

practical side to combating racism on campus

This is a guide for officers and students' unions to give practical advice on dealing with racism on campus.

1. monitoring activity on campus

It is important for all students and union officers to have a role in acting as the eyes and ears on campus. Awareness is the key. Just one person has the ability to see or notice an event being advertised. It is important to inform others. Do not assume that someone else will deal with it.

2. relations with your clubs and societies

Sometimes clubs and societies active within students' unions may find themselves the targets of racists and fascists. It is important that unions take initiatives to establish good relations with their societies. A regular meeting can show if any society feels vulnerable or had worrying incidents. Find out which clubs and societies are at risk? Faith groups, as well as Black and LGBT groups are often particularly vulnerable.

3. effective campaigning

Effective campaigning lies in knowing which situations require what response. We must realise that we have limited time to achieve a maximum result.

A widespread demonstration against a known racist or fascist may be the best way to appeal to large numbers of people, but this

takes a lot of forward planning, and you may not have time. It may also prove effective to notify the local media.

If the event is on college grounds, are the authorities aware? Will they support you? The more people supporting you, the more likely you are to succeed.

A successful campaign needs to be co-ordinated with everyone taking responsibility for at least one area. Everyone must also meet regularly to ensure that the campaign remains focused.

4. liaison with other groups

The importance of building alliances is crucial to an effective campaign. However, you should be clear about why you are asking and what role can be fulfilled.

A wide range of people demonstrates that a campaign is a cohesive, well organised grouping that has a common set of aims and purposes, with a variety of supporters from different backgrounds. An example is Unite Against Fascism which brought in all different faith, community, trade union and political groups, to appeal to the widest audience in its message against the BNP.

5. working with the media

The media is a tool that can increase the level of pressure on the target of your campaign. For a newspaper to run a story they need to speak to one person who is aware of all the issues and has authority to speak on behalf of the campaign. Often the best way to attract attention is through a press release. This must not be more than one page and should explain: WHO you are, WHAT the newsworthy angle of the story is, WHERE and WHEN the event will happen, WHY it is relevant to their audience and HOW they can contact you.

To reach the NUS Anti-Racism/Anti-Fascism Campaign call: 0871 221 8221.

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Deadline for applications is 31st January, 2005.

UAF National Conference

STOP THE BNP in 2006

SATURDAY 5 NOVEMBER 2005

9.30am-5pm

TUC Conference Centre,
Congress House,
Great Russell Street,
London WC1

Speakers include:

Ken Livingstone
Margaret Hodge MP
Billy Hayes C1UJ General Secretary
Sir Iqbal Sacranie Muslim Council of Britain
Mick Connolly SERTUC Regional Secretary
Kat Fletcher NUS President
Henry Guterman MBE Holocaust Survivor

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Careers in British Intelligence

Unite Against Fascism (UAF) is a national campaign against fascist organisations. Specifically UAF is concerned about the high vote the British National Party (BNP) has received in recent elections.

The BNP is a fascist party standing in the tradition of Hitler's Nazis. Its leader Nick Griffin has called for an 'all white Britain' and described the Holocaust, in which millions of Jewish, Roma, lesbians and gay men, people with disabilities and others were murdered, as a 'hoax'. The BNP is not a normal political party. It opposes democracy and seeks to use violence to intimidate those whom it threatens – ultimately all those who believe in freedom, equality and a democratic society.

In the 2005 general election the BNP held their deposits (having received over 5% of the vote) in 34 of the 119 constituencies they contested. Last year the BNP only just missed getting elected to the London Assembly and the European Parliament and secured the highest ever vote for a fascist party in Britain.

The BNP hopes to turn these high votes into council seats across the country in the 2006 local elections. If successful, it would provide the BNP with a launch pad into national politics.

UAF is concerned that if their vote trend continues the BNP could make this breakthrough into national politics. The political cutting edge of the BNP is racism – particularly directed against Black, Asian and Muslim communities and refugees. Wherever the BNP has gained ground it has been on the back of a rise in racism with attacks soaring.

UAF is a broad national campaign that brings together cross-party MPs, trade unions, the anti-racist/anti-fascist movement, Black and faith communities, lesbian and gay communities, students and others.

In May this year UAF organised a rally and concert in Trafalgar Square which was attended by over 40,000 people, with performances from Pete Doherty and Estelle.

Other artists who support the campaign include Franz Ferdinand, Lemar and Massive Attack.

The BNP website claims to have a presence on many campuses

UAF is mounting a campaign across the country against the BNP in which students can play a vital role. Higher turnouts in elections have been pivotal in stopping the BNP in previous elections. Some BNP local councillors have been elected by as few as 7 votes. UAF has also been active in universities and colleges up and down the country to combat attempts by the BNP to win students and young people to their politics of hate. A recent survey by the British Institute of Psychologists found that one in ten young people now support the views of the BNP. The last few years have seen overt BNP activity on campuses including Manchester, Salford and Greenwich, including contesting students' union elections, while their website claims having a presence on others.

There has never been a more important time for students to get actively involved in the campaign to stop the BNP.

what you can do:

1. Register to vote in the council elections for May 2006 (deadline is 10th March, 2006) – your vote can make the difference!
2. Organise a UAF group in your college – contact us for details on how to do this.
3. Run anti-fascist events at your union.
4. Affiliate your students' union to UAF.
5. Ensure your union has a 'no-platform' policy to stop them organising on campus.
6. To contact UAF, write to us at:
PO Box 36871, London, WC1X 9XT
email: unite@natfhe.org.uk
web site: www.uaf.org.uk
tel: 0207 833 4916.

student assembly against racism

SAAR actively campaigns for a society free from racism. No one should be silent about racist prejudice and every student has an important role to play in its defeat.

The tragic racist murder of Black A-level student Anthony Walker this summer highlights the importance of building the largest possible student anti-racism campaign.

Young Black people are often at the sharp end of racism from violent attacks, racist 'stop and search' policing, the ban on the hijab in schools in France, disproportionate school exclusions and under-representation in student unions.

Alarmingly, the neo-Nazi BNP is trying to establish itself on campuses

SAAR aims to build the most powerful alliance uniting Black, Jewish, Muslim and all student anti-racists, with trade unions, the Black communities, campaigns and others.

Alarmingly, the neo-Nazi BNP, which calls for an 'all white Britain', and whose leaders face charges of incitement to racial hatred, is trying to establish itself on campuses.

Through implementing 'no platform for fascists' policies that prevent the BNP using students' unions to whip up racism, ensuring students are aware of this racist threat and use their vote to prevent these parties winning seats in elections, student campaigning can make a crucial difference.

Racist parties like the BNP are flourishing in a climate of racism, including mainstream political parties and the media. The targeting of Muslims and asylum seekers whips up hate

against all minorities.

Following the terrorist attacks on London, some have tried to scapegoat the whole Muslim community, even arguing that there is a 'clash of civilisations' between the cultures of Islam and the West.

On our campuses, we need to ensure that responses to the bombings do not feed a rise in racism. The terrorists tried to sow division and hate: we must ensure that students remain united against terrorism and racism.

Racism and the vilification of communities will only undermine the prevention of further attacks, which requires dialogue and

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co-operation. Student activists need to establish strong links with all cultural and religious groups to make sure they are not isolated.

To challenge the racist climate, SAAR along with the Mayor of London and the NUS Black Students' Campaign is organising Student Rise Against Racism events, which celebrate multiculturalism and diversity. Film, dance, poetry, speaker meetings, food evening and much more are planned. SAAR can help you put on such events in your union.

We can provide you with up-to-date information and campaigning materials including a regular electronic bulletin and newsletters. We have regular SAAR organising events across the country to help with campaigning on campus and we join with other national anti-racist organisations – including the National Assembly Against Racism – to ensure students are active in the key national campaigns.

If you want to find out more about SAAR, order campaign materials or get active on campus, then email: contactsaar@hotmail.com or visit: www.naar.org.uk/saar

The National Black Students' Alliance is a network of African, Asian, Caribbean students and all those who self-define as Black which exists to defend the Black community in the student movement and wider society.

The NBSA is the student wing of the National Black Alliance, which is made up of Black community leaders, activists, lawyers and trade unionists who are committed to equality for the Black community both nationally and internationally. NBSA was instrumental in the decade long campaign to create a full-time NUS Black Students' Officer, and was able to make alliances with the Muslim community and other anti-racists to ensure this position was created.

The NBSA has also been instrumental in developing opposition to Islamophobia and campaign in defence of the Muslim community, particularly since 11 September and 7 July. Now more than ever, unity against these attacks is crucial within the student movement and beyond.

We pioneered the campaigns for better Black representation at NUS events and also for a Black Students Officer in Every Union. These demands are necessary if we are to tackle the disadvantage that the Black community faces. Black Students are more likely

to be the victims of racist attacks, face higher stop and search than the white community, face greater graduate unemployment than their white counterparts, and are more likely to drop out, face poverty or be under-marked whilst at university.

It is therefore essential that every student union and the NUS offers full support to Black students.

Internationally, Black people are facing greater famine, war and conflict. This has led to the deaths of millions by starvation in Africa and a continuous onslaught against the peoples of Iraq and Palestine. The legacy of slavery and colonialism continues to prevent the vast majority of the world's population from accessing even the basic necessities whilst the resources of much of Asia, Africa and Latin America are being exploited against the interests of the people in those continents. We believe that the student movement must be part of a wider international social justice movement.

We hold the central belief that the Black community is best placed to be at the centre of the fight against the injustices faced by our communities everywhere.

If you are interested in finding out more, email: nbsanews@hotmail.com or call: 07790 022 472.





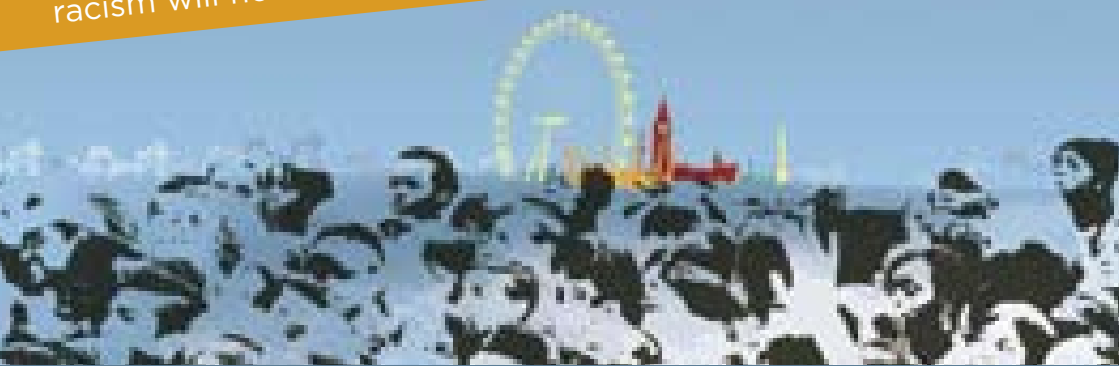
rise

student week

celebrate diversity make a stand against racism

7 - 13 NOVEMBER 2005

rise studentweek is an anti-racist initiative which aims to promote cultural diversity through music, exhibitions, film screenings plus other events, reinforcing the message that racism will not be tolerated on campus.



If you or your student union would like to participate in **rise studentweek** please contact **Anneliese Midgley** on **020 7983 4033** or **anneliese.midgley@london.gov.uk**



MAYOR OF LONDON

London is home to over seven million people encompassing 14 faiths and 300 languages. Over a quarter of Londoners are from Black and non-white minority ethnic groups.



This diversity is mirrored in London's student population – 40.2 per cent of London's students come from Black communities.

London's unique diversity is one of its great strengths. In a recent ICM poll 87 per cent of Londoners said that the capital's mix of cultures, languages and ethnicities was one of the best things about living here.

However there is still an enormous amount of work to be done. Prior to the 7 July bombings in London, racist attacks had gone down by 35 per cent during my period in office. Unfortunately since that day there has also been a rise in religious hate crimes. A diverse city like London must work together to fight racism of any kind.

rise student week

For this reason I want to urge all students' unions to make a stand against racism and join me, the Student Assembly Against Racism (SAAR) and the National Union of Students (NUS) Black Students' Campaign to work with London student unions to promote the **rise** anti-racist message.

This will be the second year of this initiative. Last year nine students' unions participated in the first **rise** student week. Events included gigs, food fairs, film screenings and speaker panels.

Rise student week has been developed specifically for students, with the aim of promoting the cultural diversity that is so evident on all campuses and reinforcing the message that racism will not be tolerated in colleges. It

is also a pledge to do all we can to end racism and eliminate discrimination.

I hope that all student unions across London will join to make **rise** studentweek a great success and so contribute to ensuring an anti-racist and united future for our city.

Rise studentweek will take place 7–13 November 2005. It is part of the **rise** festival and **riseweek** initiatives, formerly called respect.

London celebrates Black heritage

In October I will continue my support of "London Celebrates Black Heritage" – a programme of events organised as part of the annual Black History Month. This initiative highlights the contributions and traditions of Black and other minority ethnic groups in the context of a wider shared history of the capital. Previous years' celebrations have attracted a range of acclaimed international speakers, including Ms Shabazz – the eldest daughter of Malcolm X.

For more information visit our website at: www.london.gov.uk or email: student@london.gov.uk

Ken Livingstone

MAYOR OF LONDON



The National Union of Students (NUS) was set up as an association of students' unions in 1922. Today NUS is one of the largest student organisations in the world, representing the interests of 5.2 million students in further and higher education in the UK. Over 750 students' unions throughout the country are affiliated to NUS and we employ more than 100 staff to service the needs of students, unions and union officers.

NUS is committed to improving the lives and experiences of students in the UK, ensuring their voices are heard and effectively represented.

••• nus democracy

NUS is governed by NUS National Conference, an annual meeting of all constituent member unions to decide policy for the forthcoming year and to elect the new National President and members of the National Executive Committee. NUS Scotland, NUS Wales/UCMC and NUS-USI in Northern Ireland organise their own conferences and elect their own executives, as well as having representatives on the National Executive Committee.

••• national executive committee

The National Executive Committee is made up of 27 representatives who are elected at National Conference or at liberation campaign conferences and international students' conference. Guided by the constitution they implement the policy and objectives of NUS and direct the work of NUS staff.

••• nus campaigns

NUS has a responsibility to campaign on issues that reflect the concerns of all students. Working together with students and students' unions NUS develops strategic campaign actions and produces support materials includ-

ing briefings and publicity materials. Recent campaign activities have included lobbies of parliament, demonstrations, and creation of interactive campaign materials for the NUS web site – www.nusonline.co.uk

••• nus research

NUS employs a team of researchers who each specialise in a different area of education or student life, from housing to further education, student funding to women's issues.

••• nus legal advice

The NUS legal section provides free legal advice for students' unions on a range of issues including constitutional and charity law issues, elections, employment and contracts of all sorts. The legal section also advises individual students, through their students' union, on academic appeals and other issues with their educational institutions.

••• nus card and nus associate card

The NUS Card is a nationally recognised student ID card. It's issued to students by their local students' union to show that they're part of the National Union of Students. The NUS Card gains students discounts around the UK including 10% off at TopShop/TopMan, HMV and Pizza Hut.

The NUS Associate Card is a student ID and discount card for students in Years 12 and 13 at school.

••• nus training

NUS has an impressive record of training student officers for over 25 years. The training is specifically designed to equip officers with the knowledge and skills required to effectively represent and work for the interests of students.

••• nus events

The Events Unit works with the National Executive to organise conferences and events. The team organise events such as NUS National Convention, National Conference, Student Media Awards Ceremony and NUS' Summer Training Programme. The Events team research, investigate and view all venues and ensure the correct facilities are available.

••• nus liberation department

NUS employ a small team of specialists to support the work of NUS' Women's and LGBT campaigns. These teams produce briefings, campaign publications and awareness raising materials for use in students' unions. They provide support and development opportunities to LGBT and Women's Officers and carry out research into issues affecting women and LGBT students and support the work of the national Women's Officer and national LGBT Officers.

••• nus entertainments

NUS Ents supports students' union entertainment, providing training, briefings and day to day advice. NUS Ents also organises tours and plays a key role in providing nusonline.co.uk with entertainment information for students' and students' union officers. Ents Convention is a yearly showcase for the next big things in the world of music and entertainment.

••• nus services limited

NUSSL is the company wholly owned by NUS and students' unions to negotiate the best deals for student bars and shops. Because of the special deals negotiated by NUS-SL, students in affiliated unions have access to cheaper drinks, food, stationery, sports equipment and many other consumer goods.

••• nus and endsleigh

Endsleigh is NUS' preferred insurance provider for students, negotiating competitive insurance on behalf of 1.6 million students in the UK. NUS retains a stake in the company, and both the NUS President and Treasurer sit on the board, ensuring it remains fully accountable to the student movement.

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 w: www.nusonline.co.uk

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equality in education



By Pav Akhtar
NUS Black Students' Officer

Under-representation of Black people matters, particularly in education. It matters because systematic exclusion and marginalisation of the Black perspective results in barriers that restrict the growth of gifted Black students in their achieving their goals. Below, we outline a number of the challenges that Black students face and which the NUS Black Students' Campaign is working to redress. There is a need for all students' unions to take up these issues in their own institutions.

academic support

Despite graduating with higher marks, Black students frequently encounter social and academic challenges in their education. This can manifest itself in hostile academics that are unwilling to support different learning styles, socio-cultural perspectives and occasional language barriers. Students' unions must ensure all members can access support services and that course reviews with an awareness of race differentials take place to ensure quality.

anonymous marking

When colleges and universities do not have anonymous marking in place, research shows that Black students receive up to 12 per cent lower marks. This discrimination is unacceptable and could easily be corrected if students' unions lobby their institutions for anonymous marking in exams and coursework. Student complaints and exam appeal procedures should also be made available in accessible

language and formats for all students worried about discrimination. See: www.officeronline.co.uk/campaignsupport/markmywords for more details.

black curriculum

The pre-16 educational curriculum which ignores the contributions of influential Black figures and experiences throughout history continues into college and university. Little wonder then that so many Black students have to grapple with their sense of identity and place in society. The educational experience lowers the self-esteem of Black students through its Euro-centric curriculum. This must change to reflect the diversity of Black people in Britain to engage Black students and challenge the prejudice in wider society. Support the DfES Aiming higher project for a relevant curriculum.

disabilities – mental health problems

Black students are eight times more likely to experience mental health problems and 16 per cent more likely to be held under the Mental Health Act. However, we are less likely to get support as few welfare providers recognise or understand their needs. Social stigma also leaves Black students outside the formal support structures in colleges, while prayer room facilities which some students use as a coping mechanism are often unavailable.

drop-out rates and exclusion

Drop-out rates in education are 3-4 per cent of the student population each year. Alarmingly, however, the figure among Black students is between 15-20 per cent. Research explains the causes as: inaccessible academic and welfare support, unsupportive college environments, and low self-esteem. Unions need to have strategies to tackle these needs and reverse the drop-out crises.

education funding

75 per cent of Britain's Black community live in 88 of the UK's poorest boroughs, which explains the disproportionate impact on Black students of government policy of fees. Fewer Black students than are academically able make it to university, more do longer hours in low paid work, more study near their family home and more are likely to experience welfare and academic problems as a result. Black students are put off university because of the levels of debt and poorer job prospects. Black students must be prominently involved in the fight against fees.

further education

In the FE sector where 60 per cent of Black people study, many inequalities exist. Starved of funding, under-developed and without basic resources, it is no surprise that the needs of Black FE students are often neglected. Clubs and societies are limited, support networks are dependent on the college itself, and academic growth is restricted by staff-student ratios. The result is many Black students making difficult choices that can restrict future opportunities, which is why more Black FE students must become student governors in their institutions.

international students

Almost 70 per cent of International students are from the Black community. The excessive tuition fees and visa charges imposed on these students is exploitative given the often inadequate academic, cultural and language resources and support that are provided to them. International students also experience difficulties in accessing core services such as bank accounts, which add to the financial burden many are facing.

mentors and governors

Just 30 per cent of Black children get five

GCSEs or above, and primary education is seen as a starting point for this low achievement. The absence of Black perspectives and role models in school, coupled with teachers' low expectations are often given as reasons for poor attainment. Becoming a school governor can help improve educational standards and the development of children. The role is an excellent way to nurture young Black talent, as is becoming a mentor.

refugees & asylum seekers

Government legislation and the media have poisoned perceptions of refugees and asylum seekers fleeing persecution and war. Tolerance is at an all-time low and we lock up people in need of sanctuary. Some are students in our colleges, yet their needs are overlooked and involvement stifled by their 'invisibility'. Unions have a duty to find, support and represent all their members.

religious and cultural festivals

Colleges, universities and exam boards are often inconsiderate when planning exam dates and coursework deadlines, as they often clash with major faith or cultural events. Forcing students to choose between meeting religious and educational commitments does not foster inclusivity and generates undue pressure, with adverse consequences on students' achievements. See the NUS religious calendar.



black volunteers needed: can you help?

The School Governors' One-Stop Shop is working with Local Education Authorities across the country to find volunteers ready to come forward and make a difference in their community.

Emmanuel Nnatuanya, a tax consultant and serving governor at Eastbury Comprehensive School in London says:

"There's an African saying which is 'Give a child an education and you give him/her an inheritance for life'. I wanted to get involved in an activity that would support education and give children an 'inheritance'. I received training which helped me to understand the responsibilities and role of a school governor. I have applied skills gained at work in helping with the running and management of the school. I enjoy the challenges I face as a governor, which are different, though relevant, to those which I face in my business environment."

School governors are the largest group of volunteers and carry out an important voluntary role in education. They help improve the quality of education for many children and thus give them the chance of a better future. They can also gain a sense of achievement as active members of the community.

It is important that school governing bodies reflect the diversity of the local community. You don't have to be a parent. If you are over 18 and want to help children realise their potential, please volunteer.

Donna Henriques, a serving governor at Plashet School in Newham, says:

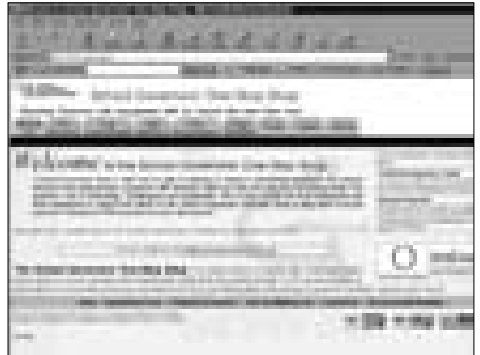
"Being a governor is about being a critical and supportive friend to the school. People imagine that governors aren't people like them, but that's a misconception. Everyone



"Recruiting Governors with management skills for Schools that need them most."

has experience of education, so everyone can make a valuable contribution to a school."

The School Governors' One-Stop Shop is a charity that exists to find school governor volunteers for schools facing the greatest challenges. For information about becoming a school governor visit: www.sgoss.org.uk or call us on tel: 0870 241 3883 or email: info@schoolgovernors-oss.co.uk



aiming higher

raising the achievement of Black pupils

The school community is an increasingly diverse one. Around one in eight pupils are from the Black community and by 2010 this is likely to be one in five. Over 650,000 pupils have a mother-tongue other than English with over 200 languages and dialects spoken in our schools.

Data from the Pupil Level Annual School Census in 2002 shows that Indian and Chinese heritage pupils tend to be the highest performing pupils of all groups. However, the achievement of African, Bangladeshi, Caribbean and Pakistani pupils remains unacceptably low. The gap between the lowest and highest achieving groups also widens, especially in secondary school, and girls achieve better than boys across all groups. The causes are complex but many schools have shown that this underachievement is not inevitable and can be tackled effectively.

Underachievement is not inevitable and can be tackled effectively

In 2003, the DfES launched Aiming Higher: Raising the Achievement of Minority Pupils initiative. Aiming Higher builds on the best practice developed in successful schools. At the heart of it is the expectation that the responsibility to ensure a high equality, high quality provision to drive up standards for all rests with every individual involved with education at school, LEA and national level.

Initial Aiming Higher projects include

support for schools with many Afro-Caribbean pupils, support for teachers working with bilingual pupils in primary schools and new guidance for schools also supports asylum seeker and refugee pupils, Traveller pupils and isolated Black pupils.

Aiming high encourages a culturally relevant curriculum

Aiming Higher advocates a "whole school" mainstream approach to raising achievement through strong leadership; effective teaching and learning; high expectations; and intolerance of racism. Underpinning this is recognition and respect for cultural and language diversity, and involvement and partnership with parents and the community.



In line with the Qualification and Curriculum Authority Respect for All initiative, Aiming Higher also encourages a culturally relevant curriculum with teaching and learning materials that are relevant and stimulating to pupils in a diverse population.

It is recognised that inclusion of the Black experience in schools has a positive impact on Black children's self-esteem and sense of self, and by consequence their school achievement.

All Aiming Higher initiatives encourage best practice to ensure a real and sustained difference to the achievement and life chances of Black pupils in all our schools.

For more details see the DfES Ethnic Minority Achievement web site: www.standards.dfes.gov.uk/ethnicminorities. For more details on Aiming High see the DfES Ethnic Minority Achievement Website: <http://www.standards.dfes.gov.uk/ethnicminorities/>

department for

education and skills

the race relations (amendment) act 2000

what it means for colleges and universities

The **Race Relations (Amendment) Act 2000** (RR(A)A) represents a milestone for campaigners on race equality in the UK. It requires all public institutions – which includes colleges and universities – to take action to promote race equality.

The law imposes a three-stranded **general duty** on institutions to:

- Eliminate unlawful discrimination
- Promote equality of opportunity, and
- Promote good race relations between persons of different racial groups.

This duty is known as a **positive duty**. It requires institutions to pre-empt unlawful discrimination before it occurs. This means not simply *avoid doing something*, (not being racist) but to be *proactive* in promoting race equality (take steps to ensure no one will be racist).

In addition to this, further and higher education institutions have to fulfil certain **specific duties**, which help meet the general duty. These are:

- Having a race equality policy
- Monitoring the admission and progress of students and staff recruitment and career progression by racial group
 - Assessing the impact of all institutional policies for their impact on different racial groups
 - Publishing the results of monitoring and assessments on race equality, as well as the race equality policy itself.

If institutions fail to meet these duties, the Commission Racial Equality (CRE) can issue a compliance order against them and legally force them to deliver on these areas.

The RR(A)A offers an opportunity for significant advances to be made in race equality in the UK. It is vital therefore, that all staff and students in colleges and universities are aware of the requirements of the law. Staff and students are encouraged to take part in consultations on impacts of institutional policies (one of the specific duties) and form Black groups to aid the consultation process.

Colleges and universities must ensure they have the necessary resources to meet the requirements of the law (not having adequate

Not having adequate resources cannot be used as an excuse for failure to comply

resources cannot be used as an excuse for failure to comply) and actively engage with the spirit of the legislation by:

- Welcoming and promoting a diverse staff and student body
- Having regular consultations with Black groups
- Clearly allocating roles and responsibilities for promoting race equality so people know what is expected of them
- Taking swift action against any staff or student member who does not abide by the institutions race equality policy.

More information on the Race Relations (Amendment) Act 2000 and how institutions should comply is available from the ECU: www.ecu.ac.uk.



voices of resistance

by Audrey Adams, 1990 Trust

With October's Black History Month embedded in our minds, it is perhaps a good time to reflect on the reasons why we celebrate the achievements of our predecessors and to look at the significance of the celebrations itself.

The acknowledgement of the achievements and contributions of Black communities in the UK was modelled on the idea of Dr Carter Godwin Woodson in 1926, who rightly said "those who have no record of what their forebears have accomplished lose the inspiration which comes from the teaching of... history".

Black people have always been at the forefront of human development but for most of the time we continue to be ignored. The importance of Black History Month therefore cannot be overlooked, as it is a time that allows us to reflect on the achievements, and to remember the good and the great from amongst

Black people have always been at the forefront of human development

us who have challenged the norm and struggled to make the world a better place. Black History Month also allows the wider community an opportunity to acknowledge and respect the contributions that have been made to world development by people of colour. Unlike years ago, we are in a privileged position, in that the sacrifices that were once made may not be reciprocated if we do not pay due respect to those who came before us. Respect can be demonstrated by you getting involved.

At the moment Black communities, in particular the Muslim community, are being further stigmatised and marginalised by the

structural inequalities that have stemmed from the introduction of anti-terror legislation. This has heightened Islamophobia and led to an unprecedented 300% increase in the number of stop and searches used by the police and 600% increase in reports of faith hate crime, directed at the Muslim community.

In the context of global issues of racism, join campaigns and make that difference. This is important if we are to try to make this world a better place. It is important if we are to leave our own legacies, as our predecessors have done before us. The developing world is besieged by poverty, ill health, in particular, HIV/

The politicisation of self is the first step towards true self-determination

AIDS, conflict and rising debt. We cannot continue to ignore the issues of the global south, as ultimately these issues are our issues. The politicisation of self is the first step towards true self-determination – a fundamental human right. A human right that leads to true and effective political participation. A human right that encourages the ability of the individual to have control over their own lives, make informed decisions on issues that affect their daily lives and to participate fully in the world around them.

2005 is a significant year. It is two hundred years since the Haitian rebellion which bore the first independent Black state after the inhumane crime of the transatlantic slave trade. 2005 was also acclaimed by the United Nations General Assembly as the International Year to Commemorate the Struggle Against Slavery and its abolition. Let's make 2005 the year that you make a difference to global issues of inequalities. You can become the future activist and academics so get involved and make that difference.

Visit the 1990 Trust's web site at: www.blink.org.uk

remembering slavery – fighting the legacy

by Lester Holloway, 1990 Trust

Tackling the legacy of slavery and colonialism can mean many different things. For some it is reparations, for others education and awareness. For many it is both, as well as viewing the current economic system of trade and aid through the prism of slavery, racism, the oppression of peoples of colour and developing countries.

2007 marks the bi-centenary of abolition, yet today studies show much of the developing world, particularly Africa, is getting poorer relative to the West. Prime Minister Tony Blair talked of Africa being a 'scar on our conscience of the world', yet the scar of slavery and its legacy remains unhealed.

Development, trade and aid debates take place free of uncomfortable questions about slavery and racism, thereby removing the duty on the West to correct its wrongs. The shift from goodwill to duty is an essen-

tial one. Reparations as compensation for slavery is not about money in the pockets of individuals. The offer of 40 acres and a mule has expired. And when we are talking about reparations, there is a lot of repairing to do.

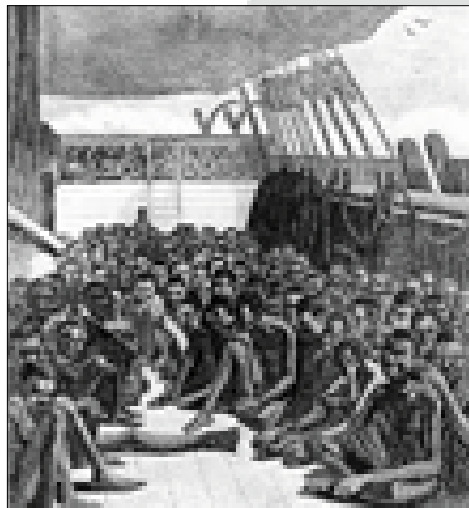
The West has avoided recognising this year as the UNESCO year to commemorate slavery

The debate is now increasingly moving to seeing reparations as the intellectual driving force which must underpin corrections in removing Western trade barriers, debt, aid, economic diversification and investment. We are talking about tracing racism today, in all its forms, to the justification for slavery.

And just as environmentalists have found ways of counting the cost, literally, of pollution and environmental destruction, so too can we calculate the costs of slavery. The potential scale of that bill was clearly the reason why Britain, Europe and America refused to recognise slavery as a crime against humanity at the 2001 UN Anti-Racism Conference in Durban, South Africa, putting forward the farcical argument that it was okay because it was legal at the time.

It also explains why the West has avoided recognising this year as the UNESCO year to commemorate slavery. But try as they might, these questions will not go away. Big business, the church and a plethora of organisations will increasingly have to face up to their role in the worst atrocity the world has seen.

Visit the 1990 Trust web site at:
www.blink.org.uk



peace not war

The increasingly aggressive policies of the US and British governments make it more important than ever for students to call for peace and liberty and an end to war and occupation.

War, and now occupation, in Iraq has unleashed a cycle of violence and instability. George Bush claimed it would bring freedom and democracy. Instead Iraqi society is displaced and threatened by full-scale civil war.

Reports indicate the bloodshed in Iraq includes tens of thousands of Iraqis killed, along with over 2,000 US and British troops.

War, and now occupation, in Iraq has unleashed a cycle of violence and instability

Iraqis continue to live without basic sanitation, electricity or water. Under the occupation chronic child malnutrition has doubled to 23 per cent.

The war and occupation has also introduced terrorism to Iraq on a large scale. It is clearer than ever that the occupation of Iraq and the attempts to re-colonise the Middle-East have made our world more dangerous.

This is the context in which the terrorist

attacks on European cities, as tragically witnessed in London, have occurred.

In the US and in Britain an estimated \$5bn per month is being squandered, which could be used to invest in public services such as education, and ending international poverty.

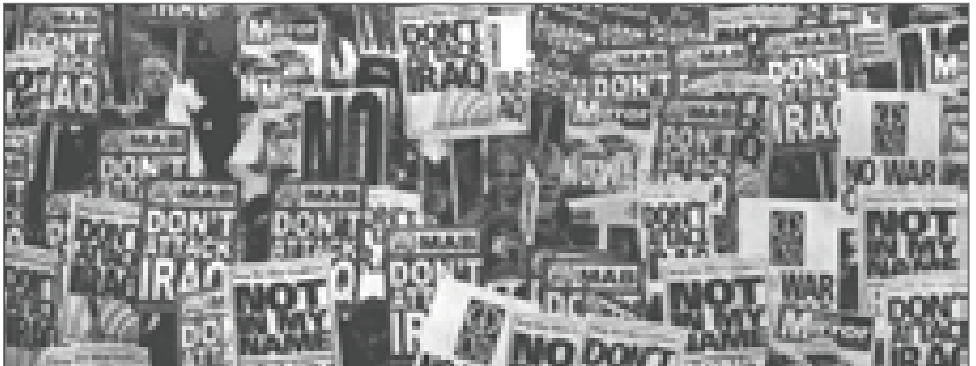
The 'War on Terror' is accompanied by the lie that there is a 'clash of civilizations'

A climate of racism has also been whipped up. War and colonization have always been 'justified' by a rise in racism and xenophobia. Today, the 'War on Terror' is accompanied by the lie that there is a 'clash of civilizations' that Muslim and Arab cultures are incompatible with the West.

Despite attempts to use racism to weaken the anti-war movement, millions have been mobilized by the successful alliance of CND, Stop the War Coalition and the Muslim Association of Britain.

On campus we must continue to build campaigns uniting all who want peace and justice and an end to occupation.

If you are interested in getting involved or would like more information, email: studentcnd@yahoo.com or office@stopwar.org.uk



take action

volunteers needed to rebuild homes for tsunami survivors



Looking for a teambuilding challenge like no other? Can you give up nine days in 2006 to travel to tsunami struck areas to help families rebuild their lives? No experience necessary, but you will need to pay a registration fee and raise minimum sponsorship to take part. For more information log on to: www.actionaid.org.uk/adventures

actionaid fundraising challenge

ActionAid works in 40 countries with over 13 million of the world's poorest people. We are looking for exceptional people across the UK to help raise funds for our Priority Projects, which are in urgent need of funding.

improving nutrition and resistance to HIV/AIDS

Over 1.8 million people in Zimbabwe are currently living with HIV/AIDS. ActionAid is responding to this crisis by improving nutritional intake to HIV/AIDS victims, providing home-based care kits and creating training programmes that allow communities to explore their sexual health needs for lasting change.

This is just one of six Priority Projects that

will help change lives across the world. We can provide your college with a fundraising pack to raise funds for these projects, including factsheets, case studies and themed activities. For a pack go to www.actionaid.org.uk/priorityprojects



A 100g jar of roast ground coffee costs £1.30, yet an Ethiopian coffee farmer gets 7p.

Don't like the bitter taste of poverty?

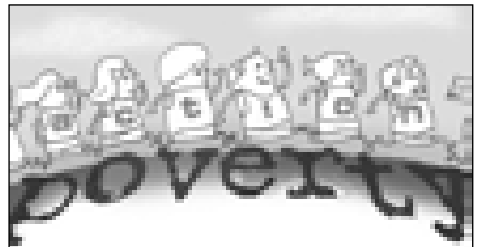
Take action on 10 March 2006 and join thousands of coffee lovers around the UK to highlight the plight of poor farmers and raise vital funds to tackle poverty.

Register online now at: www.coffee-break.org.uk or call: 01460 238047 or email: coffee@actionaid.org.uk to receive your free fundraising pack filled with fairtrade goodies!

run poverty into the ground!

Running events offer a fun and challenging way to raise vital funds for ActionAid. We have places in the Hydro Active Challenge for Women (5K), the Great South Run (10 miles), the Great North Run (half marathon), and the London Marathon, and would love to have you on the team! We'll provide fundraising support as well as a snazzy running vest!

Email: run@actionaid.org.uk for details.





At Gleneagles, campaigners and activists had a huge success in getting the G8 to commit to enabling all who need AIDS treatment to have access by 2010. ActionAid and its partners in the Stop AIDS Campaign are now campaigning to make the leaders keep their promise.

ActionAid has campaigned on HIV/AIDS for several years. We believe that the crisis that HIV is causing is an economic one, removing the most productive adults from work and stopping them caring for children. It is reversing decades of development progress and making the Millennium Development Goals (the internationally agreed targets to reduce poverty in developing countries) virtually impossible in the hardest hit countries.

The provision of HIV/AIDS care and treatment would ensure that poor people were able to benefit fully from breakthroughs on trade, aid and debt. The economic impact cannot be overstated. One World Bank study finds that, after 20 years, the GDP of high-prevalence countries will be 67 per cent less than it would have been without AIDS.

In the early part of 2005, ActionAid's Phoney Pharmacy toured university campuses, getting people to sign a prescription to Tony

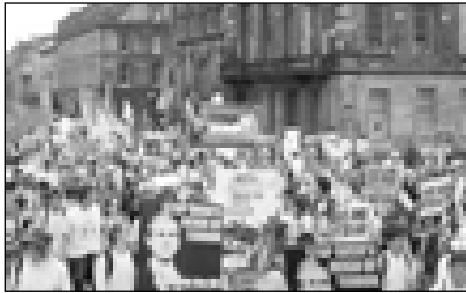
Blair – that the levels of death and illness that AIDS is causing in developing countries has to be stopped if countries are ever going to get out of poverty. We know that your prescriptions had a great impact.

Now we need your help to keep the pressure up. Tell your MP that we are watching Tony Blair and other world leaders closely to ensure they turn this historic promise into reality for the millions of people worldwide in desperate need of AIDS treatment. The first step is to ensure their plan is funded.

Visit: www.actionaid.org.uk/hiv for details.



actionaid



Poverty is political. The idea that it is about relieving a few emergencies and telling people across the developing world how to more efficiently produce food is nowadays believed by hardly anyone. Over 50 years War on Want has been in the forefront of dispelling this myth. Yet many development agencies continue to be frightened to proclaim in plain language the underlying causes of poverty, and prefer pity rather than anger as a response to that poverty.

We live in part of the world which has played an often disastrous role in the economies, societies and political cultures of almost everyone on the planet

Poverty is about political decisions, about institutions and structures. We live in part of the world which has played a decisive and often disastrous role in the economies, societies and political cultures of almost everyone on the planet. This domination lies behind the global apartheid which continues to rule the world.

Whether it be through the international debt structure or the global trading system, the third world loses from the start, continuing to have their economic models dictated by the West. When you look at it as a whole you realise that essentially corporate globalisation has led to a massive concentration of wealth; the worst inequality in history; and a phenomenal

rise in power of trans-national corporations.

The groups emerging as part of the global response to this phenomenon are symbols of resistance and hope. They are an alternative globalisation. Across the world, War on Want supports these groups. Sweatshop workers labouring in modern slavery in Bangladesh, trade unionists risking their lives every day to build a better world in Colombia, anti-privatisation activists who refuse to hand their lives to mega-corporations in South Africa, and the people of Western Sahara, the last colony in Africa, who have been denied their basic right to self-determination. Their fight for justice is essentially a fight against poverty, conflict and aggression.

War on Want launched its youth action network last year. We are now setting up student groups around the country, or working with pre-existing groups. In 2005/6 we will be tackling the issues of corporate power, and the injustice faced by the Palestinians and the Saharawi.

Get involved and don't stand for economic and political injustice, for war and conflict. Stand for people, for equality, for democracy. Stand with us.



www.waronwant.org
www.waronwant.org/youthactionnetwork



There is perhaps greater religious diversity in the UK today than in any other country in the European Union.

Christians make up the largest group, followed by Muslims, Hindus, Jews and Sikhs, and smaller groups of Baha'is, Buddhists, Jains and Zoroastrians, together with many other formal and informal religious expressions, non-religious and humanistic beliefs and philosophies.

Within most faith communities there is unity of basic beliefs, but also considerable diversity of ethnic background and cultural traditions, as well as interpretation of their religious heritage. Because of the variety of backgrounds, it is important not to confuse 'ethnicity' with 'religious affiliation,' although, of course, there can be some overlap. All groupings also have followers from different ethnic groups. Christians and Muslims are among the most diverse of Britain's faith communities, as they have been throughout history.

baha'ism

The quintessential belief of the Baha'i faith is the oneness of the human race. Baha'is seek to promote unity in diversity and to eliminate prejudice of all kinds, be it cultural, racial or religious.

Other principles of the Baha'i faith include: the oneness of religion, equality of men and women, elimination of extremes in wealth and poverty, universal education, harmony between science and religion and a universal, auxiliary language.

**“The earth is but one country
and mankind its citizens”
– Baha'u'llah**

Baha'is believe in the existence of the soul which comes into being at conception and exists after death. During life, the soul can develop spiritual qualities such as compassion, honesty and service to humanity to become closer to God. The concepts of 'heaven' and 'hell' are symbolic of nearness or remoteness from God. Baha'u'llah ('Glory of God'), founder of the Baha'i faith, was born in Persia in 1817.

There are seven Baha'i Temples on five continents, each architecturally unique but

all with nine sides. They are open to people of all religions and none. The nine-pointed star symbolises unity in diversity. Baha'is meet for prayer, meditation and readings in people's homes or Baha'i Centres.

Birth of the Bab (October 20th)

Birth of Baha'u'llah (November 12th): A day celebrated by Baha'is the world over.

Naw-ruz (March 21st): The Baha'i New Year coincides with the Equinox.

The Feast of Ridvan (begins April 21st): Baha'u'llah's declaration of his mission to his followers in 1844. This event took place in the garden of Ridvan ('Paradise' in Arabic). The first (April 21st), ninth (April 29th) and twelfth (May 2nd) days of Ridvan are celebrated.

Declaration of the Bab (May 23rd): The Bab ('Gateway') was a forerunner of Baha'u'llah and herald of the new religion.

Ascension of Baha'u'llah (May 29th): Baha'u'llah suffered forty years of exile – from Persia to Baghdad, Turkey and finally to Palestine, where he passed away in 1892.

Martyrdom of Bab (July 9th): The Bab was martyred by a firing squad of 700 soldiers.

buddhism

Buddhists wish to take advantage of being born a human being by developing energetically the qualities of kindness and awareness in order to achieve freedom from suffering, and to help others to do the same.

Siddhartha Gautama (c. 560 BC), later the Buddha (the Enlightened One), was born in Lumbini, Nepal. Buddhists study the words of the Buddha, meditate and accept guidance from Buddhist teachers. The Dalai Lama is the spiritual leader of the world's Buddhist community.

**“Impermanent are all created things. Strive on with awareness”
– the Buddha’s last words**

There are many Buddhist traditions – Theravada, Pure Land and Zen – and many Buddhist cultures. Thus, special days are celebrated for varying reasons. The days are mostly full-moon days, so dates vary from year to year. Celebrations in some cases take place at the nearest weekend.

Kathina Ceremony (variable, October 19th – November 26th): This is the end of the Rains Retreat and is marked by the presentation of Kathina (new robes) to the monks by the people. It is an exchange of gifts – with the monks offering spiritual guidance.

Bodhi Day (December 8th): Remembered by Mahayana Buddhists as the day the Buddha achieved enlightenment whilst meditating under a Bodhi tree.

Padmasambhava Day (February 8th): This day is kept by Tibetan Buddhists in honour of Padmasambhava, who took Buddhism to Tibet.

Parinirvana (February 15th): A commemoration, for Mahayana Buddhists, of the death of the Buddha. He died, aged 80, in a state of meditation and attained nirvana – a release from the cycle of death and rebirth.

Wesak (May 13th): This is the main annual Buddhist celebration, the day on which the Buddha was born, achieved enlightenment and attained Parinirvana.

Asalha Puja (Dharmachakra) (July 11th): Celebrated as the anniversary of the Buddha's first sermon, known as 'The Turning of the Wheel of Law'. The Buddha preached the need to follow a middle-way between self-indulgence and self-denial.

Rains Retreat (August 5th): Part of the Theravadin Buddhist calendar, this is a time when monks stay in one place for the rainy season. It is an opportunity for penitence, self-examination and forgiveness.



christianity

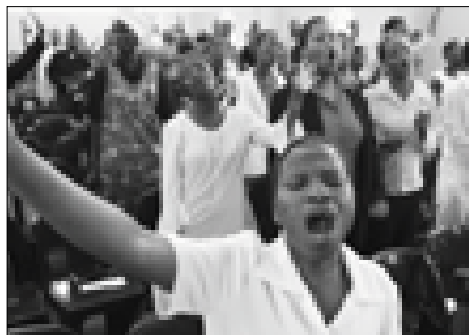
Christians live according to the loving nature of God as revealed by Jesus' life and death, helped in this task by the Holy Spirit and by communicating with God through prayer.

Jesus Christ ('Anointed One') was born in Bethlehem. Christians study the Bible and meet for worship in churches, chapels, meeting houses or in peoples' homes. The cross symbolises Jesus' means of execution and reminds Christians of Jesus' redemptive love and triumph of death.

Christmas Day (December 25th): Jesus's birthday. A day of thanksgiving services at church, exchange of gifts and special meal.

Epiphany (January 6th): The last night of Christmas remembers the visit of the 'Magi' (wise men) to Jesus. They brought gold, frankincense and myrrh to symbolise the fact that he would be king and priest and die early.

Shrove Tuesday (February 28th): The day before Lent begins, a time to remember Jesus' sojourn in the wilderness. Lent is a period of abstinence, but in many countries Shrove Tuesday, known as 'Mardi Gras' (French for 'Fat Tuesday'), is a time for feasting before the fast.



Ash Wednesday (March 1st): Begins the 40 days of Lent. In some churches, ash is used to mark a small cross on the forehead as a symbol of penitence.

Palm Sunday (April 9th): A day to remember Jesus' arrival into Jerusalem welcomed by crowds waving palm leaves.

**"I give you a new commandment:
love one another,
as I have loved you, so you
are to love one another"
– Jesus to his disciples**

Maundy Thursday (April 13th): Commemorates the Last Supper Jesus ate with his disciples. Christians celebrate by sharing bread and wine.

Good Friday (April 14th): The day Jesus was executed on a cross. Said to be 'good' because Jesus showed love and obedience to God's will and forgiveness.

Easter: Celebration of the fact that after being crucified, Jesus rose from the dead. In some ways this is the birth of the Christian faith rather than Christmas.

Holy Saturday (April 15th): Churches hold midnight services and light the Paschal candle. As Jesus taught his followers 'I am the light of the world. Whoever follows me will have the light of life and won't walk in darkness.'

Easter Day (April 16th): Gifts of eggs are often exchanged as symbols of new life.

Ascension Day (May 25th): The day Jesus is said to have left the Earth and gone to God.

Whit Sunday (May 28th): When Jesus' disciples were touched by the Holy Spirit and inspired to spread the message of Jesus.

hinduism

Hindu belief entails learning through life, how to be reunited with God – of whom all living beings are eternally a part – and learn this through study, devotion, prayer and service to others.

'Hindu' was the word historically used for people who lived by the River Sindhu. Hindus study 'Vedas' and epics such as 'The Ramayana'. They worship at a shrine at home or in a Mandir (temple). The 'Om' symbol represents the primordial sound from which the universe came.

Chaitra (March 30th): The first month of the Hindu calendar and the first month of Spring. The New Year is welcomed in with an exchange of greetings and sweets.

**"Who sees all beings
in his own self,
and his own self in all beings,
loses all fear"
– the Upanishads**

Rama Navami (April 6th): The birthday of Rama, seventh incarnation of the God Vishnu, is celebrated in the month of Chaitra. Temples are decorated and the 'Ramayana' story of Rama is recited.

Raksha Bandhan (August 9th): When sisters tie 'rakhi' – twisted red and gold thread – round the wrists of their brothers. 'Rakhi' can also be given to close friends.

Janamashtami (August 16th): Celebration of Krishna's birth – eighth incarnation of Vishnu. His day is often kept with fasting



till midnight.

Ganesh Chaturthi (September 7th): 10-day festival in honour of Ganesh, the elephant-headed remover of obstacles. Clay images of the God are set up for the festival after which they are broken up in water.

Navaratri (October 12th): Stories of Rama rescuing his wife Sita from the demon Ravana are told. Effigies of Ravana are burned to celebrate Rama's victory over evil.

Diwali – 'Rows of Lights' (November 1st): This festival of light is held in honour of Lakshmi, Goddess of prosperity, and in celebration of the symbolic return home of Rama and Sita after their exile.

Holi (March 14th): Holi begins with a bonfire to celebrate the death of Holika, the winter demon. Festivities include throwing coloured powder, or spraying people with coloured water, so that all become equal in celebration.

Shivaratri (February 6th): In honour of the God Shiva, who is both destroyer and maker anew. The night is spent in prayer, fasting and meditation, with bells rung through the hours of darkness.

islam

Muslims, or those who accept one God (Allah) and Muhammad (Peace Be Upon Him) as the last messenger, come from all over the globe.

Living is an act of worship, so too is the pursuit of knowledge: scientific, humanitarian and revelatory. It is the will of Allah for us to leave ignorance and the superstition that we are accustomed to. The cyclical nature of time is another gift from Allah to humanity. Through out the day, week and year, Muslims gather to re-acquaint themselves with each other and Allah.

Miraj-Un Nabi (September 1st): The 'Night of Ascent,' when the Prophet was taken to heaven to meet prophets of the past and prayers for the community were said.

Ramadan (October 5th): The whole of the ninth month of the Muslim year is spent in fasting between dawn and sunset everyday.

**“Praise be to Allah,
the lord of the worlds!
The compassionate,
the merciful”**

Lailat-UI Barat (October 30th): The 'Night of Records', when Allah is believed to exchange with the angels the deeds of humankind and its fate for the coming year. It is a time for penitence, fasting and all night prayer.

Id-UI-Fitr (November 4th): The 'Day Which Returns Often', marks the end of Ramadan. It is a joyous festival where people rise early to bath, put on new clothes and attend the mosque to pray and give alms. Later, meals are shared and gifts distributed.

Dhu Al-Hajjah (January 8th): Last month of the year, during which the Hajj happens. A pilgrimage to Mecca should be made at least once a lifetime as a connection between humanity today and humanity of the days gone by.

Eid-UI Adha (January 10th – 14th): The 'Feast of Sacrifice' is a commemoration of the obedience shown by Ibrahim. It is remembered with reverence and thanksgiving. Animals sacrificed for the feast provide food for the poor as well as being shared by friends and family.

Muharram (January 31st): The first month of the Muslim year, based on a lunar calendar.

Hijra (January 31st): The first day of the year is the anniversary of the Prophet Muhammad's migration from Mecca, his birth-place, to Medina, where he built the first mosque and established the Islamic code of practice and social order.

Milad-Un Nabi (April 11th): Birthday of Prophet Muhammed (PBUH) when speeches are made about the Prophet Muhammad's life and teachings, food is distributed to the needy, and prayers are said.



glossary of religious festivals



jainism

Jains wish to purify the reborn soul from accumulated 'karma' (fate) to guard against gathering new 'karma' to escape the cycle of death and re-birth. They do this by living a life based on right faith, right knowledge and right conduct.

In 599 BC, Mahavira, the 24th Jina (spiritual victor) was born in India. Jains study scriptures called the 'Shruta', and worship at a Derasar (temple) or in a meditation hall. The Jain symbol is an open palm with the word 'Ahimsa' (non-violence) written on it.

Paryushana Parva (August 31st): During this 8-day festival, Jain monks and nuns find a place of residence for the rainy season.

**"Malice to none but
love and fraternity to all"
– Jain greeting**

Samvatsari Pratikramana (September 6th): Ends the 'Festival of Ten Virtues' and is a time to request forgiveness from friends and relatives for the past year's offences.

Vira Nirvana (November 7th): Commemorates the death of Mahavira and his attainment of nirvana.

Mahavira Jayanti (April 11th): A celebration of the birth of the great Jain teacher Mahavira. Accounts of his life are read aloud and his image is anointed with scented water.

taoism

Taoists accept what is, without wanting to be different, and study the natural order of things. They work with this order rather than against it. The way lies in 'Tao' (natural law).

Lao Tzu, who wrote the Tao Te Ching, was born in China. Taoists study the Tao Te Ching and religious ceremonies take place at

**"In dwelling, be close to the land.
In meditation, go deep in the heart.
In dealing with others,
be gentle and kind.
In speech, be true.
In ruling, be just."**

a temple. An ancient Chinese symbol encapsulates Taoist philosophy: the opposite forces of 'yin' and 'yang' that are inter-dependent, each containing a part of the other.

