

**THE ENGLISH**

**CURRICULUM:**

**RACE**

**MATERIAL FOR DISCUSSION**

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# Addresses

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This list of addresses includes the organisations from which the material mentioned in this booklet may be ordered.

AFFOR: COMMUNITY RESOURCES AGENCY, 173 Lozells Road, Lozells, Birmingham B19 1RN. 021-523-8076.  
ALBANY VIDEO PROJECT, Creek Road, SE8. 692-0231.  
ALTARF (All London Teachers against Racism and Fascism), c/o Lambeth Teachers' Centre, Santley Street, SW4.  
ATCAL (Association for the Teaching of Caribbean and African Literature), Vicky Unwin, Heinemann Educational Books, 22 Bedford Square, WC1.  
BLACK INK CO-OPERATIVE (Writers' Workshop), 258 Coldharbour Lane, SW9. 733-0746.  
BRITISH COUNCIL OF CHURCHES, Community and Race Relations Units, 2 Eaton Gate, SW1. 730-9611.  
BRITISH FILM INSTITUTE, 81 Dean Street, W1. 437-4355.  
CAMBRIDGE UNIVERSITY PRESS, Trumpington Street, Cambridge.  
CAMPAIGN AGAINST RACISM IN THE MEDIA (CARM), PO Box 50, N1.  
CENTRE FOR EDUCATION IN A MULTI-ETHNIC SOCIETY (CEMES), Robert Montefiore School, Vallance Road, E1. 377-0040.  
CHRISTIAN AID, PO Box No.1, SW9.  
COMEDIA PUBLISHING GROUP, 9 Poland Street, W1.  
COMMISSION FOR RACIAL EQUALITY, Elliot House, 10-12 Allington Street, SW1. 828-7022.  
CONCORD FILMS COUNCIL, 201 Felixstowe Road, Ipswich, Suffolk. 0473-76012.  
CENTRE FOR WORLD DEVELOPMENT EDUCATION (CWDE), 128 Buckingham Palace Road, SW1.  
ILEA MULTI-ETHNIC INSPECTORATE, Room 465, The County Hall, SE1.  
INSTITUTE OF RACE RELATIONS, 247 Pentonville Road, N1. 837-0041.  
ISSUES IN RACE AND EDUCATION, 11 Carleton Gardens, Brecknock Road, N19.  
LATE, 3 Bucharest Road, SW18.  
LONGMAN RESOURCES UNIT, 33-35 Tanner Row, York.  
LONGMAN GROUP LTD., Burnt Mill, Harlow, Essex.  
LEARNING MATERIALS SERVICE, Thackeray Road, SW8.  
LONDON AUSCHWITZ EDUCATION COMMITTEE, PO Box 248, E1.  
MULTI-CULTURAL EDUCATION CENTRE, Institute of Education, 20 Bedford Way, WC1.  
NATIONAL ASSOCIATION FOR MULTI-RACIAL EDUCATION (NAME), 23 Doles Lane, Findern, Derby DE6 6AX. 0283-702848.  
THE OTHER CINEMA, 79 Wardour Street, W1. 734-8508.  
OXFAM, 274 Banbury Road, Oxford. 0865-56777.  
OPEN UNIVERSITY, PO Box 118, Publications Dept., Milton Keynes.  
THAMES TELEVISION, Euston Road, NW1.  
WRITERS AND READERS, 144 Camden High Street, NW1.  
RUNNYMEDE TRUST, 37a Grays Inn Road, WC1. 404-5266.  
YOUTH LIBRARIES GROUP OF THE LIBRARY ASSOCIATION, 7 Ridgmount Street, WC1. 636-7543.  
AFRO-CARIBBEAN EDUCATION RESOURCES PROJECT, Centre for Learning Resources, 275 Kennington Lane, SE11. 633-5995.  
ENGLISH LANGUAGE SERVICE, LONDON BOROUGH OF WALTHAM FOREST, Markhouse Road, E17. 520-4878.  
THE FEDERATION OF WORKER WRITERS AND COMMUNITY PUBLISHERS, 10 Brief Street, SE5. 274-4617.

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**ENGLISH  
CENTRE**

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NATIONAL BOOK LEAGUE, Book House, 45 East Hill, SW18. 870-9055.  
PENGUIN BOOKS, 536 Kings Road, SW10.

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# Preface

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## THIS BOOKLET

This booklet is one of a series of resource and discussion documents on the English curriculum. The aim of the series is to provide material on aspects of English teaching for department-focussed curriculum development.

The booklets in the series will, from time to time, be revised and updated to incorporate new resources for English teaching as they become available, and to include new forms of classroom practice which English teachers develop.

This booklet in particular should be regarded as a first stage – primarily because there is as yet relatively little documentation of well-established and effective anti-racist multicultural English teaching.

## HOW TO USE IT

The arrangement of this booklet is straightforward. Each section is preceded by a brief introduction and a list of references and other material. Those marked with an asterisk are partly or wholly reproduced in this booklet. Other items are available for consultation at each Local English Centre. There then follows a selection of articles, papers and readings which are relevant to the topic of the section. We envisage that a department might read these before meeting to talk, and that the material would inform discussion and the making of policy decisions. All the sections, except the last, conclude with a set of suggestions to guide a department's exploration of the issues. These suggestions may be of some help in planning meetings.

## USE OF TERMS

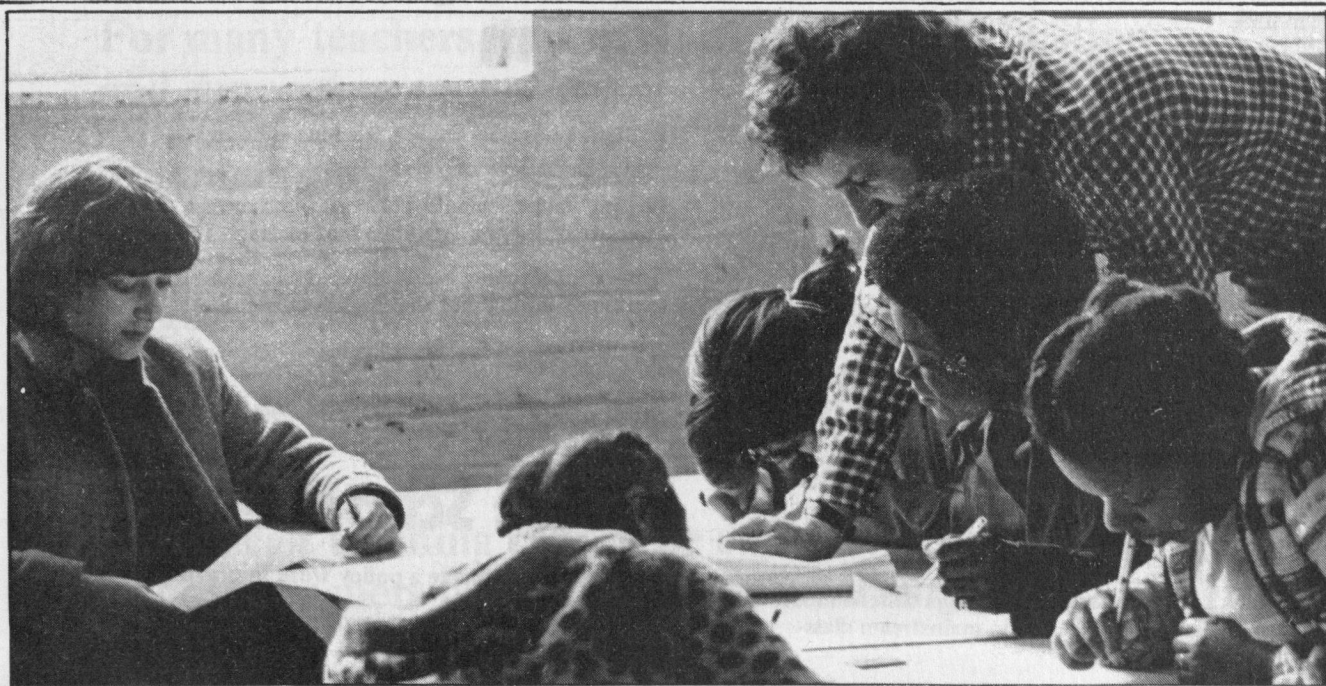
We have not found it easy to confine ourselves to one term for the purpose of describing developments in this area: definitions, terms and descriptions change in value as education attempts to respond to social and political movements.

We have used the term *multi-ethnic* when referring to ILEA's official policy and the institutions created to promote it. *Multiracial* is a term we use when we want to describe populations in school or society. We refer to certain educational developments within the curriculum as *multiculturalism* because this allows for considerations of class and ethnicity and their inter-connections with culture. By the term *anti-racist teaching* we mean those strategies and actions which are explicitly designed to challenge and combat personal and institutional racism. Although it is somewhat cumbersome, we use *anti-racist multicultural English* to embrace both ends of the continuum: the 'soft' end, dealing with positive images, achievement and validation – and the 'hard' end which involves analysing oppression, inequality and conflict.

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The document was compiled by Mike Raleigh, John Richmond and Michael Simons.

We are grateful to the following for their advice and collaboration: Joan Goody, Betty Hunter, Ros Moger, Bob Moy, Jim Mulligan, Elizabeth Plackett, Margaret Sandra, Helen Savva, Chris Sankey, John Stephens, Peter Traves.



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# Summary of Contents

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## Anti-Racist Multi-cultural English

*A Policy for Equality* emphasises the primary importance of an anti-racist perspective

For many teachers the new initiative is a vindication and support

The relationship between anti-racism and multiculturalism needs developing

English teaching cannot be a neutral activity

English teaching has a history of dealing with social issues

Anti-racist teaching cannot be separated from what English teachers have learnt about learning

## Literature

English teachers need to draw on the resources of world literature at all levels

Literature that tackles the issue of racism can be valuable material, but needs careful preparation and handling

Children should be encouraged to produce their own literature as a means of exploring present realities

Racist material should be excluded unless subject to explicit critical reading

## Language Issues

The ability to speak another language is an asset, not a liability

Valuing dialect is not incompatible with developing Standard

Language learners need to use language in real situations for real purposes

It is important to study language as a social phenomenon

English as a Second Language learners benefit most from organised provision within mainstream classrooms

## Media Study

The media have immense power and tend to reinforce racist stereotypes

English teachers need to find ways to help pupils 'read against' racist media messages

Analysis of racism is best done in the context of a wider examination of the media

Studying and creating alternative material is an important part of anti-racist media teaching

## Assessment

Standardized tests are dangerous because of their linguistic and cultural bias

Banding systems can be unintentionally racist

Flexible and sensitive assessment of English is possible

In public examinations coursework assessment provides the best chance for all candidates to show what they can do

## Teaching About Racism

Teaching about racism is difficult

Explicit anti-racist English teaching is bound to encroach on other subject areas

English teachers should not limit themselves to affective or literary treatments of racism

Anti-racist teaching needs planned and sustained treatment throughout the English curriculum

A neutral stance favours injustice

Anti-racist teaching needs to draw on a range of strategies for learning

## Whole School Policy

The crunch is to make a policy work in practice

An anti-racist policy must involve a process of education for the whole staff

# Anti-Racist Multi-cultural English



***A Policy for Equality* emphasises the primary importance of an anti-racist perspective**

**For many teachers the new initiative is a vindication and support**

**The relationship between anti-racism and multiculturalism needs developing**

**English teaching cannot be a neutral activity**

**English teaching has a history of dealing with social issues**

**Anti-racist teaching cannot be separated from what English teachers have learnt about learning**

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# Introduction

## 'A POLICY FOR EQUALITY'

The Authority's document, *A Policy for Equality: Race* represents a major step forward in the fight against racism. Previously, Authority policy has tended to promote a curriculum that reflects positive images of black and ethnic minority groups through print, visual images and classroom activities. In English this has meant, among other things, the inclusion of literature by or about people from the Caribbean, Africa and the Indian sub-continent as well as work designed to encourage interest in and celebration of linguistic diversity. *A Policy for Equality: Race* suggests that we need to go beyond this to include an explicitly anti-racist perspective in our work.

It would be wrong, however, to suggest that multi-cultural education, in English or in any other part of the curriculum, is now to be discarded. *A Policy for Equality: Race* endorses the positive aspects of multi-cultural education, but maintains that they are only of true value if accompanied by an anti-racist perspective which recognises black as well as white definitions of what counts as racism. This implies that teachers need to recognise the past and present racist nature of British society and also the unintentional ways in which we, and the schools we work in, can perpetuate racist practices.

The current policy takes the form that it does because the ILEA has been listening to the responses of the black community who have been demanding that schools take the logical step of extending multi-cultural policies to include a clearly expressed anti-racist stand, and also because some teachers have been working hard to develop and apply anti-racist perspectives to the curriculum organisation of the school; some of these fruitful developments are incorporated into the ILEA policy documents.

### PLANNING AND PRACTICE

We are confident that many teachers will welcome the ILEA's initiative in asking us to examine our concept of social justice in the light of the discrimination and oppression experienced by black and ethnic minority groups. However, in order to fully understand the implications for educational practice we need to take steps to become informed of the issues. This means educating ourselves and applying our new understandings to school and departmental policies which can sometimes be racist in effect. It also means reappraising the way in which we teach, as well as the knowledge which we select and organize for our pupils. Continuing self-education of this kind among teachers will provide the strength and confidence to confront the issue of racism in the staffroom and the classroom.

As we've mentioned, within the ILEA some secondary English teachers have been developing anti-racist strategies over the last decade, often building on and associated with multi-cultural practice. For them, the Authority's current initiative will be a welcome, not-before-time vindication and support. For departments and individual teachers just beginning to develop strategies of this kind, the Authority's support will encourage and legitimate their work.

### THIS COLLECTION OF DOCUMENTS

An anti-racist policy which is going to have a real and lasting effect on the lives of teachers and pupils will need to be formulated with care and will involve extensive collaboration between teachers both in the planning and the putting into practice. We hope that this collection of documents, articles and materials will resource individual English teachers and their departments in this process. Where appropriate we've made specific suggestions about ways in which a department might go about the business of exploring the issues. Our primary concern here is with the English curriculum. This does not mean to say, however, that we do not recognize the import-

ance of an anti-racist policy in other areas of school life with which English teachers will be involved, such as the school's organization, administration or staffing arrangements. Our own introductions and the selection of material do not carry any official stamp of approval; we take responsibility for any inadequacies and omissions. We would like to be in a position to offer a clearer account of the relationship between an anti-racist and a multi-cultural curriculum — a relationship still relatively underdeveloped at classroom level. Greater clarity should emerge as more departments engage in exploring what the theory and practice of a multi-cultural curriculum informed by anti-racism might be. We have tried to indicate the importance of extending a concern with positive images to the more conflict-ridden issues of injustice and discrimination as they affect the lives of our children.

## Anti-Racist, Multi-cultural English

The best of English teaching has always recognized the validity of the child's experience. It has understood that children are not vacant and passive recipients of knowledge; they must engage actively with the business of English, and bring their experience of language and of the world to bear on it, in order for successful, enjoyable and worthwhile learning to happen.

What is the business of English? Fundamentally, the processes of language. Language, however, never exists in a vacuum. It must be about something, and it must be presented and received in a certain form. Equally, language itself profoundly influences both the something which it is about, and the form in which it is presented. Language, idea and form exist in any utterance in a mutually affecting relationship with each other.

### BELIEFS AND VALUES

For these reasons, English teaching is never a neutral activity. In our choice and treatment of literature, for instance, or in the attitude we take to our children's speech, we are making and communicating assumptions and judgements. Whatever we do, we represent, implicitly or explicitly, beliefs and values which may be social, cultural or political.

One of the most evident facts about London classrooms now, and it is a social, cultural and political fact, is that many of them are multi-racial places. This fact requires a response from all English teachers, whether in multi-racial or mono-racial schools, which is firstly positive — the variety of ethnic groups in our country and our city is an asset, not a liability, and offers opportunities to schools for the celebration and validation of the language, literature, history and culture of those groups; but secondly realistic — the reasons behind multi-racial Britain are to do with the last phases of colonialism, which have placed the huge majority of people of black and ethnic minority groups at the bottom of the socio-economic system in a society where individually and institutionally expressed racism is widespread.

### THE CATEGORIES OF ENGLISH

If we list some of the plain categories which make up English — reading literature, writing imaginatively, writing discursively, talking in groups, the study of language, the study of the mass media, for example — we can see in general terms how a multi-cultural, anti-racist dimension to our teaching has obvious appropriateness to the subject. That is not to suggest that incorporating the dimension in a practical way is therefore an easy task. For a long time, subjects like 'discrimination' and 'minorities' have been part of the English curriculum, often via course-books which have had sections on them, or

via pieces of literature which have raised those issues. While it's not possible to generalize absolutely about the effectiveness of this approach, a reasonable criticism of it might be that often it has treated such topics as part of the job-lot of English, to be attended to for a week or a fortnight before going on to something else, rather than seeing how anti-racism and multi-culture can become deliberate and permanent features of our work.

## STYLE AND ORGANIZATION

In terms of teaching style and classroom organization, there are connections between good English practice and the kind of informed respect on which a multi-cultural society must be based. These connections include: space for dialogue and collaboration between pupils; avoidance of divisive competition; a context in which pupils can express both a unique and a collective identity; an expert facilitator (the teacher) who knows that best results are achieved by talking with rather than at the pupils, and that in real educational interchanges the teacher always learns as much (through not necessarily the same thing) as the learner. At the same time, an extreme of 'neutrality', when the teacher offers no opinions or information, for instance in a discussion where racist views — whether through ignorance or maliciousness or both — are being expressed, will not make for openness, or freedom of debate, but their opposites. English teachers have a clear responsibility to promote and articulate anti-racism in their classrooms, and the difficult task of carrying out this responsibility in an unequivocal though not authoritarian or punitive way.

From starting-points like these, and bearing in mind that there are ILEA English departments who need not starting-points but staging-points on a line of development already well advanced, we believe it will be possible to bring about mature, coherent anti-racist and multi-cultural practice in English classrooms.

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## ARTICLES AND OTHER MATERIAL

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\* Denotes wholly or partly included in this document. All other materials are available for reference at the English Centre or at the five bases of the Local Leaders.

### Anglo-Saxon Attitudes

Video-tape. BBC.

This programme is a compilation of extracts from the BBC series on Multi-cultural Education. It examines a variety of approaches to anti-racist teaching, both for pupils and for teachers. It has been used constructively for whole staff discussion groups. See p.19 for discussion ideas.

### Racism: The Fourth R

Video-tape. All London Teachers Against Racism and Fascism. This film which was made for the Open Door Programme by ILEA teachers emphasises the importance of tackling racism. It includes interviews with pupils, teachers and parents. Also available from ALTARF.

### Racism Awareness

Slide tape presentation. Lewisham Borough Council. Made originally as part of a Racism Awareness Programme for employees at Lewisham Council. It has been found to be very informative and useful for teachers. Also available from the Albany Video Project.

### Different Worlds

Booklet. Lewisham Council and the Runnymede Trust. Attractively produced booklet giving background information to the slide tape presentation.

### Recognising Racism

Slide-tape presentation by David Ruddell and Maureen Simpson. Birmingham Education Department.

Similar to the Lewisham material, this is aimed particularly at white teachers and is intended to sensitise people to the way in which their everyday behaviour may, regardless of the intention, be supporting and reinforcing the continuing disadvantage of the black community.

### \* Racism Awareness: An Approach for Schools

Article by David Ruddell. *ILEA Multi-Ethnic Education Review*, Winter/Spring 1983.

Offers some ideas about raising a staff's awareness of racism.

### Racism in the Workplace and Community

Pack. Open University.

An information pack on the nature of racism in key institutions of British Society. Prepared for the Trade Union Movement. A useful collection of information sheets.

### \* The Multi-Cultural Curriculum

Article by Alan James. *NAME Journal*, Autumn 1979.

Useful article which clears the ground and asks important questions including "To what extent is "multi culturalism" a valid educational ideology in a society whose institutions are not geared to tolerant persuasion?"

### \* The New Empire Within Britain

Article by Salman Rushdie. *New Society*, 9 December 1982.

The author of *Midnight's Children* talks eloquently and forcefully about the 'will not to know' of the majority of white British. Topics include media, business, colonialism and language.

### The Enemy Within

Slide tape presentation. British Council of Churches and Catholic Commission for Racial Justice.

The first three quarters of this tape-slide programme give a vivid portrayal of the effects of prejudice through positive images of black and Asian people and commentaries by them explaining the continuous reality of racism in their lives. The last section seeks to persuade that Christianity is incompatible with racism. Could provide an interesting starting point for a staff discussion.

### Issues and Resources

Handbook. AFFOR (All Faiths for One Race).

The first half of this book is a series of brief discussions of the important dimensions of race and multiculturalism in education. The second half is a thorough resources list. AFFOR is based in Birmingham, and some of the information is intended for local use. Most of it is relevant to all teachers.

### \* A Policy for Equality: Race

Policy statement. ILEA.

Reprinted here for teachers' convenience. See also the ILEA's *Anti-Racist Statement and Guidelines*.

## Summary of Contents

This paper briefly summarises the main perspectives that have informed responses to Education and Race Relations over the past three decades. These have been based on ideas of Assimilation, Integration and Cultural Diversity. It then proposes that all future responses of the Authority should be informed by a perspective which emphasises Equality, with central attention being given to racism, and to measures to unlearn and dismantle racism.

### **(A) A perspective emphasising mainly Assimilation**

This perspective has four main features:

- (i) A belief that race relations in Britain are by and large good, that it is counter-productive to try to improve them too fast, and that problems are only caused by extreme right wing groups.
- (ii) A belief that curricula of educational establishments should reflect at all times British traditions, history, customs and culture.
- (iii) A belief that 'children are all children', and that teachers should pay as little attention as possible to racial and cultural differences amongst their pupils-students, or to racism in education and society at large – the 'colour blind' approach.
- (iv) A belief that black people, before they can possibly learn anything else or be integrated into the mainstream of the education system, need to learn to speak and write correct English.

What is wrong with this perspective is that:

- (i) It defines the black communities as 'the problem', and therefore not only fails to challenge negative views about black people but also actually promotes and strengthens such views, both in the education service and in society.
- (ii) It is racist, because it is based on, and communicates, a notion of white cultural superiority. This is damaging to white people as well as to black.
- (iii) It discriminates against black people, since if they are to succeed in the education system they are required to ignore or disown their own cultural identity and background, and their own and their community's experiences of discrimination and prejudice.
- (iv) It reflects an inaccurate or inadequate view of Britain's position in world society, both historically and at the present time, and therefore miseducates everyone, white as well as black.
- (v) It fails to appreciate that white people have very much to learn from the experience of black people: their struggle against oppression, their movements in daily life between two or more cultures, their achievements as individuals and communities in coping with rapid social and cultural change.

This perspective emphasising mainly assimilation has come under increasing criticism and has been replaced in many official documents by a perspective which emphasises cultural diversity.

### **(B) A perspective emphasising mainly Cultural Diversity**

This second perspective has been promoted by a series of reports and papers published by the Schools Council and by numerous books and articles on Multi-cultural Education. Its main features include:

# A Policy for Equality: Race

- (i) A belief that British society is adequately summarised, with regard to education and race relations, as being multi-cultural or multi-ethnic, and that aspects of the cultures of various ethnic groups should be taught in schools.
- (ii) A belief that a low profile should be maintained in relation to issues of racism and that the most effective way to deal with these issues is to promote cultural diversity.
- (iii) A belief that such teaching about culture will promote a 'positive self-image' amongst black people, and tolerance and 'sympathetic understanding' amongst white people.
- (iv) A belief that educational establishments should make greater efforts to explain their policies and practices to black parents.
- (v) A belief that mother tongues other than English should be valued positively by schools, and that bi-lingualism should therefore be encouraged.

This perspective represents a decisive departure from the explicit racism of the first approach. Nevertheless:

- (i) Its almost exclusive emphasis on aspects of culture and cultural differences tends to obscure or ignore other issues: the economic position of black people in relation to white people; differences in access to resources and in power to affect events; discrimination in employment, housing, and education; relations with the police.
- (ii) It conceives of racism as merely a set of mental prejudices held by a smallish number of unenlightened white people, and hence ignores or denies the structural aspects of racism, both in the education system and in society.
- (iii) It reflects a white view of black cultures as homogeneous, static, conflict-free, exotic. It ignores the power relations between white and black people, both in history and in the present.
- (iv) It ignores the issue which black people themselves consider to be of vital importance – that is, the issue of racism and the promotion of racial equality.
- (v) Although it recognises the right of people to maintain their own cultures, in practice this is limited to support for marginal activities, which do not impinge on mainstream social policies and programmes. Responses are tokenist. In education, the changes seen to be required are in the content of certain subjects rather than in the ways in which teachers see and treat their pupils/students. Curricular changes tend to focus on what are in practice rather marginal subjects – religious education, art, topic work – as distinct from the main body of the curriculum, concerned with literacy, mathematics, science, the study of society.

For these reasons a perspective emphasising diversity and pluralism must be included in a context which addresses issues of racism, and its effects on both white and black people. This latter perspective is not indifferent to cultural differences and diversity, nor to bilingualism. Indeed, it recognises the positive aspects of the previous perspectives, but also recognises the ways in which they can be distorted unless they are seen in the wider context of promoting equality and justice.



### (C) A perspective emphasising primarily Equality

This perspective will inform all the work of the Authority. It includes, as mentioned also above, some of the policies associated with the concern for diversity, particularly those which involve acknowledging and valuing black peoples' cultural identities and bilingual competence, and promoting mutual respect between cultures. However, it places them in a different context, which has as its focus:

#### (i) **The central and pervasive influence of racism:**

There are certain routine practices, customs and procedures in our society whose consequence is that black people have poorer jobs, health, housing, education and life-chances than do the white majority, and less influence on the political and economic decisions which affect their lives. These practices and customs are maintained by relations and structures of power from which black people have been and are excluded. This web of discriminatory policies, practices, and procedures is what is meant by the term 'institutional racism'.

There are also individuals in positions of power and authority who have beliefs and attitudes which hold that black people are essentially inferior to white people – biologically, or culturally, or both. Racism is a shorthand term for this combination of discriminatory practices, unequal relations and structures of power, and negative beliefs and attitudes.

Racism is morally wrong because it is contrary to basic principles of natural justice. It damages and dehumanises white as well as black people, giving them distorted views of their identity, society and history.

As a set of routine practices and relationships racism is frequently unrecognised by white people. As a set of beliefs and attitudes it is frequently unconscious. In neither of these two aspects, therefore, is it considered by most white people to be a serious problem. On the contrary, most white people dismiss the view that Britain is a racist society with impatience and indignation.

Nevertheless, Britain is a racist society in the sense defined above. Further, racism in the wider society is reflected in and reinforced by, racism in the education system.

- (ii) **Black perspectives:** Opposition to racism, both in society and in the education system, should be informed by the experience of the people who bear the brunt of racism. This involves developing new kinds of consultation and liaison between white and black people, ones in which black people have considerably more power and opportunity than hitherto to express and communicate their views, and to participate in decisions which affect everyone, and in which white people listen rather than speak. This is a pre-condition for co-operative work in dismantling discriminatory practices, and in unlearning the effects of racism on their views of themselves and of the world.

- (iii) **Social, political and moral education:** All pupils/students should be learning about the theory and practice of government, rights and responsibilities, the rule of law, social justice, peaceful resolution of conflict, the role of the police, the role of the mass media, economic development, production and trade, political change. Such concepts and topics should be studied with regard to world society as a whole as well as to Britain in particular. All pupils/students should be learning to identify, resist and combat racism in their own sphere of influence.

- (iv) **Removing discrimination in educational establishments:** It is necessary to remove those practices and procedures which discriminate against black pupils/students and their families. These include courses, syllabuses, schemes of work, topics, textbooks, materials and methods which ignore or deny the validity of black experience, perspectives and culture; some of the tests and other criteria, including teachers' expectations, which govern access and admission to particular schools or post-school courses, or are used to allocate pupils/students to particular sets, streams, classes or bands; some of the general priorities affecting the allocation of staffing, and other resources, within and between departments and year-groups; and some of the ways in which educational establishments communicate and consult with parents and local communities.
- (v) **Training of all Education Authority staff:** Courses, workshops and conferences on the nature of racism, and on principles for combating racism in the education service, will be organised over a period not only for teachers but also for all non-teaching staff, including administrators, clerical workers, kitchen staff, lunchtime controllers, and schoolkeepers; and also for Members of the Education Committee.
- (vi) **Code of practice:** A code of practice relating to racism and racial equality should regulate the work of all staff, both teaching and non-teaching.
- (vii) **Positive action on employment and appointments:** Steps will be taken, in accordance with the provisions of the 1976 Race Relations Act, to encourage the recruitment and promotion of black people at all levels of the educational system, particularly senior levels, and their appointments as school governors.
- (viii) **Continuous monitoring of policies and provision:** The ILEA will ensure that information is collected about its progress in promoting racial equality and that its policies are evaluated.

This perspective which emphasises equality has not yet explicitly influenced official policies in education; neither those of the Department of Education and Science nor those of local education authorities, examination boards or individual schools. In view of its relative newness and unfamiliarity, there are four general points particularly worth emphasising with regard to it:

- (i) It is not linked to any one political party nor to any one part of the political spectrum. This perspective can be, and is, promoted by supporters of all the main political parties, Conservative, Labour, Liberal, Social Democratic. All the main parties support the 1976 Race Relations Act.
- (ii) It must be acknowledged that this perspective may seem threatening and uncomfortable to many white people. This means that measures to promote racial equality need to be fully explained and thoroughly debated. It does not, however, mean that they should be avoided or de-emphasised, for fear of a backlash.
- (iii) The arguments against racism, and for racial equality, need continual emphasis. There are four main sets of arguments: (a) racism is contrary to natural justice; (b) racism prevents white and black people from learning from each other's experience and culture; (c) racism gives white people a false view of their own identity and history; (d) racial discrimination is against the law.
- (iv) We have relevant experience in another, more familiar, field. The moral, legal and self-interest arguments about racism and racial equality are similar to those surrounding another concern in modern society, that of sexism and sexual equality. We have experience in Britain of this latter subject from which we can draw parallels, and which will guide us in the less charted work of unlearning and dismantling racism. Many of the principles underlying equality of opportunity and of treatment are present in both.