather than causes harm" for pupils' of Black heritage.

It can be a challenge for school leaders to know where to start when thinking about how to adapt their school curriculum. We strongly recommend that all staff participate in training regarding diversifying the curriculum so that there is an understanding of both the intention of the changes and the knowledge of what to include – see ELP Support section for details of training on offer.

There are some key principles that need to be understood regarding adapting the curriculum:

- ❖ The teaching of Black history is significant for children of all ethnicities growing up and living in a multi-ethnic society – including for mono-cultural schools and settings – as it can help to challenge the often-negative perception of the Black community, which can contribute to conscious and unconscious bias.
- ❖ The teaching of Black history and the contributions Black people have made to our society is often presented from a deficit perspective, with a focus on oppression and inferiority, and with few positive references.
- ❖ It is therefore essential that any changes to the curriculum are approached from an aspirational perspective. For example, the teaching of African civilisations to illustrate the complexities and sophistication of African societies, including their various disciplines:
 - Architecture
 - Art
 - Astronomy
 - Economics
 - Education
 - Intellectual achievements
 - Judiciary systems
 - Literature
 - Mathematics
 - Medicine
 - Science
 - Written scripts etc.

To progress with adapting the curriculum, school leaders should:

- ❖ critically evaluate the approach to the teaching of Black history; and cross-curricular contemporary and historical Black contributions; to ensure alignment to the approaches undertaken for the teaching of European history, and cross-curricular contemporary and historical contributions.
- ❖ ensure all staff have access to subject knowledge relating to Black history, including African civilisations; and cross-curricular Black contemporary and historical contributions
- ❖ raise whole-school/setting awareness of, and sensitivity to, the emotional and psychological impact on Black Caribbean children, young people, parents, and staff, of approaching the teaching of Black history from a deficit/oppression/inferiority perspective.
- ❖ remain sensitive, alert, and responsive to the fact that:
 - In early years, children of all ethnicities can already be implicitly aware of the socially constructed racial hierarchies
 - By the end of Key Stage 1, some Black Caribbean children explicitly verbalise their wish to have white skin, long blonde hair, blue eyes, etc; and give indirect recognition to the fact they are aware that they no longer wish to be at the bottom of the socially constructed racial hierarchy
 - The approach taken to the teaching of Black history does not exacerbate these above, less-than-positive, notions of racial identity and racial esteem.
- ❖ Consider how Black Caribbean parents might be informed, in advance, of the teaching of Black history and the content (in the way in which parents are forewarned prior to the teaching of sex education):
 - To co-construct and inform the school/setting's approach to the teaching of Black history
 - To enable Black Caribbean parents to prepare themselves and their children/young people for the resultant emotional and psychological pain and trauma that might be experienced; as well as the range of ongoing questions that the Black Caribbean child/ young person may be left with thereafter (whether verbalised or not at school) particularly if Black history is taught from a deficit, oppression, or inferiority perspective
- ❖ Share with your parents of Black Caribbean children and young people, the importance of their children hearing their own family history and family storytelling being told at home e.g., recounts of real stories from the past about specific family members growing up: parents, uncles, aunts, cousins, grandparents, etc. This, alongside the provision of a diverse curriculum at the school, helps to foster in the child or young person a sense of:
 - Positive self-identity, racial identity, and racial esteem
 - Connectedness
 - Place and sense of belonging in the family, community, society and geographically
 - Intergenerational links
 - Cultural heritage

Please see the [ELP Support section](#) on EGfL for information on training and networks to support schools when adapting their curriculum.

Further resources

Books

- ◆ When We Ruled, 2nd Edition, Robin Walker, 2014
- ◆ Black and British: A Forgotten History, David Olusoga, new edit, 2021
- ◆ Black and British: A Short Essential History, David Olusoga, Jan 2020
- ◆ Teaching Resource - 30 Black History Icons -500 Years of Global Black Influencers UK, USA, Europe, and Caribbean, and India, 2020
- ◆ Before the Slave Trade - African World History in Pictures, Robin Walker, Sept 2008
- ◆ Black Scientists & Inventors in the UK: Millenniums of Inventions & Innovations (Book 5), Michael Williams and Manyoni Amalemba, Feb 2015
- ◆ 101 Black Women in Science, Technology, Engineering, and Mathematics: Leaders in Black History, L.A. Amber, Jan 2020

Websites

- ◆ The Black Curriculum The Black Curriculum
- ◆ Black history books for children www.noordinarybookshop.co.uk
- ◆ The Black Cultural Archives Black Cultural Archives
- ◆ The National Archives National Archives Black History
- ◆ Descendants – an Ealing based charity [Home | descendants](#)

Staff training

Make training for teachers on race equality and unconscious bias part of core training

Aim: to ensure staff have the racial literacy to effectively identify and tackle disproportionality within the school or setting and create a truly ant-racist learning environment

A key foundation of anti-racist education is ensuring the racial literacy of all staff, at all levels within the school or setting. It is strongly recommended that as a first step school leaders access whole-school training around race equality.

Each member of staff has a different lived experience and understanding of race equality and racism. High quality training is therefore needed to develop the racial literacy of all staff so that they have the knowledge, skills, and awareness to have positive conversations about race and to move forward together.

The No Learner Left Behind (Black Caribbean Achievement) programme has had a significant focus on staff training and as a result the following two-phase approach to whole staff training is recommended:

Phase 1: Awareness-raising training

Training that raises awareness of unconscious bias, micro-aggressions and racial identity and the impact on the life chances of Black children and young people.

Phase 2: Knowledge-gaining training

Training that aims to fill the knowledge gap that many people educated in the UK have regarding Black history and Black contributions to society, starting with African civilisations through to Modern Britain. This training will begin to address racial biases as well as encourage critical analysis of how to reflect Black history and contributions in the curriculum.

It is important that school leaders consider how all staff and the rest of the school community, including school governors, will be able to receive the training input, and to experience their individual and collective journey of reflection and learning.

It is also recommended that training around racial literacy is repeated on annual basis for all staff and that racial literacy training is part of the induction to the school/setting for all new staff.

Further useful information to develop racial literacy:

- ◆ [Appendix 1 – Shared glossary of terms](#)
- ◆ [Appendix 3 – Open, honest, and uncomfortable conversations toolkit](#)
- ◆ [Appendix 5 – Examples of racial microaggressions](#)

Details of training that can be accessed through ELP can be found in the ELP Support section. Alternately, schools and settings may wish to commission their own staff training. There are many providers who offer training around racial literacy, unconscious bias etc.

The following providers have delivered training for Ealing schools:

- ◆ Orlene Badu, Leadership Consultant, www.orlenbaduconsulting.co.uk
- ◆ Young People Aim Higher www.youngblackleaders.org
- ◆ Oshun Education www.oshuneducation.co.uk
- ◆ Educating for Equality www.educatingforequality.co.uk

Further resources

Books to develop racial literacy

- ◆ Why I'm No Longer Talking to White People About Race – Reni Eddo-Lodge
- ◆ Natives: Race & Class in the Ruins of Empire - Akala
- ◆ How to be an Anti-Racist - Ibram X Kendi
- ◆ White Fragility – Robin DiAngelo
- ◆ Brit(ish): On Race, Identity and Belonging - Afua Hirsch
- ◆ Staying Power: The History of Black People in Britain - Peter Fryer
- ◆ Black and British: A Forgotten History – David Olusoga
- ◆ Pushout: The Criminalization of Black Girls in Schools – Monique W Morris
- ◆ People Like Us – Hashi Mohamed

Podcasts

- ◆ About Race - Reni Eddo
- ◆ We Need to Talk About the British Empire – Afua Hirsch
- ◆ Nice White Parents – Chana Joffe-Walt
- ◆ Becoming Anti-Racist – Dr Muna Abdi

Programmes

- ◆ Black & British: A Forgotten History, David Olusoga - BBC
- ◆ The School That Tried to End Racism – Channel 4
- ◆ Subnormal: A British Scandal - BBC

Websites

[Anna Freud Institute Anti-Racism and Mental Health in Schools resources](#)

Parents

Empower parents to play an active role in their child's education

Aim: To ensure there are positive relationships between staff and Black Caribbean parents as a basis for addressing disproportionality, developing anti-racist education, and ensuring pupils achieve their full potential.

Positive engagement with Black Caribbean parents is an essential part of developing anti-racist education and leadership in our schools and settings.

Historically, Black Caribbean parents have been ill-served by the education system. In 1960s and 70s Britain, hundreds of black children were labelled as "educationally subnormal", and wrongly sent to schools for pupils who were deemed to have low intelligence. In response, Black communities in the UK came together to create 'supplementary schools' as a way of fighting back against the racism and inequality that their children were facing in mainstream schooling.

Today many, although certainly not all, Black Caribbean parents still feel that the education system discriminates against their children and does not support them to achieve their full potential and many of the statistics included in Ealing Race Equality Commission report would support this view.

However, despite this there has still been a history of pro-active engagement by Black Caribbean families in endeavours, alongside, and independently of, local authorities and schools, to improve the educational experiences and outcomes for their children.

For example, the involvement of the Black community in Ealing in the monitoring of Section 11 funded provision, the co-production of the blue handbook: 'Preventing and Addressing Racism in Schools' (2003) and the partnership with the Black community in the Ealing Diane Abbott conference 'Ealing Schools and the Black Child' and the follow-up conference with Professor Gus John (2004).

It is against this back drop that school leaders will be seeking to start the process of engaging positively with their Black Caribbean parents. There are two key aspects to this:

- ◆ Relationship building to engender trust
- ◆ Pro-actively seeking, listening to, and acting upon the views of Black Caribbean parents

Below are some suggestions as to how school leaders can start this process.

Relationship building

- ◆ Review the quality and type of interactions between staff and parents, for example, in the playground. How could this be enhanced further?
- ◆ What actions might be taken to positively and genuinely engage with those parents who are consistently on the periphery?
- ◆ What steps might be taken to change the narrative from 'hard-to-reach' parents to consider how the school or setting is going to maximise all opportunities to extend outwards to connect with individual/groups of parents?

- ◆ Support staff so that they can actively 'listen to seek understanding' (rather than to immediately respond) when communicating with your Black Caribbean parents
- ◆ Each staff member (senior leaders, middle leaders, class teachers, Support Staff, SMSAs, Office Staff) to identify those Black Caribbean parents with whom:
 - Do they have an existing respectful, positive relationship?
 - They have a relationship that could be strengthened further. How might this be achieved?
- ◆ Consider how genuine, meaningful, and positive relationships with your Black Caribbean parents are going to be actively developed and invested in? Consider those individuals who may have previously felt invisible, overlooked, ignored and at the bottom of any unspoken pecking-order within your school or setting.

Pro-active seeking of parent views

The entrenched nature of the attainment gap for Black Caribbean pupils is an indication that we need to do something different to bring about positive change. Schools should invest in developing relationships with parents and seek to set up processes where the views of Black Caribbean parents are genuinely sought and acted upon, over the long term. Some considerations for embarking on this journey are below:

- ◆ Actively seek feedback from as many of your Black Caribbean parents as possible.
- ◆ Whilst doing so, ensure that the views of individuals who do not usually contribute are captured too. Consider the person best placed within school to make contact to gather these views
- ◆ Remain mindful that some Black Caribbean parents might not provide open and honest feedback for fear of the potential repercussions for their child – which then impedes the accuracy of the school or settings self-evaluation outcomes
- ◆ Conversely, some schools or settings might be taken aback by the type and extent of the feedback received - particularly from those Black Caribbean parents who may have felt 'silenced' previously (not necessarily by the school/setting); and that the recent shift in the public perception and awareness may now empower the provision of more open, honest, and sometimes, uncomfortable feedback
- ◆ A Toolkit called 'Open, Honest and Uncomfortable Conversations about Race' (Appendix 3) has been developed which may be helpful when planning your engagement with Black Caribbean parents. It can be used:
 - Proactively – for example, by initiating meetings with Black Caribbean parents to receive their individual or collective feedback; to foster the climate, and establish ways to work closely together in partnership
 - Reactively – in response to any unexpected feedback received whether individually or collectively (e.g., as an outcome of the self-evaluation processes, or via any other means).
 - ELP is also developing training for schools around setting up Parent Forums and Building Positive Relationships with Parents which will be available in the next academic year.

Concerns about 'Saying or Doing the Wrong Thing'

Staff may have concerns about 'saying or doing the wrong thing' when engaging and building relationships with their Black Caribbean parents and it may be helpful to reflect on the following prior to contacting parents:

- ❖ Am I clear about my reasons, motivations, and intentions for wishing to meet and communicate with our Black Caribbean parents?
- ❖ Am I only initiating communication because our school needs information from our Black Caribbean parents?
- ❖ On a day-to-day basis, do staff normally acknowledge the presence of Black Caribbean parents genuinely, warmly, and respectfully?
- ❖ Do I believe in what I am saying and communicating?
- ❖ How can I maintain my curious and growth mindset throughout the communication process?

It is important that any communication with Black Caribbean parents is carried out with sincerity, respect, humility, and authenticity. It is highly likely that Black Caribbean parents will detect / perceive if the communication it is merely a tick-box exercise.

It is important to communicate as an 'equal' participant, who is open to engaging in a shared learning experience during the process, as opposed to the stance of being 'the expert.'

It may be helpful for school leaders to acknowledge and openly declare the fact that:

"We appreciate that we may not have always got things right in the past and, we acknowledge that moving forward, we may not always say or do the right thing. However, we are willing and keen to receive feedback, and to continuously learn and improve throughout the process"

Further Resources

[Black Caribbean Parents' Forum's Feedback to Schools](#) (June 2020)

Ealing Young People's Voices Podcast re: egfl.org.uk/blm (with titles and timings of each section) or [Google Drive](#). Discussions relating to '*Does racism still exist in Britain?*' and '*Experiences of Racism in Education*'

Websites

- ❖ [Ealing Black Caribbean Parents Forum](#)
- ❖ [Parents Action and Resource Centre](#) (PARC)
- ❖ [Community Empowerment Network](#) (CEN)

Accountability

Every school should have a lead for race and diversity who is identified to parents

To bring about sustained change regarding race equality it is recommended that each school / setting nominate a senior leader and a Governor as the leads for race and diversity.

It is important to consider who is best placed to take on these roles within school, who has the skills to effectively lead and champion whole school change? It should not be assumed that the people in these roles must be from a Black heritage or other ethnic minority background. There can be strengths in this work being led by someone who has lived experience of some of the challenges faced, however, equally there can be a benefit of someone white leading this work in recognition that it is the responsibility of all staff, and not just those affected by inequality.

Some schools have found it effective to have a Champion who is then supported by a wider group of staff from across the school, from a range of different ethnic backgrounds.

Race and diversity champion

Ideally this member of staff should be Assistant Headteacher level or above. The role of the Race and Diversity Champion is to:

- ◆ Be responsible for leading Race Equality work within their school
- ◆ Lead the facilitation of
- ◆ Lead the engagement with parents from key ethnic groups, particularly Black Caribbean parents, and community organisations
- ◆ Lead the development of an action plan to bring about positive change linked to the Race Equality Commission demands
- ◆ Be an active participant in shaping Ealing's response to the Race Equality Commission

Race and diversity governor

In addition, there is also an expectation that a governor / trustee will be nominated to be the race, equalities, and diversity champion / link governor. This role will be to:

- ◆ Maintain a strategic overview of race equality work on behalf of the governing board
- ◆ Champion the achievement of ethnic groups of pupils who are not achieving at the same level as their peers, with a particular focus on Black Caribbean pupils, within the school and the governing board structures
- ◆ Provide support and challenge to the race, equalities, and diversity staff lead, with regards to race equality within the school
- ◆ Positively engage with Black Caribbean parents and the wider parent community around race equality
- ◆ Participate in training and events with other race, equalities, and diversity lead governors from project schools.

Further resources

Appendix 2 - Governance self-review tool: Focus on race equity and diversity

Leadership roles

Increase the number of Black, Asian and minoritised background teachers in leadership roles

Aim: to ensure that the composition of staff holding leadership positions within the school or setting reflects the ethnic composition of the pupil population

An initial starting point is to carry out a review of the ethnic composition of people in key roles across the school to identify any disproportionality, for example, if 40% of staff are Asian but there are no Asian staff in positions of leadership then this is disproportionality. Another consideration is if the staff team reflects the community they serve.

Staff:

- ◆ Senior leadership
- ◆ Middle leadership: phase / subject / room leaders
- ◆ Class teachers / practitioners
- ◆ Teaching assistants
- ◆ Pupil / welfare support staff
- ◆ Office Staff
- ◆ Premises staff
- ◆ School Meal Supervisor Assistants (SMSAs).

You should also consider other key roles in your school, for example:

- ◆ Governors
- ◆ Volunteers.

Children/young people:

- ◆ Head boy / head girl
- ◆ School Council
- ◆ Prefects
- ◆ Other leadership opportunities within the school / setting / organisation.

Parents:

- ◆ Parent teacher association / parents' forum leadership, membership, and participation
- ◆ Other leadership opportunities within the school / setting / organisation. Incl. parents, governors / trustees.

If disproportionality has been identified in the ethnic composition of the leadership roles within your school, then the senior leaders and governing boards should:

- ◆ Remain aware of, and sensitive to the fact that the onus should not solely be on Black, Asian or minoritised background teachers to share their previous experiences of recruitment, retention, and progression issues. For example, being asked to provide examples of previously negative experiences there is the possibility of re-traumatisation and / or the emotional and psychological toll that it may place on them.

- ◆ Consider the accountability; effectiveness of their previous and subsequent leadership; and the answering of tough, probing and potentially challenging inward-facing questions for example:
 - Why are there disproportionately low numbers of Black, Asian and minoritised background teachers in senior leadership positions?
 - Why has the school not promoted any e.g., Black teachers into senior leadership positions?
 - Why is there disproportionality regarding recruitment, retention, and progression for teachers of colour?

Actions the school leaders and governing boards can take to address this disproportionality could include:

- ◆ Actively promoting 'leadership' opportunities to your Black Caribbean children, young people, parents, and staff.
- ◆ Actively promote leadership opportunities to your Black, Asian and other minoritised staff e.g.
 - [National professional qualifications](#) (NPQs) Middle and Senior Leadership training: NPQML, NPQSL, NPQH; dedicated leadership diversity programmes
 - The 'Black and Asian Leadership Initiative' (<https://thestaffcollege.uk>) for middle leaders working within local authority Children's Services departments.
- ◆ Explicitly inform all your Black, Asian and staff from minoritised backgrounds of the:
 - Experience and leadership skills required for each role within the school to support awareness of progression pathways.
 - Steps they can take towards their career progression from e.g., Teaching assistant to headteacher (or the equivalence in another organisational setting).
- ◆ Provide regular coaching and mentoring opportunities (individually/peer/group) for your children, young people, parents, and staff to enable progress towards their leadership and career progression and aspirations.

Further information

[Ealing leadership diversity programme flyer](#)

ELP support

Additional investment by the Council in ELP will enable us to provide support to schools to develop and embed their approach to race equality.

Aim of ELP's approach

The support we will provide over the next four years will aim to empower school leaders and school staff to develop the knowledge, skills, and confidence to effectively address race inequality.

The principles of ELP's approach to supporting schools with this agenda are as follows:

- ◆ **Flexible and responsive**; recognising the different starting points of schools
- ◆ **Facilitating collaboration** between schools and with key partners
- ◆ **Engaging with parents** as equal partners to help shape solutions
- ◆ **Building on the learning** from the NLLB Black Caribbean Achievement project to inform approach
- ◆ **Engaging external expertise**, where necessary, to ensure Ealing's programme of support for schools is high quality

The programme of support that ELP will provide is currently being developed and will change over time as we respond to the needs of schools and feedback from key partners. Below is a summary of the key areas of support that will be initially provided linked to each of ELP's five Leadership ambitions. Further details will follow as plans are confirmed.

Leadership

We will provide support to Governing Boards and Senior Leadership teams to enable them to strategically review their current approach to race equality:

- ◆ Access to high quality training – [Facilitating challenging disproportionality](#) (SCH 22/489 & SCH 22/490)
- ◆ **Appendix 2 - Governance self-review tool: Focus on race equity and diversity**
- ◆ Audit tools for whole school review – in development, details will follow
- ◆ Programme of clinics to support whole school planning and whole school review – details to follow
- ◆ Race Equality Toolkit [Race Equality Toolkit](#)

Engaging Parents and communities

We will seek to support schools to effectively engage with their parent communities around race equality in the following ways:

- ◆ Development of a Parental engagement strategy for the area and school support tools – led by Orlene Badu – more details to follow
- ◆ Development of the role of Parent Forums and ELP's interface with leading community groups to help shape change
- ◆ New training for school staff to support building positive relationships with parents from diverse backgrounds – dates to follow

Curriculum, progress, and inclusion

We will support schools to be able to review and adapt their curriculum and improve the progression and inclusion for Black Caribbean pupils and other pupil groups through:

- ◆ An extensive programme of curriculum training to support schools to critically evaluate and adapt the curriculum to include aspirational Black history and Black contributions – dates to follow
- ◆ Diversifying the curriculum through subject leader networks – dates to follow
- ◆ Integration of race equality challenge into existing ELP school improvement systems and processes
- ◆ New programmes for Year 9 and Year 11 to support the progression of Black heritage pupils onto Higher Education
- ◆ Coming up.....launch of *Therapeutic Thinking* pilot – whole systems approach to reducing suspensions in schools

Developing cultures and behaviour

An important first step in leading race equality work in schools is to develop the racial literacy of all staff. ELP will support school leaders to offer training by:

- ◆ Provide access to 'Challenging Disproportionality – Developing Cultural Competence training' for all school staff through:
 - The production of a series of 4 video training sessions to be delivered to whole school staff
 - [Facilitation training for school leaders](#) who will lead these sessions in school on Wednesday 12 October and Tuesday 8 November 2022.
- ◆ Centrally organised programme of race equality induction training for staff new to Ealing – dates to follow

Inclusive recruitment and retention

We will support schools to develop inclusive recruitment and retention policies and approaches by:

- ◆ Creation of 'Talking Heads' promotional videos representative of leadership roles, phases, and ethnicities to promote Ealing as a great place to work and also career development and progression in Ealing
- ◆ New [leadership diversity programme](#) for Black, Asian and Minoritised staff
- ◆ Career development and progression network for Black, Asian and Minoritised staff

Appendices

- ◆ Appendix 1 – Shared glossary of terms

- ◆ Appendix 2 - Governance self-review tool: Focus on race equity and diversity
- ◆ Appendix 3 – Open, honest, and uncomfortable conversations toolkit
- ◆ Appendix 4 – Effective transition support for Black Caribbean children
- ◆ Appendix 5 – Examples of racial microaggressions

Appendix 1 – Shared glossary of terms

A shared glossary of terms (racial literacy) kindly provided by Hackney Council. This has been created to support staff, settings and communities when discussing equalities and race in a safe space.

A shared language allows all staff to have a clear understanding of the terms we use, and the meaning attached. It is to secure understanding and inform discussion. It is not exhaustive, but merely an aide in the journey to achieve open conversations and support the development of our culture of equality and equity.

Term	Description
Ally	Someone who makes the commitment and effort to recognise their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice. Allies understand that it is in their own interest to end all forms of oppression, even those from which they may benefit in concrete ways.
Anti- racist	An anti-racist is supporting an antiracist policy through their actions or expressing antiracist ideas. This includes the expression or ideas that racial groups are equals and do not need developing and supporting policies that reduce racial inequity.
BAME	Black, Asian, and Minority Ethnic- A term specific to the UK to describe all who do not ascribe to the label of white. Recently this label and the nature of it have been described as problematic as it does not reflect the nuances of experiences for different groups and conflates the journeys and lives of 80% of the world population into one category. As a minimum, if you must use this term, saying each word to represent the group in its entirety slightly mitigates against silencing groups.
Black Lives Matter	Black Lives Matter protests are not racist. They are focussed on tackling the inequalities black people and people of colour have faced for centuries and daily. This does not take away from the fact that we hope for equality for all. When Black Lives Matter in an equitable way then we are closer to achieving equality for all.
Diaspora	Diaspora is "the voluntary or forcible movement of peoples from their homelands into new regions, a common element in all forms of diaspora; these are people who live outside their natal (or imagined natal) territories and recognise that their traditional homelands are reflected deeply in the languages they speak, religions they adopt, and the cultures they produce.
Global Majority	The aim of this term is like the BAME acronym but acknowledges the majority aspect of the world's population and moves away from the minority word.
Individual Racism	Individual racism refers to the beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can be deliberate, or the individual may act to perpetuate or support racism without knowing that is what he or she is doing. Examples:

Term	Description
	<ul style="list-style-type: none"> • Telling a racist joke, using a racial epithet, or believing in the inherent superiority of whites over other groups. • Avoiding people of colour whom you do not know personally, but not whites whom you do not know personally (e.g., white people crossing the street to avoid a group of Latino/a young people; locking their doors when they see Black families sitting on their doorsteps in a city neighbourhood; or not hiring a person of colour because “something doesn’t feel right”); • Accepting things as they are (a form of collusion). <p>Racism and Power are inextricably linked and therefore is based on the superiority of one race over another.</p>
Institutional Racism	Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of colour.
Intersectionality	Exposing [one’s] multiple identities can help clarify the ways in which a person can simultaneously experience privilege and oppression. For example, a Black woman in the UK does not experience gender inequalities in the same way as a white woman, nor is racial oppression identical to that experienced by a Black man. Each race and gender intersection produces a qualitatively distinct life. It may be very difficult to understand the impact of oppression for different identities and requires great effort.
Microaggressions	The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target persons based solely upon their marginalised group membership. They are often at the root of feeling included or excluded. And are often relentless if not broached. The power of individuals has an impact on how/ if they are dealt with.
Multicultural Competency	A process of learning about and becoming allies with people from other cultures, thereby broadening our own understanding and ability to participate in a multicultural process. The key element to becoming more culturally competent is respect for the ways that others live in and organise the world and an openness to learn from them.

Term	Description
Oppression	<p>The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Rita Hardiman and Bailey Jackson state that oppression exists when the following conditions are found:</p> <ul style="list-style-type: none"> • The oppressor group has the power to define reality for themselves and others, • The target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them), • Genocide, harassment, and discrimination are systematic and institutionalised, so that individuals are not necessary to keep it going, and, • Members of both the oppressor and target groups are socialised to play their roles as normal and correct. • Oppression = Power + Prejudice
Power	<p>Power is unequally distributed globally and in UK society; some individuals or groups wield greater power than others, thereby allowing them greater access and control over resources. Wealth, whiteness, citizenship, patriarchy, heterosexism, and education are a few key social mechanisms through which power operates. Although power is often conceptualised as power over other individuals or groups, other variations are power with (used in the context of building collective strength) and power within (which references an individual's internal strength). Learning to "see" and understand relations of power is vital to organizing for progressive social change.</p>
Prejudice	<p>A pre-judgment or unjustifiable, and usually negative, attitude of one type of individual or groups toward another group and its members. Such negative attitudes are typically based on unsupported generalisations (or stereotypes) that deny the right of individual members of certain groups to be recognised and treated as individuals with individual characteristics.</p>
Race	<p>For many people, it comes as a surprise that racial categorization schemes were invented by scientists to support worldviews that viewed some groups of people as superior and some as inferior. There is one important concept linked to this fact: Race is a made-up, social construct, and not an actual biological fact.</p>
Race- based trauma	<p>This refers to the mental and physical effects and consequences that a person experiences after being on the receiving end of racism. Race-based trauma is real, and the effects are felt as strongly as with any trauma.</p>
Racial and Ethnic Identity	<p>An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe him or herself based on such factors as biological</p>

Term	Description
	heritage, physical appearance, cultural affiliation, early socialization, and personal experience.
Racial Equity	Racial equity is the condition that would be achieved if one's racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities, not just their manifestation. This includes elimination of policies, practices, attitudes, and cultural messages that reinforce differential outcomes by race or fail to eliminate them.
Racial Healing	To restore to health or soundness; to repair or set right; to restore to spiritual Wholeness.
Racial Identity theory	Racial Identity Theory discusses how people in various racial groups and with multiracial identities form their self-concept. It also describes typical phases in remaking that identity based on learning and awareness of systems of privilege and structural racism, cultural and historical meanings attached to racial categories, and factors operating in the larger socio-historical level (e.g., globalization, technology, immigration, and increasing multiracial population).
Racist policies	<p>A racist policy is any measure that produces or sustains racial inequity between or among racial groups. Policies are written and unwritten laws, rules, procedures, processes, regulations and guidelines that govern people. There is no such thing as a nonracist or race-neutral policy.</p> <p>Every policy in every institution in every community in every nation is producing or sustaining either racial inequity or equity between racial groups. Racist policies are also expressed through other terms such as “structural racism” or “systemic racism.” Racism itself is institutional, structural, and systemic.</p>
Systemic Racism	<p>The normalisation and legitimisation of an array of dynamics – historical, cultural, institutional, and interpersonal – that routinely advantage those who are viewed as White while producing cumulative and chronic adverse outcomes for people of colour. Structural racism encompasses the entire system of White domination, diffused, and infused in all aspects of society including its history, culture, politics, economics, and entire social fabric.</p> <p>Structural racism is more difficult to locate in a particular institution because it involves the reinforcing effects of multiple institutions and cultural norms, past and present, continually reproducing old and producing new forms of racism. Structural racism is the most profound and pervasive form of racism – all other forms of racism emerge from structural racism.</p>
White Privilege	This refers to the concept that people have both rights and benefits simply because they are white. Those benefits and rights have nothing to do with how hard they have worked or what they individually have

Term	Description
	<p>done. Those rights and benefits and rights are simply because they are white. A pupil from a Hackney school said, "Privilege is thinking something isn't a problem if it isn't happening to you."</p> <p>Robin DiAngelo, author said, "We do not need white people to carry the burden of their privilege. We need them to acknowledge it and use their privilege, promote good and to fight oppression."</p> <p>**See \$100 dollar race on YouTube</p>
<p>White Supremacy</p>	<p>The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Colour and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist far- right groups, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of colour as worthless (worth less), immoral, bad, and inhuman and "undeserving." Drawing from critical race theory, the term "white supremacy" also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.</p>

Appendix 2 - Governance self-review tool: Focus on race equity and diversity

A commitment to race equity and diversity should be a visible element of school/trust culture, rooted in embracing and appreciating the diverse society we live in. Creating a culture that promotes equality, inclusion and embraces diversity requires deliberate and consistent effort at all levels, starting with the board.

This self-review tool, developed for governors / trustees, whilst not exhaustive, provides support in relation to governors/ trustees' duties and responsibilities regarding race equity and diversity. It will also help identify priorities, actions, and development needs. Whilst this self-review tool is focused on race and ethnicity, the questions/ principles can be used and adapted across the wider equalities' duties requirement. This is not intended as a checklist but as a prompt to begin discussions, action planning and monitoring impact.

NB. When sharing data, boards need to be mindful of the [General Data Protection Regulation](#) (UK GDPR) and ensuring confidentiality i.e., data should be anonymous and, in a format, where no one can be adversely identified.

Before completing this self-review boards should be familiar with the [DfE Equality Act: advice for schools'](#) and National Governance Association (NGA) [Equality and diversity: A guide for governing boards](#) Both give a comprehensive overview of the boards / trustees duties and responsibilities in relation to equalities and diversity. [The Race Code](#) is also a useful framework for organisations to consider. In addition to [ELP support](#) and [governance training](#), Black governors can join the [NBGN – National Black Governors Network](#).

How do we change policy and practice to lead to sustained positive change in our school?

Review of data

When analysing or requesting data, it should be clear not only what data is required but also for what purpose / how you will use. How (or not) do you currently receive this data? Is the format easy to understand? How will the board use it to develop strategies, priorities and monitor impact? How will the board monitor / evaluate progress link to this on an ongoing basis?

For all data areas below governors / trustees should compare by ethnicity in relation to:

- ◆ Ethnic groups with the highest outcomes
- ◆ Ethnic groups with lowest outcomes
- ◆ All pupils and in comparison, to local / national data (as appropriate) and school data over time.

Pupil performance and outcomes – compare for all pupils broken down into specific ethnic groups:

- ◆ Pupil numbers on roll and languages spoken
- ◆ Profile of pupil groups – ethnicity, gender, year groups, key stages
- ◆ Progress and achievement data: EYFS, KS1, KS2, KS4, KS5

- ◆ Special education needs/ disabilities (SEND) – what is the percentage of learners on the SEND register overall. Send support? Educational, health and care plan (EHCP)?

Attendance – compare for all pupils broken down into specific ethnic groups:

- ◆ Punctuality arriving at school
- ◆ Overall absence and persistent absence rates.

Behaviour – compare for all pupils broken down into specific ethnic groups:

- ◆ Rewards/sanctions
- ◆ Bullying incidents
- ◆ Racist incidents
- ◆ Progress towards behaviour targets
- ◆ Exclusion (fixed term and permanent) and ‘internal exclusion’ figures.

Stakeholders – compare for all parents/carers broken down into specific ethnic groups:

- ◆ Parental, staff, pupils’ views, and surveys – types, response rates from who. and how results are communicated and used?
- ◆ Attendance at parental events and the reasons for any absences (e.g., childcare, parents work commitments)

Staffing / governance – compare for all staff/ governors / trustees broken down into specific ethnic groups:

- ◆ Profile of staff groups – percentage of all staff broken down by ethnicity
- ◆ Breakdown of employee groups by ethnicity and pay bands roles e.g., Senior, middle leadership/ teaching/categories of support staff
- ◆ Diversity of the governing board / trust.

Specific areas of focus – examples of questions to ask

The questions below are categorised using the Ofsted framework judgement areas. These can be used to help governors / trustees ask deeper questions of race, equity and diversity leaders linked to areas of development / need. **They are not designed to be used all in one go!** But to help governors/trustees to ask relevant questions as part of their holding leaders to account and monitoring role. We recommend all boards have a governor /trustee to champion race equity and diversity and meet with the staff lead regularly.

Quality of education

- ◆ Progress and achievement data - how well does the attainment of learners of different ethnicities compare with all pupils; highest attaining groups; locally; nationally and over time in the school?
- ◆ What are the strategies for support and intervention for those performing below expectations? How do we monitor?
 - ◆ Is our curriculum fit for purpose (across all subject areas) and fully inclusive in meeting the needs of?
 - Learners from Black, Asian, and minoritised backgrounds?
 - The diverse groups within our school, local community, and society? Children and adults of ethnicities growing up and living in a multi-ethnic society – including for mono-cultural schools?

- Does the curriculum include aspects of Ealing's rich cultural history and anti-racism?
- For all the above how do we know?
- ◆ When making changes who participates in the decision-making process? How do we ensure involvement of all key stakeholders from a range of ethnicities, reflective of our pupil population and the community that we serve?
 - Including those groups for whom we need to strengthen our connections and relationships with
 - To ensure effective representation and to avoid narrow representation / sample.
 - ◆ What progress do our learners with SEND / SEND support/ ECHP learners, from different ethnicities, make in relation to all pupils? How does this compare to learners with SEND from different ethnicities? What strategies are used for those below expectations in relation to their plan?
 - How do our resources, including displays and books, reflect learners from Black, Asian, minoritised groups and promote positive identity?
 - Do we have trips/experiences that incorporate an understanding and first-hand experience of other cultures?
 - How do we ensure assemblies / celebratory events celebrating diversity are not one-off events?

Behaviour and attitudes

Compare for all pupils, broken down into specific ethnic groups. Key questions:

- ◆ Do we have a breakdown of this information by ethnicity, gender, etc...
- ◆ Are there any identifiable trends? How does the school address this?
- ◆ How do we monitor this on an ongoing basis?
- ◆ Are our school policies fit for purpose? How do we know?
- ◆ How do we know that the school policy / process is being fairly and consistently applied to all pupils and staff?
- ◆ Do our policies (as appropriate) provide for emotional support and promote wellbeing?
- ◆ What action is taken by senior leaders to address if standards are not being met as expected including addressing unconscious bias?
- ◆ What training has there been for our school staff and governors / trustees understanding these areas?
 - Rewards/sanctions
 - Bullying incidents
 - Racist incidents – Does the school have a specific process to follow that all staff are trained in and consistently use? Is it clear how we determine if an incident is racist? Who determines this? What do we record? How and when do we share with the families? What do we share with governors / trustees? What support do we give to pupils/ staff involved in any racist incident/s?
- ◆ Attendance / persistent absence
- ◆ Rate of exclusions (fixed term and permanent) and 'internal exclusions'

- How do we know that our school policies /processes regarding sexual violence, sexual harassment and peer on peer abuse are being fairly and consistently applied to all pupils and staff?
- How well do staff model expected behaviours?

Personal development

Compare for all pupils broken down into specific ethnic groups

- ❖ What support for well-being and emotional health is provided to learners, families, and staff? What is provision based on / what are our processes for identification? How do we know they are working effectively for all children? Is there any disproportionality identified for any ethnicities? How does this compare to all children?
- ❖ Do our policies/ training take into consideration the impact of emotional and/or psychological loads that may be carried by learners, parents, and staff because of racial trauma and / or micro aggressions experienced?
- ❖ What is the quality and range of spiritual, moral, social, and cultural (SMSC) opportunities learners? Is equality of opportunity and recognition of diversity promoted and celebrated?
- ❖ How are we preparing our learners with age-appropriate understanding of healthy relationships - through appropriate relationships and sex education? How do we know? Do we offer anything beyond PSHCE? Is there consideration of equalities in the materials used? Is there a difference in incidents for any groups? What are we doing about if yes?
- ❖ Destination data – do we collect? How do we use it to measure impact? How do we use it to address any gaps in priorities? Is there a difference for any groups in terms of expectations/ aspirations? How is it addressed?
- ❖ How does the school prepare all learners for transition / the next stage of education, employment, or training? How do we know it meets needs?
- ❖ From the evidence, what changes do we need to make / are making to improve the experience for our most vulnerable learners transition to and from our school? How will we monitor impact?
- ❖ Extra-curricular activities – attendance, monitoring of impact, promotion of, external staff mirror behaviours expected of school staff.

Leadership and management

- ❖ What is the vision and strategic goals for our learners from Black, Asian and minoritised backgrounds?
- ❖ How well are the needs of our Black, Asian and minoritised learners addressed in the school improvement plan? Are there measurable outcomes/realistic success criteria?
 - What role do governors / trustees play in monitoring, supporting, and challenging this?
 - Are the school's safeguarding policies and processes reflective of the needs of our pupils and staff who are Black, Asian or from minoritised backgrounds?

- When reviewing policies do, we the board ensure that we are routinely assessing for impact on equality obligations, race, and diversity? (e.g., Curriculum; behaviour; physical intervention; anti bullying; PSHCE; mental health; equalities; uniform). When are policies reviewed is this taken specifically into consideration? And do we consider what the policy might look like in practice for pupils, staff, and families (as appropriate) in terms of race, ethnicity, and equality?
- ◆ What training has there been for school staff /governors/ trustees in relation to equalities, race, and diversity? Is there a programme of annual refresher training for all?
- Is the school meeting its [equalities duties as per the Equalities Act, 2010](#)? How do we know?
- Does the school website clearly state the equalities duty statement and current equalities objectives? Are these relevant to our pupil and staff population and regularly reviewed and monitored?
- Where there are allegations of unfair treatment due to race (or any of the protected characteristics) does the school have clear processes in place? Are these clear to all stakeholders? Are they fair and equitable?
- ◆ How do school leaders address unconscious bias as part of training and support for staff?
 - Do we actively seek feedback from our staff, pupils, and parents who are Black, Asian and minoritised backgrounds? By what means and is it truly effective? Do we communicate changes made because of input?
 - Do our parents evening and events attendance reflect the cultural diversity of our school community? If not, how does the school address this?
- ◆ Is representation on our school council / parents' forums, representative of our school community?
- ◆ What is the ethnic composition of the 'leadership' positions for pupils and parents within our school? How are they recruited to? How do we monitor?

As part of leadership and management - staff professional growth and career progression *

- ◆ What is the ethnic composition of our staff?
- ◆ Do we have any / a range of Black, Asian, minoritised backgrounds staff occupying senior leadership positions? Middle leadership positions? Other leadership positions?
- ◆ What steps have been taken to improve staff diversity within the school / be more reflective of our pupil population? What has been the impact of any initiatives taken? How do we monitor/track progress? How is this reported to the board?
- ◆ Do we make explicit, information on progression pathways and steps for career aspirations and progression for all staff? Do we make these explicit specifically for staff who are Black, Asian and from minoritized backgrounds? If not, why not?
- ◆ Do we provide regular coaching and mentoring opportunities (individually/peer/group) for our staff who are Black, Asian or from minoritised backgrounds as part of their role/ career aspirations path?

- ◆ Does the school actively promote leadership opportunities to staff who are Black, Asian or from a minoritised background?

*See also the 'Leadership' section of the Ealing Race Equality Toolkit for Educational Settings.

Governance

- ◆ Does our governing board membership reflect our pupil/ community population? If not, why not? What more could be done to diversity the board?
- ◆ Do we have a link governor / champion for equalities / race and diversity? Do they meet regularly with the staff lead for equalities / race equity in our school?
- ◆ What are the training and development needs for governors / trustees to ensure the interests of all Black, Asian and minoritised pupils, parents, staff are fully understood and considered as part of a truly inclusive school? This includes curriculum choices.
- ◆ Have all governors / trustees had race equity training? Is there annual refresher training for all?

Other

Has the school taken part in Ealing Learning Partnership's (ELPs) 'No learner left behind' project? If not, why not? If yes, what difference has it made to staff and pupils? Has this been shared with all stakeholders? For more details contact Sarah Thompson, Vulnerable Groups and School Partnerships Lead sthompson@ealing.gov.uk

Appendix 3 – Open, honest, and uncomfortable conversations toolkit

Key Question: How might we engage in open, honest, and uncomfortable conversations about race to lead towards healing and thriving?

Background

This document has been produced as a tool to support staff within schools and early years settings to have conversations about race in a way that is supportive, honest, and leads to a more positive relationship going forward whether that is between staff, or with pupils or parents. It is designed as a tool to aid reflection and encourage all parties to be able to have conversations about race and the impact of racism in a way that is supportive and allows all parties to move forward, positively together.

Purpose: This document can be used:

- ❖ To strengthen the existing relationship between parties (whether one or more party has stated a need for change / improvement)
- ❖ In circumstances whereby there has been a breakdown in a current and / or historical relationship between two or more parties
- ❖ To support the genuine, open, honest, and often uncomfortable conversations required regarding race to lead towards well-informed and well-considered effective actions for change of policy, practice, and experiences.
- ❖ As a tool towards developing and ensuring positive, sustained long-term change to occur leading to the improved and sustained (long-term) daily lived experiences, positive outcomes, and life chances for Black Caribbean people in Ealing and beyond
- ❖ To begin to create a paradigm shift in the way in which we communicate with each other in Ealing about race, in a deeper and more meaningful way, to affect long-lasting positive change

Definition of healing: the process of making or becoming sound or healthy again

Definition of thriving: to progress toward or realise a goal despite, or because of, circumstances; to flourish

Rationale: The process of healing truly begins by ‘placing everything on the table’ (the factors/issues) to **embrace truth** to enable each party to:

- ❖ ‘see’ and know **all** the factors and issues that exist or are at play
- ❖ view **all** the factors/ issues from all different angles and perspectives.
- ❖ view **all** the factors / issues through the different lens of each party.
- ❖ explore the individual and collective motivations and intentions for change
- ❖ explore the repositioning / moving the factors around ‘on the table’ to imagine and re-conceptualise (individually and collectively) a different / new realm of possibility
- ❖ co-construct: a shared vision and the intended outcomes

- ◆ agree actions for change of policy and practice towards that vision; and consider who else might need to be involved?
- ◆ agree checking-in, monitoring and evaluation points to ensure remaining on track towards the shared vision and intended outcomes. Agree whether-all parties able to be part of that process to enable a shared and holistic perspective?

Reflections Table – for individuals, teams, and communities

Contents

- ◆ Reasons
- ◆ Shared planning of conversation
- ◆ Psychologically contracting our conversations
- ◆ Communication style
- ◆ Physical environment
- ◆ Having conversations

Ethnicity terminology

Please note, that the term 'Black Caribbean,' aligns with School Census ethnicity terminology. It is acknowledged that many Black people of Caribbean heritage may identify themselves as African / African-Caribbean / Black / Black British, as opposed to the term 'Black Caribbean.'

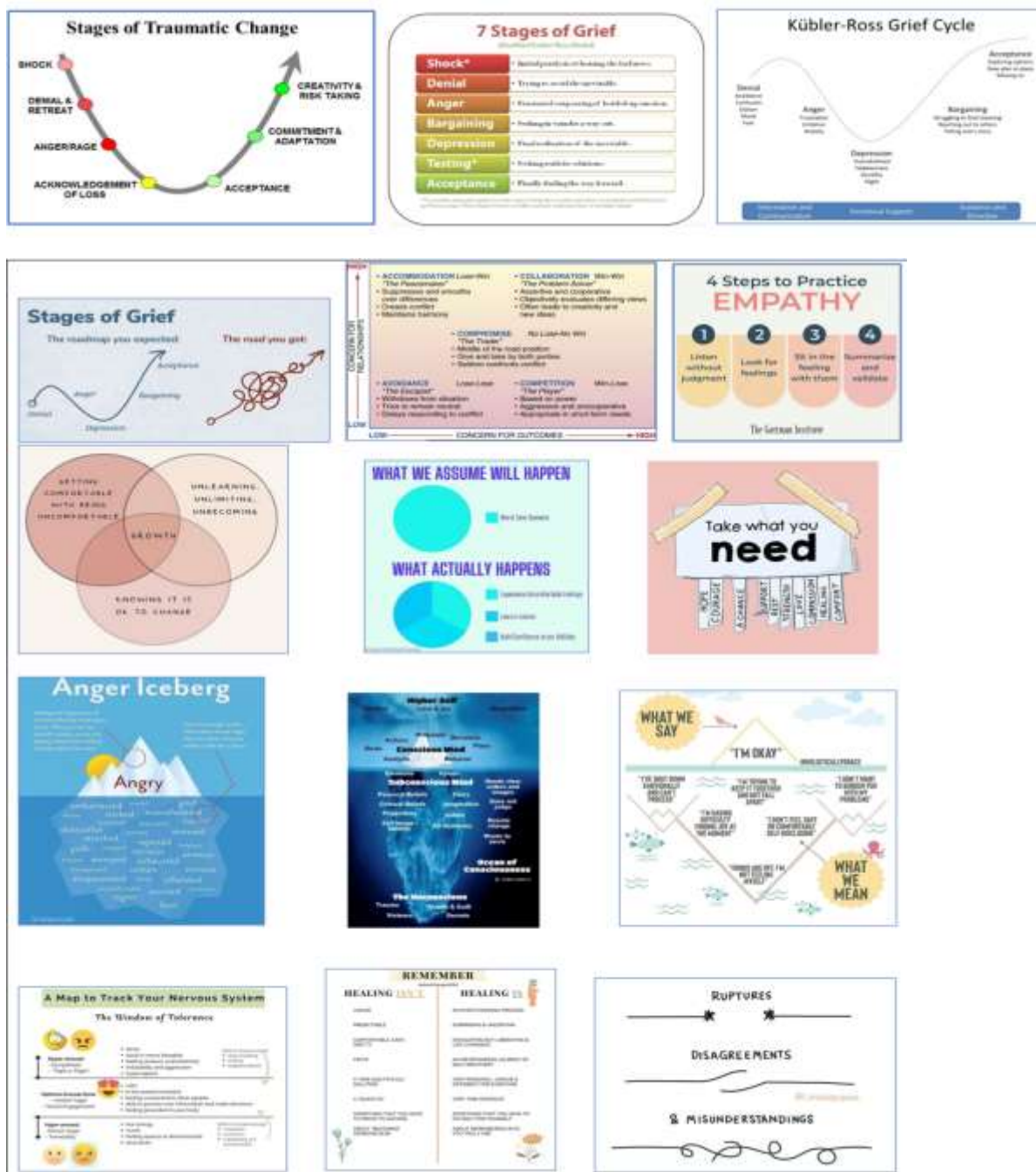
Areas for consideration	Personal reflections / ideas to add
<p>Reasons</p> <p>Why might we wish to consider (regarding race) moving towards a place of:</p> <ul style="list-style-type: none"> • healing? • thriving? <p>How might we genuinely move forward towards a place of healing with:</p> <ul style="list-style-type: none"> • Ourselves (our own healing)? • Individuals? • Teams? • Communities? • Organisations? <p>What are the pros and cons of working towards healing?</p> <p>What are the pros and cons of working towards thriving?</p> <p>What are the pros and cons (including the repercussions) of engaging in open, honest, and uncomfortable conversations about race – including sharing the things that often go unsaid and remain ‘under the surface’?</p> <p>If we do decide to engage in open, honest, and uncomfortable conversations:</p> <ul style="list-style-type: none"> • to what extent is that, and what might that look like, and why? <p>What might we be prepared to openly share (‘place on the table’) and why?</p> <p>What might we withhold, and why?</p>	
<p>Shared planning of our conversations</p> <p>How do we request to meet with an individual / team / community / organisation including for those with whom there might be a breakdown in the relationship (whether currently and / or historically)?</p> <p>How do we forewarn them about the intended conversation in terms of the?</p> <ul style="list-style-type: none"> • Aims: to move towards our individual and collective healing and subsequent thriving for all parties • Nature: open, honest, and uncomfortable conversation • Focus of the Conversation: the nature of what will be discussed <p>How might we feel and respond if the other party does not wish to or does not have the capacity (time, emotions, headspace, etc...) to meet or have a conversation?</p>	

Areas for consideration	Personal reflections / ideas to add
<p>How will the individual / team / community or organisation be made aware of this document / approach?</p> <p>How might agreement be gained regarding the document / alternative approach to be taken before, during, after the conversation?</p> <p>What are the pros and cons of having a suitable and neutral person to facilitate the conversation?</p> <p>For each party, how might you decide upon a mutually convenient day of week and time of day for the meeting to take place? For example:</p> <ul style="list-style-type: none"> • In the morning - whilst the emotional reserves of each party might be high • In the late afternoon - so that there are no other professional meetings or commitments thereafter <p>What length of time might each party commit to the conversation? Who will be the timekeeper?</p> <p>Consider how honest feedback is going to be gained from those people or parties</p> <p>Who are reserved or introverted for whom they may feel that their voices and opinions were not genuinely heard or sought previously – and for whom positive relationships and trust may need to be actively established and invested upon first?</p> <p>who might feel that there may be negative and serious repercussions, if they open-up and provide open, honest, and uncomfortable feedback?</p> <p>How might recognition be given to the fact that for some individuals / communities, they may need the time and space to be heard, off-load and to communicate (and sometimes repeatedly) before being able to engage in discussions pertaining to practical solutions and next steps?</p> <p>How might we keep each other 'intact' and emotionally safe during the process?</p> <p>How might we use our knowledge of the 'Stages of Grief' (or any other image below) to reflect upon and communicate how we are feeling currently and / or the range of emotions that we may have experienced previously?</p> <p>How might we use our knowledge of 'The Drama Triangle,' 'Ladders of Inference,' Iceberg Model, etc. to reflect upon and communicate our perceptions of each other, interactions, actions, motivations, intentions, impact etc.</p>	

Areas for consideration	Personal reflections / ideas to add
<p>What is the maximum number of conversations that each party is committed to engaging in?</p> <p>How many people will be representing each party during the meeting? Will some parties be outnumbered?</p>	
<p>Psychologically contracting our conversations</p> <p>How might each party 'contract' with each other (ahead of time) to develop a shared understanding and approach? For example:</p> <p>What is the purpose of having the shared conversation?</p> <p>To what extent is each party prepared to be open, honest, uncomfortable (including sharing the things that often go unsaid and remain 'under the surface') and why?</p> <p>What might that look like?</p> <p>What might that feel like?</p> <p>What are the power dynamics between each party? (e.g., levels of seniority; individual vs organisation; public, private, or voluntary sectors; gender; position on the socially constructed racial hierarchy; the power to affect the outcomes for a particular party; number of people representing each party, etc.)</p> <p>Which party will chair the meeting? How might that affect the power dynamics?</p> <p>How will the power dynamics be monitored and addressed during the meeting, and by who?</p> <p>What is each party's view of the likelihood for the potential repercussions? For example:</p> <ul style="list-style-type: none"> • Breakdown in relationship • Negative feelings could develop towards each party (that remain unsaid and under-the-surface) • Future opportunities could be denied • Barriers could be put in place • Avoidance etc. <p>What would help, and is needed by each party to feel and remain emotionally safe during the conversation?</p> <p>How might the conversation be managed if both parties are at various stages on the grief cycle and have different conflict resolution strategies?</p> <p>How might both parties respond to differences of perspectives and versions of events?</p> <p>How might each party minimise the use of jargon, abbreviations and / or sector-specific language?</p> <p>How will the ground rules be established, recorded, and shared?</p>	

Areas for consideration	Personal reflections / ideas to add
<p>How and when will each party be given the opportunity to speak / be heard?</p> <p>What does each party want the outcome of the conversation to be?</p> <p>What are the different/new realms of possibility?</p> <p>What is the vision and the intended outcomes for the future, and by when?</p>	
<p>Communication styles</p> <p>What are our own styles of communication and approaches to responding to conflict as individuals, teams, communities' organisations (refer to '5 Styles of Conflict Resolution')?</p> <p>And what might our communication style and approaches to responding to conflict look like in the context of open, honest, and uncomfortable conversations?</p> <p>How might each party declare their styles of communication including:</p> <ul style="list-style-type: none"> • tone of voice • volume of voice • gesticulations • body language • facial expressions • etc. 	
<p>Physical environment</p> <p>What considerations can be made to ensure the physical environment is conducive to collaboration and healing? For example:</p> <p><u>Location</u> – what opportunity would there be for the conversation to take place at a neutral location?</p> <p>Meeting type: will the conversation be face-to-face or virtual, etc; and why?</p> <p>Positioning: How will the positioning of the chairs minimise an 'us-and-them' perception? Where will the individuals representing each of the parties be seated? How will it be ensured that all parties enter the meeting room / space simultaneously, and are seated at the same time (to avoid one party 'claiming' the space first)?</p> <p>Chairs - Will all the chairs be of the same size and same level of repair?</p> <p>Barriers: how might physical barriers be removed / minimised between the parties (e.g., tables)?</p> <p>Refreshments: what refreshments will be made available during the meeting and by whom?</p>	

Areas for consideration	Personal reflections / ideas to add
Tissues: where might a box of tissues be located so that they are easily accessible to all?	
<p>Having our conversations</p> <p>For both parties to share:</p> <p>What are you hoping to gain from the conversation?</p> <p>What are the points that you wish to raise during the conversation?</p> <p>What are all the current and/or historical issues pertaining to the situation?</p> <p>Regarding the situation, what are your current and / or past:</p> <ul style="list-style-type: none"> • Feelings and emotions? • Thoughts? • Triggers? • Things that often go un-said, and remain 'below the surface'? • Perspectives? • Judgements made? <p>What has been the impact for you and / or others?</p> <p>What change are you seeking, by whom, and by when?</p> <p>What is your vision for the future?</p> <p>What might heal <u>and</u> thriving look like for you and / or the situation?</p> <p>What are your expectations of the issues / situation / individual / team / community / organisations?</p> <p>What are the individual and collective motivations and intentions for change?</p> <p>What are your expectations of me / community / team / our organisation?</p> <p>How can we work together to find a way forward? Who else might need to be involved?</p> <p>What creative solutions do you have?</p> <p>What are our agreed actions and timescales for change of policy, practice and lived experiences towards the vision?</p> <p>How, who and when will we monitor our progress, and evaluate the impact? How will all parties be able to be part of that process to enable a shared and holistic perspective?</p> <p>How will we know when we have been successful?</p>	



The above is not an exhaustive list but contains points for consideration

Should you have any queries, please feel free to contact the No Learner Left Behind (Black Caribbean Achievement) Project Co-Leads:

Samira John-Bailey (sjohnbailey@ealing.gov.uk) and **Sarah Thompson** (sthompson@ealing.gov.uk)

Appendix 4 – Effective transition support for Black Caribbean children

Transition to Reception class is always a time that requires careful consideration by schools, Private, Voluntary, and Independent (PVI) and childminder (CM) settings.

Since the COVID-19 pandemic, we have faced unique challenges, and this requires us to adapt our practice and to work even more closely together to provide highly effective transition arrangements, including with a **sharp focus** on our Black Caribbean children and their families.

Ealing data for 2019 shows that there was a X% gap between the number of Black Caribbean pupils who achieve a Good Level of Development in reception compared to all other Ealing pupil groups. This attainment gap for Black Caribbean pupils significantly increases throughout their school career which is why it is so vital to prioritise the early years so that children are set up for future success.

All stakeholders agree that frequent and transparent **communication** is the key to a smooth transition process, which *must* be personalised to the needs of our children and circumstances of the receiving school.

Below is the recommended transition process that has been produced for use by schools, PVIs and childminders

It should be noted that considerations for transition to Reception included in this guidance are to be used in **addition** to those outlined for ‘all children’ in the **Ealing Reception**

Transition Guide: [reception class transition guide 11052020.pdf \(openobjects.com\)](https://openobjects.com/11052020/reception-class-transition-guide-11052020.pdf)

Transition – All Ages

Ensure a **sharp focus** on the provision of highly effective transition arrangements for our Black Caribbean children, young people, and families

- ◆ To your school / setting / organisation
- ◆ Within your school / setting / organisation
- ◆ From your school/ setting / organisation

Transition to Reception Class: Holistic and Collaborative Approach

Ensure a holistic and collaborative approach between our Black Caribbean child, parents, previous setting, and new school

First meeting - Before child starts reception

- ◆ Who: Child, parents, current key person, and the new keyperson/class teacher?
- ◆ When: One academic term prior to the child’s transition to the new school
- ◆ How: Face to face or via a virtual meeting (if COVID risk assessments are in place)
- ◆ Why: To co-construct a transition plan.

Devise a transition plan for the child to be shared with the school that focuses on developing a strong emotional attachment with the new key person / class teacher and agree:

- ◆ Who will do what, by when and the desired outcomes? For example:

- ◆ Personable information provided **about the key person/class teacher** alongside their photographs. For example, hobbies and interests, favourite food, favourite story or book, favourite smell, what helps me to relax or feel happy
- ◆ Ways in which the child may express themselves generally and during times of heightened stress. E.g., during major transitions such as transitioning to school.
- ◆ Strategies that will support or enable the child to self-regulate.
- ◆ Successful strategies an adult can use to provide co-regulation. For example:
 - Getting down to child's level and emotionally connecting with them (child knowing and feeling the adult is tuned in and has their best interest at heart)
 - Acknowledging and naming emotions
 - Using a soothing tone
 - Comfort toy, object, or photograph
 - Calming environment or area
- ◆ Any special interests/strengths the child has that can be planned into the child's first day to reduce any anxieties

Consider keyperson of feeder nursery/school being present at the receiver school on the child's first day (using any required social distancing measures) to support the emotional wellbeing of the child

Second Meeting – After child starts reception

- ◆ Who: Child, parents, current key person / class teacher, and the previous keyperson?
- ◆ When: 2 to 3 weeks after the child has started their new school.
- ◆ How: Face to face or via a virtual meeting (if COVID risk assessments are in place)
- ◆ Why:
 - To check in and collaboratively review the child's early transition experiences in relation to the previously agreed and co-constructed transition plan.
 - To make any necessary collaboratively agreed adjustments to the transition plan.

Third Meeting – After child starts reception

- ◆ Who: Child, parents, current key person / class teacher, and the previous keyperson?
- ◆ When: 5 to 6 weeks after the child has started their new school.
- ◆ How: Face to face or via a virtual meeting (if COVID risk assessments are in place)
- ◆ Why:
 - To check in and collaboratively review the child's early transition experiences in relation to the previously agreed and co-constructed transition plan.
 - To decide whether another review meeting is needed and, if so, to schedule a date together accordingly

Transition to Reception Class: PVI / CM communication with parents

- ◆ Invite parents to visit the new school's website and look with child at photos of classroom, staff.
- ◆ Invite parents to walk by the new school often and talk to child about it on daily walk (if local)
- ◆ Encourage parents to prepare child for fresh start in advance, through use of books / photos of school / choosing and trying on the school uniform / through role play at home.

- ◆ In early July / September - arrange group meetings with parents and key staff (using social distancing / accounting for COVID-19 risk assessments, if required)

Transition to Reception Class: PVI / CM communication with child

- ◆ Schedule a 5–10-minute video call conversation with child and their new keyperson/class teacher (in the parents' presence) to begin to develop a rapport and an emotional connection.
- ◆ Consider using the personable information about the keyperson and the child to support meaningful conversations and emotional connections.

Transition to Reception Class: Primary school communication with parents

- ◆ Consider sharing tip sheets with parents on getting ready for school (what to expect), who will support their child etc.
- ◆ Consider developing a new tab on the website to show a virtual tour of the school /class /teachers, etc.
- ◆ In early July / September - arrange group meetings with parents and key staff (using social distancing / accounting for COVID-19 risk assessments, if required)
- ◆ Emphasis on getting to know the Black Caribbean parents and developing a positive and strong emotional connection with them.
 - Find out and address parents by their names with correct pronunciation
 - Ensure parents feel genuinely and positively 'seen' and 'heard.' Thus, ensuring all school staff remain highly self-reflective and self-aware of how they are being perceived by others, and of any deep level feelings that they may have, positive or otherwise, pertaining to any parents (which may be inadvertently communicated, verbally and/or non-verbally, to the parents).
 - Recognise that parents and staff alike may exhibit certain behaviours when feeling nervous or uncomfortable; and be able to see beyond those behaviours to wholeheartedly develop a positive and emotional connection with our Black Caribbean parents.

Transition to Reception Class: Primary School Communication with Child

- ◆ Provide an example of a daily visual timetable of what a school day could look like
- ◆ Provide a photo book with 'People I will meet at my new school.'
- ◆ Engage in a video call before start of school to get to know child (see previous sections)
 - ◆ In early July / September, invite child and parents in for a tour while the school is empty (using social distancing / accounting for COVID-19 risk assessments, if required)
- ◆ Ask child what might help them to settle on their first day at school e.g., a quiet corner to go to, if needed; see sibling across the playground to wave to
- Learn what interests the child has (e.g., trains, cars, etc.), and talk about these together during the video call
- During the video call, subsequently show the child the resources you have at school linked to the child's interest e.g., trains/ cars, etc.

Appendix 5 – Examples of racial microaggressions

The following real examples of micro-aggressions are shared to shine a light on some of the contexts (there are of course many others) in which painful and traumatic racial micro-aggressions can be experienced daily.

Customer / client-facing situations

Situation	Impact
<p>You are followed around in shops by staff and/or security guards – regardless of your:</p> <ul style="list-style-type: none"> • attire • age (young person, middle aged or elderly e.g., an 87-year-old grandmother!) 	<p>Feelings of pain, hurt, humiliation.</p> <p>It implies that Black people are:</p> <ul style="list-style-type: none"> • thieves • not trustworthy.
<p>You experience a ‘cold’ manner being demonstrated towards you during client-facing interactions (e.g., shop staff, receptionists (GPs, schools, etc.), healthcare professionals, etc.) but in comparison, a noticeably ‘warm’ manner being demonstrated towards others</p>	<p>It implies:</p> <ul style="list-style-type: none"> • your presence is a hindrance whereas for others, their presence is welcome. • you do not belong
<p>Shop staff or receptionists willingly offering support to other customers first - even though, you may have been waiting in the queue the longest.</p>	<p>It implies:</p> <ul style="list-style-type: none"> • others are more worthy and entitled than you. • you do not belong
<p>Queue-jumping by other customers, who position themselves ahead of you, despite it being obvious that you were queuing up longer than they were</p>	<p>It implies others deem themselves as being entitled; and more worthy or more important than you.</p>
<p>Being looked at with suspicion, and addressed in a curt manner when returning goods to a store – even with the receipt and within the store’s specified time (adhering to the returns policy)</p>	<p>Feelings of discomfort and humiliation</p> <p>It implies that Black people are:</p> <ul style="list-style-type: none"> • thieves • not trustworthy.

In public / on public transport

Situation	Impact
<p>Passengers on public transport (or pedestrians walking along the road) clutch their bags / rucksacks in response to your presence, regardless of your age, gender, or your attire</p>	<p>It implies that Black people are:</p> <ul style="list-style-type: none"> • thieves • not trustworthy <p>not safe</p>
<p>Others explicitly avoid you, cross over the road or tense-up when they see you approaching</p>	<p>It implies that Black people are:</p> <ul style="list-style-type: none"> • thieves • not trustworthy • not safe

Higher Education

Situation	Impact
In your undergraduate studies, you notice that there is a harsher application of sanctions levied against your fellow Black university students by the academics and / or during their professional placements. As a result, some students are unable to proceed with their studies and / or be awarded with their professional qualifications.	<p>It implies:</p> <ul style="list-style-type: none"> your academic capabilities as a Black person are usually considered to be less than your peers others have low expectations of you the margin for error is far smaller for Black people compared to their peers

Professionally: Work and studies

Situation	Impact
During your appraisal meeting, without warning, your manager says to you: "I'm handing over the project [that you were leading] to your teammate as she'll do a damn good job at it!"	<p>It implies:</p> <ul style="list-style-type: none"> you are incompetent and incapable your manager has low expectations of you
When tasks are being distributed, by your manager, within your team, you and another Black colleague are assigned the tasks that are deemed by others to be less- sought-after. Whereas your White counterparts are assigned the tasks that are highly favourable	<p>It implies:</p> <ul style="list-style-type: none"> you are incompetent and incapable your manager has low expectations of you your manager has a high regard for your peers' capabilities and competence
An unfamiliar colleague speaks over you or takes over a situation that you are leading.	<p>It implies:</p> <ul style="list-style-type: none"> you are incompetent and incapable. you are not capable and competent to lead others have low expectations of you others view themselves as being more able /capable, competent, and entitled
<p>You are responsible for leading a statutory meeting in another establishment and your team's administrator is accompanying you to shadow the process.</p> <p>A senior leader of the establishment enters the room, shakes the hand of your colleague, and proceeds to address her as if she were the person leading the process.</p>	<p>It implies you are not capable and competent to lead</p>
As part of your academic studies, you attend a university symposium with discussions that are led by professors and PhD students who are unfamiliar to you. When you make significant contributions to the discussions, the	<p>It implies:</p> <ul style="list-style-type: none"> your academic capabilities as a Black person are usually considered to be less than your peers

academics look at you in a state of shock (which was perceived to be due to cognitive dissonance)	<ul style="list-style-type: none"> others have low expectations of you
You are leading a training session and ask the delegates to conclude their group discussions to resume the whole-group training. A newly qualified professional, gives you eye-contact, and then turns her back to you, in a defiant manner, to resume her conversation with her 'talk-partner'	<p>It implies that:</p> <ul style="list-style-type: none"> she is more entitled than you are despite her junior position / stage within her professional career you are not worthy of the same degree of regard as any other professional / human being you are less than

At your child's school

Situation	Impact
At school, your child experiences being sanctioned harshly and / or is treated as if they are much older than their chronological age.	<p>It implies that your:</p> <ul style="list-style-type: none"> child's sense of childhood is not worthy of preserving. child does not have the same feelings and developmental processes as other children of their same age the margin for error is far smaller for your child compared to their peers
You attend your child's Year 10 French Exchange information evening. To safeguard your own child, you ask the teacher if the parents will have some sort of DBS or vetting process. The teacher responds by asking: "why, do you have a conviction?"	<p>It implies that:</p> <ul style="list-style-type: none"> Black people are criminals. your concerns are not the same as other parents who are entrusting their children in the care of other families for whom they know nothing about
You attend an ICT workshop for parents at your child's high school. The teacher facilitating asks parents to describe their own experiences at school. When you contribute to the discussions and state that you experienced a 'laissez-faire approach,' all the parents (mainly white middle class parents in attendance) swivel around towards you a state of shock (which was perceived to be due to cognitive dissonance)	<p>It implies:</p> <ul style="list-style-type: none"> your linguistic capabilities as a Black person are usually considered to be less than your peers other's low expectations of you

In your neighbourhood

Situation	Impact
At a residents' association meeting, you mention experiences of vandalism levied against you and a disabled family member. The Chair of the	<p>It implies that Black people:</p> <ul style="list-style-type: none"> are vandals and criminals are not trustworthy

Residents' Association suggests that the culprit could be "the friends of your 20-year-old son who might have a vendetta against him" (despite there never having been any prior reasons for this suggestion)	<ul style="list-style-type: none"> • have relationships that are based on feuds and vendettas
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In times of emergency / need

Situation	Impact
When you call the ambulance in the middle of the night for a chronically and gravely sick family member, on most occasions, you are treated by paramedics who, when they enter your home, are 'cold,' curt and talk down to you in a demeaning way	<p>It implies that you and your sick family member:</p> <ul style="list-style-type: none"> • are a hindrance. • you have no feelings. • You are not worthy of the same degree of regard and empathy that others may experience during emotionally challenging times
Whilst your gravely sick family member is in an A&E resuscitation room, experiencing dangerous cardiac difficulties, a consultant cardiologist talks down to you and your unwell family member in a demeaning way	<p>It implies that you and your sick family member:</p> <ul style="list-style-type: none"> • are a hindrance. • have no feelings. • are not worthy of the same degree of empathy that others may experience during emotionally challenging times
You call 999 when you notice an elderly White woman, who demonstrates observable signs of dementia and agitation, wandering outside her home, on a busy road, on a very cold and wintry day; and she refuses to re-enter her home when you ask. You wait outside with the elderly woman for the emergency services to arrive (whilst standing at a distance away from her, to avoid suspicion from passers-by). On arrival, the police respond to you in a very cold, curt, and dismissive manner when you present the chronology of events to them, upon their request.	<p>It implies that:</p> <ul style="list-style-type: none"> • you are not worthy of the same degree of regard as any other citizen • you do not belong

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