Fairlawn Primary School

Anti-Racism Statement

Our School's Values and Beliefs

We want Fairlawn Primary School to be a thriving, vibrant and happy school, where all members of our community are valued as individuals and feel safe.
We aim to:

- Foster a love of learning through creative and engaging opportunities.
- Provide an inclusive learning environment, where all needs are met.
- Develop learners who are resilient, reflective, collaborative, curious and independent.

These aims are underpinned by our three core values:

- **Friendship**: we encourage the children to be caring, show appreciation and develop trust.
- **Responsibility**: through critical thinking, we give children the tools to make choices and to consider their role in an ever-changing world.
- **Empathy**: we model the importance of being considerate, reflective and understanding.

At the heart of this is our commitment to listening to one another and finding opportunities for every voice to be heard.

Our Commitment to Challenging Racism

We are a Gold Rights Respecting school and we are fully committed to being an actively anti-racist community. We believe that every child, staff member, and family have the right to feel safe, respected, and valued, and we recognise that racism—whether overt, covert, institutional, or internalised—harms the wellbeing, identity, and educational outcomes of children and young people.

We reject all forms of racism and discrimination. When racism occurs, we respond swiftly, consistently, and with clarity. All incidents of racist behaviour, language, or microaggressions are taken seriously and addressed through compassionate, trauma-informed practice that supports those affected and educates those responsible.

We also recognise that racism can be embedded within systems, structures, and routines. Therefore, we commit to identifying and addressing any aspects of school life—whether in curriculum design, behaviour systems, safeguarding or staff practice—that may disadvantage Global Majority children or other marginalised ethnicities.

Scrutinising Policies and Practices Through an Anti-Racist Lens

Every school policy and procedure will be reviewed regularly using an **anti-racist lens**. This means:

- Identifying and addressing racial bias in systems, expectations, sanctions, and opportunities.
- Ensuring that decision-making processes actively promote equity and inclusion.
- Reviewing curriculum content to ensure representation of diverse voices, histories, and cultures.
- Monitoring outcomes and children's experiences to challenge racial disparity.

Our goal is to ensure that school structures do not unintentionally reinforce inequality but instead promote fairness, dignity, and belonging for all.

Key policies include:
Anti-Bullying
Behaviour
Safeguarding

Using Agreed Terms and Vocabulary (see appendix 1)

To ensure clarity, respect, and consistency, our school will use agreed terminology when referencing race and ethnicity. This includes, but is not limited to:

- **Global Majority** – referring to individuals who do not identify as white.
- **People of Colour** – used when preferred by individuals.
- **Marginalised Ethnicities / Marginalised Communities** – for groups who experience discrimination or exclusion.
- Identity-specific terms such as **Black**, **South Asian**, **East Asian**, **Latinx**, **SWANA**, **Mixed-Heritage**, and **White**, used respectfully and in line with how communities self-identify.

We recognise that language evolves and that identity is personal. We will remain open to listening, learning, and adapting our terminology to reflect the needs and preferences of our school community.

Appendix 1

Agreed Terms and Vocabulary

Global Majority -This term refers to any individual that doesn't identify as white. This is used because Black, Brown, and non-white ethnicities make up the majority of the world - so we literally mean "Global" = world and "Majority"= the most. We like this term as it feels more empowering and is a term that we can use to describe any marginalised ethnicities/race in the UK. We do not use the term BAME and use this in it's place where you may be more familiar with seeing BAME.

People of Colour = If "Global Majority" isn't for you - you can use the term People of Colour (sometimes shortened to PoC). But also bear in mind that this can sometimes alienate people of East Asian, West Asian or North African descent that may have white skin, but are still marginalised and experience racism. N.B. not everyone finds the term PoC useful.

Marginalised - This refers to groups of people/communities within a society or country that are discriminated against and quite literally pushed to the "margins" of society. You can use the term "marginalised ethnicities" when referring to non-white groups or "marginalised communities" when referring to any group that receives discrimination such as gender discrimination or LGBTQ+ discrimination.

White - A racial classification for people generally and mostly of European heritage and ancestry.

Black - You are allowed to use the term Black when referring to communities of Black African or Black Caribbean descent, also any mixed heritage individuals that might have mixed-Black heritage and heritage from another ethnicity.

South Asian - Refers to Asians from Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka. People from South Asia generally have visibly darker skin than East Asian people.

East Asian - This generally refers to Asians from China, Hong Kong, Japan, Macau, Mongolia, North Korea, South Korea, and Taiwan. East Asian people generally have fairer skin than South Asians.

Latinx - Most widely used in the US as a gender-neutral term to refer to all people of Latin American culture or ethnic identity. Those who are Mexican, Puerto Rican, Cuban, Central & South American

SWANA - Stands for South-West Asian and North African and is a decolonial term that typically refers to the people originating from the region more commonly known as the Middle East

Mixed Race - Refers to people of two or more races, there is a movement towards using Mixed-Heritage or Multi-Heritage instead.

N.B. Although terms such as Black, South Asian and East Asian are recommended, it is important to know that people from these regions are extremely diverse in terms of culture, customs, appearance and religion.

It is also worth noting that this is not an all-encompassing list and there are other ethnic identities and communities that may be more prevalent within our school community.

Personalised or **interpersonal racism** refers to racism that occurs between individuals. It encompasses the biases, prejudices, and discriminatory actions that one person exhibits towards another based on racial or ethnic differences.

Personalised racism is broken down into 2 strands:

1) **Overt Racism** – this is obvious and explicit racism. This is behaviour that is obviously racist and harmful towards another person due to their skin colour, ethnicity, or culture. This includes the use of **racist language/slurs**, obvious **bullying**, and **hateful opinions** about others due to their race.

2) **Covert Racism** – these are subtler acts of racism, subtle comments or small jokes, this could include **exclusion from a friendship group**, **stereotyping**, subtle **jokes about someone's culture, food, religion or racial identity** – these are often called **"Microaggressions"**

Institutional racism

This can be the subtlest form of racism and can often be hard to recognise.
This type of racism reflects systemic issues within the structures and practices of organisations and institutions, whether on a national or global scale. In the context of educational institutions, examples of institutional racism include:

- **A higher likelihood of Black Caribbean children being excluded from schools compared to their white counterparts.**
- A curriculum that **lacks literature from global majority authors** or features **few main characters from diverse backgrounds.**
- The **absence of diverse role models** within the educational content.
- School policies that **restrict black children from wearing their natural or cultural hairstyles**, or that **restrict Muslim children from wearing hijabs** or adhering to other religious practices.

These instances highlight widespread discrimination embedded within the very systems and policies of educational institutions.

Internalised Racism

This form of racism occurs when individuals from Black, Asian, or global majority backgrounds **internalise the racist messages they receive from society.** This

leads them to devalue their own culture, skin colour, or life, often perceiving it as less worthy compared to that of white individuals.

Internal racism can foster feelings of **hopelessness or can result in self-destructive behaviours.** In school settings, this might manifest as:

- Children from the **same racial group** engaging in bullying over characteristics like skin colour, hair type, or facial features.
- Global majority children feeling like they are **naughtier or less intelligent than their white peers.**
- Using **racial slurs as terms of endearment** within your own community (including allowing peers of another racial group to use a slur against you as a joke).

Trauma-informed teaching considers how trauma impacts learning and behaviour. Trauma can slow down or completely stop our ability to learn.

Children experiencing trauma are more likely to fall behind in class or get in trouble for behaviour issues.

Racial Trauma - Trauma that occurs as a result of witnessing or experiencing racism, discrimination, or structural prejudice can have a profound impact on the mental health of individuals exposed to these events. In recent years, more has been spoken about racial trauma being experienced both 'collectively' and individually when there are both shared experienced i.e. widespread knowledge of cases of police brutality and the individual emotional pain caused.

Historical Trauma - Historical trauma is a form of trauma that impacts entire communities. It refers to cumulative emotional and psychological damage, as a result of group traumatic experiences, transmitted across generations within a community. This can also be referred to as “Generational Trauma.”

Reference: everyfuturefoundation – Champions for change Programme