



Justice 4 You is a youth-led campaign for the inclusion of racial diversity and immigration on the national curriculum. We are working with our own teachers to review the curriculum at our schools to address the lack of reputation of minority groups in what we are taught. As the founding member of this campaign, I would like to share our learnings from this process with you because I believe that education is a vital step towards reducing racism and racial inequalities in the UK. If you would like to find out more about the campaign, [please visit our website](#).

#### **CERD 2021: Call To Evidence (Specific Focus on Education, Political & Civil Rights)**

Research from psychologists (Cole, 2018<sup>1</sup>; Winkler, 2009<sup>2</sup>; Tatum, 2003<sup>3</sup>) demonstrates that children become aware of race in their early years, and can therefore develop racist beliefs at this age too. To combat the gestation of such beliefs, schools need to teach racial diversity from a young age. In terms of pre-school, this can be done through having, for example, dolls/toys of all races, and having teachers instigate play centred around equality. This could also be done through singing and storytelling. The same can be applied for lower primary school years.

For older primary school children, racial inclusion needs to be filtered into all subjects, for example, emphasising the role of Mary Seacole in the Crimean War as well as that of

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<sup>1</sup> Cole, K. Verwayne, D (2018). *Becoming Upended: Teaching and Learning about Race and Racism with Young Children and Their Families*. Available from:

<https://www.naeyc.org/resources/pubs/yc/may2018/teaching-learning-race-and-racism>.

<sup>2</sup> Winkler, E (2009). *Children Are Not Colorblind: How Young Children Learn Race*. Available from: <https://inclusions.org/wp-content/uploads/2017/11/Children-are-Not-Colorblind.pdf>.

<sup>3</sup> Tatum, B., 2003. *"Why are all the Black kids sitting together in the cafeteria?" and other conversations about the development of racial identity*. New York: BasicBooks.

Florence Nightingale, or the role of the Gurkhas as well as British troops when we commemorate Remembrance Day/Sunday.

Furthermore, we believe that teaching immigration is vital to tackling racism, since xenophobia intersects alongside racial forms of marginalisation. Kimberle Crenshaw's infamously pointed to the Immigration and Nationality Act of 1990 in the USA to demonstrate the intersectional oppression of immigrant women. This had forced all immigrants to be "properly" married for two years before being able to apply for permanent resident status, which had a disproportionate effect on female immigrants, who were more likely to be trapped in abusive relationships.<sup>4</sup> This highlights the multi-level oppression that these women face - xenophobia, layered with racism and sexism. Whilst Crenshaw's analysis is looking at a specific context of migrant women in the U.S, the arguments provided can be used to look and understand other forms of intersecting layers of oppression. Teaching students why people migrate will help them understand the complexities of immigration and this could help to overcome prejudice and a homogenous view of 'foreigners'. Teaching immigration tolerance is not political; every student is of course entitled to their opinions on immigration quotas and policies. However, teaching students to understand immigration and the need to show respect to all citizens of the world is needed. I would like to see a mandatory module on immigration in KS2 to encompass this, as well as a more in-depth module in KS3.

However, the subject that needs most reformation, in my view, is history. The KS3 history modules encompass the following:

- The development of Church, state, and society in Medieval Britain 1066-1509
- The development of Church, state, and society in Britain 1509-1745
- Ideas, political power, industry, and empire: Britain, 1745-1901
- Challenges for Britain, Europe, and the wider world 1901 to the present day - must include Holocaust.

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<sup>4</sup> Crenshaw, Kimberle. *Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color*. Stanford Law Review, vol. 43, no. 6, 1991, pp. 1241–1299. JSTOR, [www.jstor.org/stable/1229039](http://www.jstor.org/stable/1229039).

- A local history study
- The study of an aspect or theme in British history that consolidates and extends pupils' chronological knowledge from before 1066
- At least one study of a significant society or issue in world history and its interconnections with other world developments

That there are two entire modules dedicated to the British Church whilst the rest of the world is squeezed into one module baffles me. An ethnic minority student cannot feel represented by these modules; in fact, one of the speakers at the E-petition evidence session on black history and cultural diversity in the curriculum stated that he stopped studying history due to a lack of connection and representation for ethnic minorities in the curriculum.<sup>5</sup> I propose at least one topic per year of study in KS3 should be international and, more importantly, through a non-British lens. For KS4 and KS5 students, at least one of their GCSE & A-Level modules should also be through a non-British lens.

These modules should include both a positive celebration of culture and a more critical look into the oppression of ethnic minorities. For example, when studying Francis Drake's circumnavigation in the GCSE Elizabethan topic, there should be an inclusion of the role of the black sailors too. I have only recently learnt about how Drake's relations to the 'Cimaroons', who were mixed-race sailors from Africa, were integral to his success in capturing masses of Spanish silver in 1577 due to their local expertise. I learnt this through my own desire to expand the racial diversity of my historical knowledge by reading 'Black and British' by David Olusoga;<sup>6</sup> but when I had studied the circumnavigation two years ago at school these sailors were not once mentioned. Alongside modules like this, that celebrate ethnic minority citizens, a study of their oppressions must also be included. For example, the American Slave Trade or Apartheid in South Africa. By encompassing both the positive and negative aspects of racial history, students will receive a comprehensive and balanced

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<sup>5</sup> Yassen, Y (2020). *E-petition evidence session on black history and cultural diversity in the curriculum*. 5 November, Uk Parliament Channel, Youtube. Available from: [https://www.youtube.com/watch?v=WjwNciEYe9s&feature=emb\\_title](https://www.youtube.com/watch?v=WjwNciEYe9s&feature=emb_title).

<sup>6</sup> Olusoga, D (2016). *Black and British: A Forgotten History*. London: Pan Books an imprint of Pan Macmillan, pp.16-17.

understanding of racial equality, rather than solely learning about ethnic minorities as the oppressed or as on the periphery.