

Bullying around racism, religion and culture



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Bullying around Racism, Religion and Culture

This Advice for schools is the first in a suite of specialist guidance on countering prejudice-driven bullying in schools. The White Paper “Higher Standards, Better Schools for All” commits us to such a series. The Advice is designed for schools to dip in and out as appropriate for them and offers discussion topics and activities to stimulate debate and spark activity involving everyone in the school community.

The format of this Advice fits the new cycle of self evaluation for schools. In the Preventing section of this Advice, you will find a series of **self-evaluation questions** for your school which make an ideal starting point to access the resource. The results of this evaluation, alongside those from behaviour audits and pupil surveys, can then be used to identify key strengths and areas of priority for development. The Advice supports work in those areas, offering training materials, case-studies and practical ideas.

This Advice was created with the help of children and young people, headteachers and staff, community and voluntary sector organisations, professional associations and local authority officers. There are five sections:

- 1 [Introducing](#) includes a statement by the Minister for Schools, messages from young people, definitions of key terms, and acknowledgments to all who contributed.
- 2 [Responding](#) includes frequently asked questions, and advice on dealing with incidents.
- 3 [Preventing](#) includes starting points for whole-school evaluation, and notes on curriculum planning.
- 4 [Training](#) includes materials for in-service sessions and continuing professional development.
- 5 [Developing](#) includes links to about 100 useful websites.
- 6 [Disseminating](#) please see section on site to view these materials.

Introducing



Introducing



You will find here a statement from the Minister for Schools, Jacqui Smith MP. She stresses the Government's commitment to tackling and preventing racist bullying in schools and sets it within the context of the Race Relations (Amendment) Act.

This leads naturally to notes on statutory requirements and expectations.

In addition to knowing the wider policy context, schools will want to know how children and young people themselves see the issues. The next papers, accordingly, contain stories and messages from young people. They contain points from a forum for young people in a London borough; accounts by Gypsies and Travellers in a shire authority; extracts from interviews with people who have recently left school; extracts from autobiographical writings by people looking back on their schooldays; and words of appreciation for various kinds of assistance and support.

This material focuses then on underlying issues. There is a statement of key principles for preventing and addressing racist bullying in schools; a discussion of the meanings of the key terms *bullying*, *racism*, *racist bullying* and *racist incidents*; notes on the extent of racist bullying; and a description of racism's various forms, including colour racism, Islamophobia, antisemitism, prejudice against Traveller and Gypsy communities, and hostility to refugees and people seeking asylum.

Finally, there are messages of support and there are acknowledgements to the many individuals who assisted in the consultations on which this area of TeacherNet is based.

Foreword by the Minister for Schools

No child should have to experience bullying of any kind and each of us involved in education has a role ensuring it is not tolerated. We know that tackling bullying in all its forms is central to ensuring the safety and welfare of all members of the school community. We also know that it is central to achieving the wider objectives of school improvement, raising attainment and attendance, and promoting equality and diversity.

Our schools need to be at the heart of tolerant and diverse communities. Racism and bullying should have no place. Every child deserves respect and a safe learning environment whatever their racial or religious background and every child needs to learn that modern British society values diversity and mutual respect.

We also know that racist bullying is an aspect of bullying that schools find particularly challenging, as Ofsted and schools themselves tell us. The law recognises the seriousness of abuse and attacks that are motivated by racism. Schools, like all public bodies, have a duty at law to promote race equality¹. Creating an ethos where racist bullying rarely happens, and is dealt with convincingly when it does, is one way in which schools fulfil that duty, and one aspect of the school's race equality policy.

For all these reasons I am particularly glad that the White Paper, 'Higher Standards, Better Schools for All', committed us to publishing advice on reducing and responding to racist bullying. And I am delighted that we are now publishing this Advice. I hope that you will find it helpful in tackling a problem that is of significant concern to pupils, parents, schools and all of us who are involved in education.

Jacqui Smith MP

Minister of State (Schools and 14-19 Learners)

Department for Education and Skills (May 2005–May 2006)

¹ Race Relations Act 1976, section 71 (1), as amended 2000.

Statutory requirements and expectations

Summary by Ofsted

In its thematic report *Race Equality in Education*, published in November 2005, Ofsted summarised the statutory position as follows:

‘The legislation, administrative guidance and inspectors’ expectations ... signal to schools and local education authorities the need to put in place systems for handling and recording race-related incidents. Beyond that, the number and range of types of incident reported to inspectors in the survey, and the adverse impact of racist abuse on victims’ attainment and attitudes, show clearly the need to deal with such incidents effectively and proportionately.’

This summary is cited from *Race Equality in Education: good practice in schools and local education authorities*. The survey to which it refers is described in detail in the full report, which can be downloaded from

<http://www.ofsted.gov.uk/publications/index.cfm?fuseaction=pubs.summary&id=4095>.

Education Act 2005 and school self-evaluation

Schools are required to evaluate the extent to which learners feel safe and adopt safe practices and as part of this are prompted to consider whether learners feel safe from bullying and racist incidents, and the extent to which learners feel confident to talk to staff and others when they feel at risk.

Inspectors will routinely seek views from pupils about their experience, including whether they feel free from bullying and harassment.

Department for Education and Skills

In *Schools’ Race Equality Policies: from issues to outcomes*, published in 2004, the DfES states that ‘all racist incidents must be monitored and reported to the LEA – there should be no

under-reporting.’ The document mentions the importance of both quantitative and qualitative data and in this connection says that ‘in reviewing your school’s handling of racist incidents you will need to consider how many incidents there have been in any given period and how satisfied the groups most affected are in how they are dealt with.’

The goal, the document says, is a school which ‘recognises and values diversity’ and in which ‘all have a sense of belonging.’ In such a school ‘there are few racist incidents and these are dealt with effectively: pupils from different ethnic backgrounds mix and get on well with each other. The school has positive relations with the wider community – including different faith groups – and the community is actively involved in the life of the school.’

Children Act 2004

The Children Act 2004 introduced multi-inspectorate joint area reviews of children’s services. The reviews will seek evidence that services implement and monitor policies on combating bullying, and that services take action to challenge and reduce discrimination by and of children and young people.

Audit Commission

Within the framework of best value performance indicators (BVPIs), local authorities must collect figures from schools each year on the numbers of recorded racist incidents and must report to the Audit Commission the numbers of racist incidents per 100,000 residents (BVPI 174) and the numbers of incidents in which follow-up action was taken (BVPI 175).

Codes of practice

The Commission for Racial Equality’s *Code of practice on the duty to promote race equality*, made under the Race Relations Act 1976 as amended, indicates that, in assessing schools’ policies, regard should be paid to steps to prevent racist bullying. The Home Office’s *Code of practice: reporting and recording racist incidents* recommends that schools should record all racist incidents.

School Standards and Framework Act, 1998

The act requires head teachers to ‘determine measures... to be taken with a view to... preventing all forms of bullying among pupils. The measures... shall be publicised ... in a written document ... and [be made] generally known within the school and to parents ... at least once in every school year [and be brought] to the attention of all such pupils and parents and all persons employed, or otherwise engaged to provide their services, at the school.’

Stories and messages from young people

The papers in this section describe racist bullying from the point of view of children and young people.

It is important, in all considerations of racism, to start with the perceptions of people at the receiving end – their feelings of astonishment, disbelief and shock, of threat and fear and anger, of diminished self-confidence, of their parents and friends being insulted and rejected as well as themselves, their near-despair. Also, it is crucially important to note their resilience and resistance, and their calm resolution not to let their experiences of racist intolerance get them down permanently.

The papers can be used in staff discussions and training. Also, some of them can be used in citizenship and PSHE lessons. Questions which they raise include: Do students at our school have similar experiences? How do we know? To what extent do these quotations refer to the bad old days, not to the present? What is our evidence for arguing, if we wish to, that schools nowadays are more aware of racism than in the past? What are the implications for the initial training of teachers, and for continuing professional development? What are the lessons and implications for our own anti-bullying policy and practice?

This section contains the following papers:

[They used to call me names](#) – extracts from interviews

[I never had the chance to explain](#) – a refugee remembers

[We are the experts](#) – what young people want

[How it feels to be a Traveller](#) – by Mary, aged 13

[An uneasy suspicion](#) – the shaping of identity

[What really hurt me](#) – difference and belonging

[What was there to say?](#) – an experience out of school

[I am not a victim](#) – a selection of poems

[I just want to say thank you](#) – some notes of appreciation

They used to call me names – extracts from interviews

'When I was in the juniors they used to call me names in the playground all the time, like "nigger". They used to upset me and sometimes I would get so mad I would fight and then I would get in trouble. I was always the one who got in trouble. They didn't do nothing to the ones that was doing it. They sent me to the head. I was crying and he told me that I mustn't fight, he said it didn't mean anything, everybody gets called names and I must rise above it. But they still kept on doing it.'

'The overriding feeling was a sense of injustice at the fact that everything about the content and structure of the curriculum seemed to be saying that black people are worthless at best, never had amounted to anything and never would without the white man.'

'We had Development Studies in history. I was taught that people in Ghana wore grass skirts and lived in mud huts until the white man came with intermediate technology.'

'At that time I was too young, not knowing about racism.'

'There was one incident where people broke into my locker and wrote racist things on my books. But all of the big things happened outside school.'

'There was BNP marches and language like wog and nigger being used and I got the feeling that the world doesn't want me and I don't want it either. It can get stuffed.'

'You were forced into it. If you were black you were a target for racists. You are identified as a target and it comes to you. I don't know a single black person who hasn't been attacked at least verbally, and most physically. If you are a white person you can choose to be a racist at weekends and not show it during the week. It is optional whether you are involved in this stuff. It is optional whether you take it seriously.'

Source: interviews with young people who had recently left school, quoted in *Preventing and Addressing Racism in Schools*, London Borough of Ealing, 2003

I never had the chance to explain – a refugee remembers

Giang Vo came to Britain as a refugee when still a small child. In this extract from an autobiographical sketch written when she was a young adult she recalls the hostility she encountered from other children, and her sense of being unsupported by teachers. People treated her, she says, as if she didn't exist before she arrived in Britain and could not imagine that she had had experiences she needed to talk about, and which they for their part would have found interesting and instructive. She yearned for the time when she would be accepted as belonging, but the time never came.

...I was picked on at school for being different. My command of the English language did not help me here. In fact it might have been better if I had not understood some of the comments thrown my way. I was desperate for people to understand about me and where I came from.

The stereotypes and ignorant comments were never challenged. Not by me – I was too scared. And definitely not by the school. The bullying carried on in the corridors and classrooms and I think the teachers too were under attack.

Every time I was bullied I wanted to explain myself, to tell people about my life and why I was in this country. I carried with me stories and feelings and a great sense of pride about my country and my people. I was proud of my struggles and being brave every single day in this new country. But I never had the chance to explain.

Mostly children, but adults too, seemed to think I did not exist before coming to England, and made me feel ashamed of the past. They made me think that I only became a whole human being, civilised, when I stepped onto these shores.

In the end I stopped wanting to express myself. I thought people would never understand and would only laugh at the differences in me. I wanted to blend into the background: I wanted the bliss that I thought would come if I was no longer different.

It never came.

Source: Prologue by Giang Vo in *Equal Measures: bilingual and ethnic minority pupils in secondary schools* edited by Penny Travers and Gillian Klein, Trentham Books, 2005

We are the experts – what young people want

We are the experts

“Ask children what people are bullying about.”

We want an anti-racist school

“We want a school where all pupils can be proud of themselves and their cultures, and of each other.”

We want you to acknowledge the complexities of racisms

“Racism is something someone does or says that offends someone else in connection with their colour, background, culture or religion.”

We want you to acknowledge that racist bullying exists

“Racism does happen and teachers should confront bullies about the matter ... The bullying is undercover. No-one goes to staff. They say stuff about your background, skin colour and religion.”

We want to tell you how we feel

“Racism is wrong and it affects a lot of people. We want you to know how it feels to be told a racist comment and how we feel about bullying. Racists hurt the person but they don't know how much inside.”

We need you to let us know where you stand

“The teachers are mostly white. You can't look at a white person and tell if they are a racist, so if they haven't told you their views you can't go to a white person and complain about white racism.”

We must be heard if we complain about racism

“The teachers must listen to pupils. They MUST listen to them. They MUST give time to do this ... have the right to be listened to.”

We want you to take effective action

“No matter how small the problem is you should take action. Take MORE time to investigate situations and make sure it is dealt with” “Reprimand children for racism in a constructive way.”

Give us a safe way to report

“Teachers MUST reassure people that their name will not be mentioned if they tell about bullying. Otherwise people will get bullied out of school.”

Don't stereotype, label or jump to conclusions

"Don't label pupils as trouble makers. Don't punish pupils until you get to the bottom of it."

Keep a watchful eye

"Have more of a watchful eye. Teachers need to be aware that there's problems after school and at lunchtime, and that we would like them present during break and lunch time so we can feel comfortable in our surroundings."

Make sure everyone knows what to do

" Make sure that parents, teachers, caretakers, learning support assistants, cleaning staff – everybody is involved. Make sure students are told what to do about racist bullying."

Take measures to prevent racist bullying – educate everyone

"Teach bullies and everyone about different races, cultures and religions. Teachers and school staff should have extra training, including supply teachers."

Value everyone

"Treat everybody as equal. Train children that everyone is special."

Tell parents

"Teachers should talk to parents more often. Tell parents what's been going on about this."

Let us know what you are doing about racist bullying

"Give feedback in newsletters and assemblies."

Involve us in the solution

"Perhaps knowing how the youth feel on the topic will help broaden understanding and find an answer to this problem."

Take care of future generations

"If teachers don't tell racists to stop when they grow up they don't even know what they've done and the hurt that person feels, and their children get racist."

Source: compiled for a DfES consultative conference by Berenice Miles, based on projects and discussions in the London Borough of Ealing, November 2005

How it feels to be a Traveller – a school student explains

I am a young Traveller girl at the age of 13 who lives in Northolt. Sometimes Traveller children don't go to school. I would like to tell you why that is.

I just wanted to share how it feels to be a Traveller who goes to school and how difficult that it is for me. Maybe it is different in some schools but, for me, this is how it is.

I don't have many friends in school because they don't want one of their friends to be a Traveller so, when I am in school, I feel isolated from my class and I can always hear them talking about me behind my back and calling me a "pikey".

Most of my teachers won't have time for me. They think I am just wasting their time because all the other Travellers that have been to my school have never stuck it out as it is so lonesome.

I don't think they know how hard it is when you are being called names every day and getting abused.

At other times, when there are parties or when some of the girls in my class are going to the pictures, I don't get invited because I am a Traveller. At break and at lunchtime, I am always looking over my shoulder because I am scared in case anyone comes up and hits me or shouts abuse at me.

So, the next time you might wonder why Travellers never stay in school or come to school, that's why!

People say that Black, Asian and other ethnic groups suffer a lot of racism. What about Travellers? Please, the next time you see a Traveller, don't shout abuse. Just remember what Travellers have to go through every day and ask: would you like it to happen to you?

Source: an essay by a student at a high school in Ealing, 2005

What really hurt me – difference and belonging

- “The first day I went to school I was picked on because they found out that I was a Traveller. They made my life hell every time I was in a classroom. They called me names and they would not sit next to me at all. They threw things at me like paper, pens, anything they could get hold of. What really hurt me is that they called my family names. All I wanted was to get all my exams done and to be a vet because I love animals. I don’t understand why they would pick on us. I think they didn’t understand either.”
- “When I was young my mum and dad said I was no different than anyone else. I did not know how wrong they could be. When I was 11 years old I went to secondary school. No one said anything to me at first because they did not know who I was. But things changed when a boy that I knew found out that I was a Traveller. People started to call me names like Smelly and ‘you make me sick’. Sometimes they would be worse than that, and put things in my hair, spit on me and hit me. One person hit me so hard that I thought I’d broke my cheek. They also took my money. Everyday I was scared to go to school, as I didn’t know what would happen to me. I asked one of the girls that bullied me why she did this to me. My heart sank when she said ‘Because you’re different’. In the end I was too ill to go to school. I was not faking.”
- “They say schooldays are the best days of your life, yet I fail to see it. They could have been if it had not been for the bullies. And I know that my life could have been a lot different. If I had not been bullied, I would have been able to concentrate properly on my school work and stood a chance with my exams. I say to all the bullies out there STOP and THINK. About what you are doing, the problems you may be causing not just short term but long term. And remember how you would feel if someone did the same to you.”
- “I got called all sorts of names, like Gypsy, I smell, I am a tramp, I am no good, I am a pig. I had children throw stones at me, pinch me, punch me, the teacher did nothing to help me. I didn’t like playtime because I knew that someone would start to bully me and that it would hurt my feelings. I always stayed near the dinner lady because they were the only ones who were a little bit nice to me.”

Source: writings collected by Gaynor Lewis and published by Cambridgeshire Race Equality and Diversity Service Team for Traveller Education, 2006

An uneasy suspicion – the shaping of identity

The composer and musician Nitin Sawhney is of Indian heritage. By and large he enjoyed his schooldays and had the good fortune to meet some inspirational teachers. But in this extract from personal reflections on British identity he recalls the casual hostility and offensiveness he encountered from other students at his secondary school, and the inability or unwillingness of many teachers to support him as he sought to make and mould his British Indian identity. The curriculum and the school's hostile corridors were for him two sides of the same coin.

I remember the excitement with which I greeted the amazing new world of my secondary school – a place to conquer life's mysteries and storm through the broad corridors of adolescence.

Reality was a little different, however. My newfound world was a singularly white, all boys grammar school where the National Front would be happily distributing leaflets at our school gates and an embittered music teacher would ritualistically prod me out of the music rooms for attempting Indian ragas without a written score. Indian classical music is an oral tradition. I never had the heart to break it to him.

So what was I taught? History. Yes, I was taught history. How wonderful an experience it would be, I imagined, to learn the origins of my ancestors – to learn of the Aryan journey to the Indus valley and of the Dravidians' historic migration to south India. How inspiring to hear of the great Moghul empire and origins of the Vedas, the Upanishads and the epic *Maharabharata*, I thought. What I did learn however was a lot easier to grasp than any of that. Five words: 'India was a British colony.'

I had no problem with what I was taught per se...But where was the balance? Where was I in this ambitious picture of world history?

So I went through school with an uneasy suspicion that I was inferior.

It may have been a product of the notion that the history of the non-white population of this world is embedded in slavery and colonisation, or perhaps the echoing resonance of the word *Paki* as it accompanied me through the hostile corridors of the science block.

Source: Trust and Betrayal by Nitin Sawhney, in *Cultural Breakthrough: defining moments*, Voluntary Service Overseas, 2003

What was there to say? – an experience out of school

The journalist Gary Younge recalls a terrifying episode when he was about ten years old. The episode didn't take place at his school. But it is a sharp reminder of experiences that black children may have when away from school. For the child if not for teachers the word 'nigger' in the playground is co-extensive, so to speak, with the same word in violence on the streets. Younge poignantly notes that he did not have adequate words for talking about the episode, and that anyway there was no-one, either at school or at home, to whom he felt he could talk about what had happened.

On one of those trips with black youth groups, I went to the seaside in Brighton. I was about twelve. I was sitting on my own by a window, reading a book, when the coach stopped at the traffic lights on the front not far from the pier. It was hot, the sort of unlikely heat that descends on British shores only two or three times a year. The beach, like the roads, was gridlocked with underdressed sunseekers, their skin red raw from overexposure.

On the other side of the road about six skinheads – shaved scalps, bleached jeans at half mast, thin Lonsdale T-shirts and eighteen hole Doctor Marten boots – were walking in the opposite direction carrying cans of cheap beer, laughing and shouting at each other, when one of them spotted us, a bus full of black kids aged roughly between eight and fourteen, dressed up for a day out (we always had to put on our best clothes for these trips) and stuck on a red light [...]

The first one to see us had difficulty containing his excitement [...] I shifted over to the aisle seat to look down the centre of the coach and see if the grown-ups had noticed them. They had. When I sat back by the window they were already on their way. By the time they reached the middle of the road they had started chanting. 'Nigger ... Nigger ... Nigger, Nigger, Nigger.'

Now the whole bus knew what was going on. Everybody had moved over to my side to see what was happening. The grown-ups at the front of the bus were striding to the back, telling everyone to return to their original seats. But rushing up the aisle, bringing their panicky voices with them, just made everything worse. Within seconds the crowd on the bus had gone from the boisterous kids about to get dropped off at the seaside to a bustling, yelling house of panic on four wheels. The smaller children were starting to scream.

Meanwhile the skinheads were weaving through the stationary traffic, chanting as they strode. 'Nigger ... Nigger ... Nigger, Nigger, Nigger.' The light had just turned green, but we couldn't move because there were still cars in front of us. Still sitting by the window, I was immobilised, partly transfixed by the drama and partly fazed by the unreality. I saw the frozen glare of resentment in the eyes of the motorists around us who feared they were about to get caught up in something that they felt did not concern them.

The skinheads were upon us, bashing on the window, shouting 'Nigger!' and trying to rock the coach. The look on their faces was not one of hate but sport. We felt terrified and they were enjoying themselves [...]

After that it was never mentioned again. What was there to say, and who would you say it to anyway?

Source: *No Place Like Home* by Gary Younge, Picador 1999

I am more than just a victim – a selection of poems

In 2005 the DfES published a book of poems by children and young people about bullying. Some of the prize-winning entries are re-printed here, together with a few poems on the same themes from other sources. They can be used as stimuli for further writing and for drama and role-play, and as vivid illustrations of the points about the nature and impact of bullying that are made throughout this website.

The chair of the judging panel was Andrew Fusek Peters. In his introduction to the prize-winning entries he wrote as follows:

As a child, I was bullied for being different, for showing my feelings all too easily. Poetry was a way out, an escape, a way of expressing what was going on.

What these young people have written is brave and bold. It is the most powerful way of standing up for yourself and being counted. It says – ‘Listen to me. I am here. I am worth something. I am more than just a victim.’

Too often in my years of working as a writer in schools have I heard the dreadful stories of everyday cruelty and the sense that we should all just accept bullying as part of life. But I don’t agree with that sentiment and words can be one of the instruments of personal revolution.

So, read this book and know that these poems come from the heart and that behind each set of verses is a real person who, by the act of writing, becomes the victor.

These poems are taken from the DFES “National Anti-Bullying Poetry Competition: Winners Anthology”. You can download the book from www.teachernet.gov.uk/bullying.

If there are other poems that you would recommend for inclusion here, please e mail them to anti-bullying@dfes.gsi.gov.uk.

REFUGEE SCUM

He scuttles into the class, shaking, sad,
Frightened eye-wide, desperate for a friend.
But none are here, now things are looking bad.
This untold gear and hate it has no end.
They called him "refugee scum" to his face;
They pushed him, shoved him, threw him to the ground,
They swore about his family and his race.
And still no one cared, no one was around.
If they had seen the place from where he came,
Land mines maiming helpless children that played.
Death camps, torture, screaming, agony, pain,
They would not laugh and jeer to him this day.
Back then the bullies had guns in their hands
And here in school its threats and elastic bands.

George Haylett, age 12, London

JUST WATCHING TELLY

As I was watching telly, just the other day.
I saw something which upset me, and it just won't go away.
My favourite sport is football, I am a forward not a back.
I saw someone being taunted, just because their skin was black.

I felt so sad to see this happen in my favourite game,
He was only playing football and I thought it was a shame.
I just hope the player is ok so he can play again,
And the nasty things those people said didn't cause him too much pain.

Thomas Graham, age 9, North West

RECIPE FOR NO BULLYING SURPRISE

A handful of support,
A teaspoon of courage,
A sprinkle of confidence
And a pinch of love

A spoon full of belief.
A pinch of trust
A cup full of friend
A teaspoon of good feeling
A piece of joy.

A slice of happiness
A bunch of kindness
A cluster of help,
A cup full of hope
A mug of sweetness
A sprinkle of honour
A pour of freedom, then
Mix it with a cuddle.

Then put in the oven of justice
And wait for 10 minutes.
Take it out and enjoy your
No Bully Surprise.

Saima Chowdhury, age 10, London

FADING AWAY

They had been
my friends before.
Suddenly they
acted like
they hadn't been.
They started to
threaten me.
I felt like
I was
fading away
from
everything
and
everyone.

Monu Sachdeva, age 8, London

THEY CALL YOU NAMES

They call you names for the fun of it
To make your insides weak
To injure all your happiness
And tell you you're a Sikh

To them you are totally different
To them you are lower class
They'll hit you and hurt you as much as they like
Till your insides are eaten at last

They say you're brown and they hate you
And they never, ever go away
They've become a part of your life now
And I fear they are here to stay

Kiran Chahal, age 9, London

SAD EYES

My friend has sad eyes,
Someone teased him about his race.
I said to that person,
"It doesn't matter what race you are"
"It doesn't matter what religion you are"
We all live in the same country,
And we should learn about each other,
Also think about other people's feelings.
This world is for everyone to share,
And not for just one person
So share and be happy.

Kurt Mahon, age 10, London

WHAT'S THE POINT?

What's the point
Of trying to be a nurse
When all you get is grief.
I know I can do it and
I'm going to get through it.
So what's the point?
Gypsy, Gypsy, Gypsy
Is all you get.
So what's the point?
Travellers is what we are.
What's wrong with us?
We're just like you.
Nothing special.
Nothing different.
I can get A levels just like you.
Just because I'm a Traveller doesn't
Mean I can't.
They call us Tramps,
They think we're poor.
WE'RE NOT!
So what's the point?
Some live in houses believe
It or not.
We're just like you.
But what I'd like to know is
WHAT'S THE POINT?

KS3 student of Traveller Irish heritage, London

I just want to thank you – some notes of appreciation

Many of the quotations from young people in this section of the website are critical, either explicitly or in effect, of their schools. Such criticism is not, however, the whole story. The quotations below are a reminder that there is much good practice in schools. It is in order to strengthen and extend good practice that this area of Teachernet has been compiled.

Listen to me

She was seven years old ... She sat down and the first thing she said to me – she was of mixed parentage, her mum was white, her dad was Caribbean – ‘I just want to thank you’, she said, and I asked her why, and she says, ‘Well you’re the first coloured person (that was her term) that I’ve ever heard say racist bullying is wrong.’ And she went on to tell me how being called nigger and Paki was a daily occurrence for her. I asked her if she wanted me tell the school and she said, ‘I don’t want them to get a red card, I want someone to listen to me, just like what you’re doing, because it’s all inside me and until I come and speak to you, I don’t feel better.’

From the transcript of a consultative conference, 2005

Role models

‘I can recall two teachers who were approachable, kind in nature and were viewed by all pupils as a friend rather than just in a teacher/pupils relationship. They took the time to learn about diversity and different cultures and religions. They challenged the educational system and racism within the school and introduced Black History into the school curriculum. We as pupils learnt about our proud history and had the guts to challenge racism in our everyday life. We had someone who we could turn to and discuss any racist incidents at school. They were role models for all teachers.’

Interview with someone who had recently left school, 2003

Tell them what is happening

'We have an anti-racism box and people can put notes in it.'

'We have special representatives on the school council. You can tell them what is happening and they will pass it on.'

'We have playground buddies with special hats and badges so everyone knows them. Then if someone is getting problems you can go to them and they will play with you.'

'We have a problem box in our classroom. Every Friday the notes are read out and we take action.'

'Our School Council takes problems to the teachers for action.'

'I am Pakistani and sometimes English children are bullying me in the playground. Every time it happens the teachers get the boys.'

Comments from primary school children quoted in Preventing and Addressing Racism in Schools, Ealing Education Department, 2003

Five key principles

At one of the consultative meetings organised during the creation of this area of Teachernet, a group of professionals with many years experience of dealing with racism and bullying in schools formulated this statement of key principles. The statement has been used throughout the creation and finalisation of the material, and is provided here not only for interest and information but also for discussion.

1) Acknowledge that racism exists in wider society, and that it can lead to racist bullying in schools

- Take the results of research and what pupils are telling you very seriously.
- Make sure that your school records, reports and takes action on racist incidents. Include bullying in your school self-evaluation, audits, monitoring and pupil and parent surveys. Analyse trends and use the information to inform planning.
- Bear in mind that some pupils have the constant experience of racism and bullying outside school, and that they may be affected daily by racist graffiti, name calling or intimidation on their journeys to and from school.

2) Let the pupils know where you stand

- Make sure that pupils know you will not tolerate racism or bullying and that you will always deal with it.
- Be approachable, available and askable.
- Reinforce this principle through displays, newsletters, noticeboards and published information to parents and pupils.

3) Listen to children and young people

- Never dismiss their experiences of bullying and racism, or put them down as unimportant. Acknowledge their feelings.
- Give them enough time to tell you everything they need to. It is often difficult for a hurt person to talk about what has happened to them. If a witness or a participant in the bullying is willing to talk to you, that child will also need enough time to explain and to be heard.
- Cultivate the environment of 'the listening school' .
- Ensure the school community – staff, students, parents, governors, – have a shared clarity of understanding about the nature of racist bullying and where the school stands on the issue.
- Provide training and professional development through courses, meetings, policies and classroom activities.
- Establish shared responsibility and strong leadership. Countering racist bullying is the responsibility of the whole school community and everybody must know what their role is.
- Involve and empower parents.

4) Involve children and young people in solutions

- Children and young people have substantial insight into their experiences and those of their peers. They also have a sense of what works. Profit from and use their expertise.
- Involve and empower children and young people, through individual and group activities and through structures such as school councils.

5) Implement strategies for both prevention and intervention

- Ensure that the school ethos is inclusive, and that the school community feels safe, valued and respected.
- Ensure that the school curriculum is inclusive, and that the PSHE and citizenship curricula address issues of racism and bullying.
- Ensure that the school's policies for bullying and discipline cover the procedures for addressing racism and bullying.
- Never turn a blind eye to an incident, or consider it too insignificant to follow up. Always take action when an incident occurs, using the most appropriate of a range of strategies.

Terms and definitions

[Opening remarks](#)

[Definitions of bullying](#)

[Definitions of racism](#)

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[‘Victims’: a semantic note](#)

Opening remarks

What is it we’re talking about? This may seem a strange question – for everyone knows what bullying is, surely, and everyone knows what racism is, and everyone therefore knows what racist bullying is? Well, yes and no.

Yes, it’s true that the words *bullying* and *racism* are in widespread use and that people don’t turn to a dictionary to find out what they mean. But in practice, people use the words in a range of ways. What one person considers bullying or racism is not necessarily what another person thinks. Discussions amongst staff can be severely hampered if the same word is used in a range of different ways. For this reason Ofsted has recommended that there should be rigorous clarification in each school of the meanings of key words:

Good school policies and training for staff analyse the different forms of bullying that pupils may experience. Unpleasant territory though it is, understanding bullying is the starting point for effective detection and response. Defining and analysing bullying can help pupils, as well as staff, to combat it.²

² Ofsted, *Bullying: effective action in secondary schools*, 2003.

This section of the material accordingly discusses definitions of bullying and racism, and then also of racist bullying. It points out that all acts of racist bullying are racist incidents, in the legal sense of this phrase, but that not all racist incidents necessarily involve bullying. It closes with a discussion of the term *victim* and suggests that alternative terms are usually preferable.

Definitions of bullying

The term bullying refers to a range of harmful behaviour, both physical and psychological. All bullying behaviour usually has the following four features:

1. It is repetitive and persistent – though sometimes a single incident can have the precisely the same impact as persistent behaviour over time, for it can be experienced as part of a continuous pattern and can be extremely threatening and intimidating. This is particularly the case with racist bullying.
2. It is intentionally harmful – though occasionally the distress it causes is not consciously intended by all of those who are responsible.
3. It involves an imbalance of power, leaving someone feeling helpless to prevent it or put a stop to it.
4. It causes feelings of distress, fear, loneliness and lack of confidence in those who are at the receiving end.³

The following points are also relevant:

- A large part of the motivation is to demonstrate power by creating fear and to gain a sense of being ‘respected’ by peers.
- It often happens that young people who engage in bullying have themselves been bullied in the past. Further, they may feel powerless in their current circumstances and are compensating for this by intimidating, or trying to intimidate, others.
- Bullying can be painfully obvious, but also can be surreptitious and subtle, and difficult to prove.
- Direct physical bullying and threats of physical bullying are more often used by boys, whereas exclusion from friendship groups is more common among girls. In recent years, however, there has been an increase in violence amongst girls.

³ For fuller discussions of bullying see in particular the website of the Anti-Bullying Alliance (<http://www.anti-bullyingalliance.org/index.htm>) and the report by Ofsted mentioned in note 1.

- Bullying can be perpetrated by an individual, one-on-one, or by a group on one individual or by a group on another group.
- Bystanders often show tacit acceptance or approval, and in consequence they are seen by people at the receiving end as part of what they are up against.
- Bullying within a school is sometimes directly related to, and a consequence of, tensions and feuds within and between groups, families and communities in the local neighbourhood.

Bullying can take many forms, including name-calling, taunting, mocking, making offensive personal comments; threatening, intimidating; creating situations in which someone is humiliated, or made to look ridiculous, or gets into trouble; playing tricks and pranks; spitting, kicking, hitting; pushing and jostling, and 'accidentally' bumping into someone; hiding, damaging or taking belongings; sending malicious text messages, emails and photographs; leaving people out of groups or games or social occasions; and spreading hurtful and untrue rumours. Several of these behaviours plainly involve the use of words. Several, however, equally plainly, may be non-verbal, involving body language, gesture and facial expression. Non-verbal behaviours can be just as hurtful and intimidating as those which involve abusive language.

Whatever form bullying takes, schools have to focus first and foremost on the distress caused to those who are at the receiving end. A local authority has stressed this point in a definition of bullying provided for children and young people:

Bullying is when over a period of time a person or group of people makes you feel:

- 'badly different', alone, unimportant and/or unvalued
- physically and/or mentally hurt or distressed
- unsafe and/or frightened
- unable to do well and achieve
- unable to see a positive future for yourself.⁴

4 This definition was published in Warwickshire, November 2005, and is slightly adapted for this quotation out of context.

There is an important emphasis here that bullying makes people feel that to be different is to be bad and that it saps self-confidence and self-belief. A further definition written for children and young people, based on extensive research and academic discussion, has been formulated as follows:

Bullying happens when one person or a group tries to upset another person by saying nasty or hurtful things again and again. Sometimes bullies hit or kick people or force them to hand over money; sometimes they tease them again and again. The person who is being bullied finds it difficult to stop this happening and is worried that it will happen again. It may not be bullying when two people of roughly the same strength have a fight or disagreement.⁵

Amongst other things, this definition valuably stresses that a conflict between two individuals or two groups of roughly equal strength, whether one-off or ongoing, is not usually thought of as bullying.

Racism

Most public bodies in the UK use the working definitions of *racism* and *racist incident* that were proposed in the report of the Stephen Lawrence Inquiry, 1999. The report defined racism as:

Conduct or words or practices which disadvantage or advantage people because of their colour, culture or ethnic origin.⁶

Historically, the term *racism* has been used principally in situations where colour and physical appearance are considered to be significant markers of difference. There has virtually always, however, been a cultural element as well – ‘the other’ has been recognised not only by their physical appearance but also in relation to their culture, language and religion. This crucial point was reflected in the Stephen Lawrence Inquiry definition quoted above and is reflected also in race relations legislation, since case law has established that Sikhs, Jews and Travellers of Irish heritage are for legal purposes to be treated as distinct racial groups. Other forms of racism where differences of culture and religion are at least as significant as differences in physical appearance include Islamophobia and hostility to refugees and people seeking asylum.

⁵ Andrew Mellor, University of Edinburgh (<http://www.scre.ac.uk/spotlight/spotlight43.html>).

⁶ Paragraph 6.4 of the report.

Racist incidents and racist bullying

Adapting slightly a definition first formulated by the Association of Chief Police Officers (ACPO) the Stephen Lawrence Inquiry report recommended that a racist incident should be defined as follows:

A racist incident is any incident which is perceived to be racist by the victim or any other person.⁷

Ofsted reported in November 2005 that this definition is widely used throughout the education system in England and quoted a succinct version of it formulated by a headteacher: "If the child feels the incident is racist, it is". Ofsted also noted that it is up to LEAs with their schools to decide what constitutes a racist incident, and that good practice in this respect means 'liaison with other partners, such as the police, to ensure that each agency in the local authority's area has a settled, common definition of what represents a race-related incident'.

The emphasis on subjective perception in the ACPO definition cited above, and in the headteacher's re-stating of it, strikes some people as strange. Surely the criminal justice system, as also systems of school rules, should be based on objective tests and evidence, not on subjective perceptions?

In Northern Ireland, a fuller definition of racist incident has been formulated for use in schools:

Behaviour or language that makes a pupil feel unwelcome or marginalised because of their colour, ethnicity, culture, religion or national origin.

This valuably stresses that staff in schools should focus centrally on the feelings of pupils at the receiving end of racism; that the feelings are typically, as in other forms of bullying, to do with being made to feel unwelcome, excluded and left out; and that racism is connected not only with colour and ethnicity but also, as noted above, with culture and religious affiliation. Anti-Muslim and antisemitic insults and abuse, to repeat, should therefore be seen as racist. Other groups at the receiving end of racism include Gypsy and Traveller communities, and refugee families and communities.

7 Recommendation 12.

These points about the plurality of racism are stressed in documents issued by teacher unions and associations: *Islamophobia* (NASUWT), *Racism, Antiracism and Islamophobia: issues for teachers and schools* (NUT) and *Race Equality in Education* (ATL).

Another, even fuller definition of racism in schools has been formulated by children and young people in a London authority:

Racism is something someone does or says that offends someone else in connection with their colour, background, culture or religion. It is:

- when a person is teased or called names because of their culture or the colour of their skin, their religion, the country they come from, their language and the way they talk, the food they eat, clothes they wear or their background
- when people are stereotyped by their colour or religion
- when a person is rejected or excluded from a group because of their colour or religion
- when people make fun of a person's family
- when a person is treated unfairly because of their way of life.⁸

A more abstract definition of racist bullying, drawing together the definitions above of racism and bullying, is as follows:

The term racist bullying refers to a range of hurtful behaviour, both physical and psychological, that makes a person feel unwelcome, marginalised, excluded, powerless or worthless because of their colour, ethnicity, culture, faith community, national origin or national status.

All instances of racist bullying in schools are racist incidents, as defined by the Stephen Lawrence Inquiry report cited above. Not all racist incidents, however, are necessarily instances of racist bullying. This is because not all have the four features of bullying outlined at the start of this section. For example, if two pupils have an argument in the playground, and if in the heat of the moment the one uses a derogatory term about the other's cultural or ethnic background, this would be recorded as a racist incident; it would probably not, however, be thought of as an example of bullying. Or if a pupil uses inappropriate language in a classroom discussion this too might be recorded as a racist incident, but would not be thought of as an example of bullying.

8 *Preventing and Addressing Racism in Schools*, Ealing Education Authority, 2003

In the legal system in wider society the term *racially motivated* was until recently part of legal discourse in Britain, particularly in England and Wales. But as a result of campaigns and pressure-groups concerned with combating racist incidents and attacks, and bearing in mind the introduction in Scotland of the concept of 'aggravated by religious hostility', legal usage in England and Wales has latterly been changing. It is now widely understood that the key issue is not primarily or only the motivation or mindset of offenders but the consequences of racist crimes for those who are attacked, and for the communities to which they belong. For this reason the concept of *racially aggravated*, or *aggravated by racism*, is generally preferred.

By the same token, a term such as *bullying aggravated by racism* is clearer than *racist bullying*. The latter is convenient shorthand for the former, but does not so clearly focus on consequences as distinct from motivations.

Discussing examples

To unpack the various definitions and terms discussed above, it is frequently valuable to consider specific examples. The following are all based on real events and all have been used in training sessions. The first point to clarify, with regard to each event, is whether it constitutes racist bullying. If not, is it nevertheless bullying or should it nevertheless be treated as a racist incident? The most important questions in each instance, of course, are about what should be done, both immediately and in the longer term.

- Pupils are asked by the teacher to get into groups. A white pupil is heard by the teacher (but not apparently by anyone else) to say to another, gesturing towards some pupils of South Asian heritage, 'Well, I'm not working with that lot. There are too many of them in this school.'
- During Ramadan a group of Y10 white pupils approach a Y7 pupil and say 'Let's get him, he's fasting.'
- A local shopkeeper casually mentions in conversation with a teacher that he gets a lot of low-level racial abuse from certain pupils at the school. He's used to it, he says, and doesn't want to make a formal complaint.
- A girl from Turkey has recently joined the class. She is repeatedly referred to as 'Turkish Delight' by a group of other girls and doesn't appear to mind.
- John shouts across the classroom to Trevor – 'What are you talking about, you little nigger?'

- A Sikh boy at a primary school who wears his hair in a knot covered by a handkerchief (a *patka*) is teased by other pupils because, they say, he looks like a girl. His distress is compounded when a teacher assumes he is a girl and tries to separate him from other boys when changing for PE.
- Geoffrey, who is of Traveller heritage, has annoyed Darren. Darren retaliates with anger, using the word Pikey, and tries to get other boys to join him.
- In an RE lesson a pupil produces a leaflet published by the British National Party. 'We owe it to our children to defend our Christian culture,' it says. And: 'Are you concerned about the growth of Islam in Britain?' The pupil says: 'My dad agrees with this. Do you, miss?'
- Pupils are queuing up in the canteen at lunchtime waiting. There is some general pushing and shoving and a girl is pushed into another girl, knocking her tray out of her hands. The girl whose tray has been knocked turns aggressively to the other girls and calls them 'white bitches'.
- A girl whose father is American comes home in tears, saying she has been verbally abused by a South Asian boy angry about the US invasion of Iraq.
- Simon, who is Jewish, is jostled in the corridor and told with antisemitic abuse that his life is going to be made a misery in retaliation for an action by the Israeli government earlier in the week.
- In a PSHE lesson someone says 'The Danes were right to publish those cartoons. Muslims have got to accept our way of doing things. If they won't, they should go back where they came from.'
- In a school with a mainly South Asian heritage intake a group of Y7 Asian boys surround two older white pupils blocking their way, calling them names and saying 'This is our school.'
- A pupil reports that piece of graffiti has appeared on a wall near the school, 'Death to all Pakis'.
- 'You only ever pick on black or Asian kids,' says a pupil to a teacher. 'You're racist, that's why, same as most white teachers.'

(Source: these examples are taken from training materials developed in 2003–06 in a range of local authorities.)

'Victims'

In addition to the terms *bullying*, *racism* and *incident*, discussed above, there are several other terms that are problematic – they can mean different things to different people, and can embody assumptions that are worth critical examination and reflection. One such word is *victim*.

The term *victim* usually has connotations of being in the wrong place at the wrong time, as for example in phrases such as *victim in a road accident*, *victim of a flu epidemic*, *victim of a deception*. Often people speak of 'falling' victim, to stress the idea of misfortune and chance. The word implies too that action to right the wrong that has been suffered has to be undertaken by people other than the person who has been injured – the emergency services, for example, or by doctors and nurses.

The word is appropriate in connection with racism in so far as its use is a reminder that people at the receiving end are in no way responsible for offences committed against them; that racism exists independently of whether specific individuals are directly hurt by it; that the police and other public services have duties to intervene when racist incidents arise; and that similarly teachers have a duty to intervene when there are racist incidents in schools.

The term *victim* is unhelpful, however, in so far as it implies that the person who has been hurt is powerless and does not even need to be informed, let alone consulted, about action to redress the wrong that has been done – unhelpful and indeed harmful, that is to say, if the person is dehumanised and seen as merely passive, reduced to a mere statistic. If the wronged person feels they are treated impersonally by those in authority, and as though they have no capacity to take action of their own, their sense of being worthless and excluded, caused by the original attack, may be reinforced.

Because of the disadvantages and dangers of the term *victim* many schools and local authorities prefer not to use it. Some prefer to refer, for example, to *pupils who have been wronged*, or *wronged persons*, or *pupils at the receiving end*, or *pupils who have been bullied*, or *targeted pupils*.

For a further comment on the term victim see the words of [the poet Andrew Fusek Peters](#), in his introduction to a selection of children's poems.

The extent of racist bullying

Individual schools and local authorities sometimes include questions about racist bullying in surveys of pupils' experiences and opinions. One of the most substantial studies yet undertaken in this respect took place in Hampshire in 2005. It involved a sample of 34,428 pupils and was part of a programme of surveys that had begun in 2000.

In 2005, in consultation with headteachers, the authority added questions about experiences of bullying, including racist bullying. It was found that almost a fifth (19 per cent) of Year 9 pupils had experienced bullying at school in the previous 12 months; in Years 6 and 7 the proportion was about a quarter (23 per cent and 25 per cent respectively) and in Year 2 it was more than a third (37 per cent).

For the question about bullying around racism, culture and religion, pupils in Year 2 were asked to tick Yes or No in response to a statement that was read to them: 'Since I have been in year 2 someone has been unkind to me in school or in the playground because of the colour of my skin or my religion, or because the language I speak at home is not English.'

For older pupils the question required Yes or No in reply to a similar statement in writing: 'In the last year, I have been picked on in school because of my skin colour or religion or because the language I speak at home is not English.'

It could be estimated from the pattern of answers that in all four year groups virtually every single pupil of a minority ethnic heritage in the sample answered Yes.

Such surveys are valuable for raising awareness of the prevalence of racist bullying and for providing a framework for more open discussion, and hopefully more effective action, than would otherwise occur. In the case of Hampshire the data is given to school improvement partners (SIPs) and is used in assessments of how effectively schools are meeting the five *Every Child Matters* outcomes. Also, the data is used to assess the implementation of race equality policies and of the authority's race equality scheme and discussion and action are linked to the authority's programme for human rights education.

Research sponsored by the DfES in mainly white schools in 2001/02 found that 25 per cent of the pupils from minority ethnic backgrounds in the sample had experienced racist name-calling within the previous seven days. In interviews undertaken as part of the same research, a third of the pupils of minority ethnic backgrounds reported experiences of hurtful name-calling and verbal abuse either at school or during the school journey, and for about a half of these (one in six overall) the harassment was continuing or had continued over an extended period of time. (*Minority Ethnic Pupils in Mainly White Schools*, DfES research report 365, 2002)

Forms of prejudice and intolerance

Principally racism has focused over the centuries on physical characteristics – most notably skin colour – as a marker of significant difference between ‘us’ and ‘the other’. Nearly always, though, there have been cultural components as well – the other is perceived to be an outsider with regard not only to their physical appearance but also to matters of custom, beliefs and values.

Racism around skin colour continues to be prevalent and serious, and schools must continue to be alert to it and to challenge it. But also there are forms of racism which are primarily to do with culture, customs and heritage and these too must be addressed and countered by schools.

In the consultative conferences held by the DfES during the creation of this advice on racist bullying, participants re-stated and reinforced the need to combat colour racism. They referred also to the following:

- **anti-refugee prejudice** – the role of schools in supporting children whose families are seeking asylum is rendered more difficult by the negative coverage of asylum issues in sections of the media and by the claim that all people seeking asylum are a threat.
- **antisemitism** – Europe’s oldest hatred continues to be influential and has been shown to be, as a Runnymede Trust report pointed out in the 1990s, ‘a very light sleeper’. As is also the case with Islamophobia, it is frequently exacerbated in Britain by events and underlying conflicts elsewhere in the world, particularly the Middle East.
- **anti-Traveller prejudice** – it was pointed out that prejudice towards Gypsy and Traveller people continues to be ‘respectable’ in many quarters and that it is a significant factor affecting the lives and life-chances of children and young people who are targeted by it. A further negative consequence is that the task of winning the trust of children and young people of Gypsy and Traveller backgrounds is rendered even more difficult and sensitive.

- **Islamophobia** – the term itself is not ideal, it was acknowledged, but undoubtedly schools should play a part in countering anti-Muslim prejudice and hostility within their own spheres of influence. Islamophobia is not necessarily to do with hostility to Islamic religious beliefs, but with denying equal rights and respect to people of Islamic heritage.

It was pointed out, with regard to cultural racism, that sections of the print media frequently create, and then exacerbate, moral panics amongst their readers. This makes rational discussion and deliberation all but impossible, not only in the media themselves but also in wider society, including schools.

It was recommended at the consultative conferences that, in recording racist incidents, there should be distinct and separate categories for those affecting people of Muslim heritage, Gypsies and Travellers, and refugees.

Messages of support

Messages of support will be posted here in groups as they arrive. A number, including from most of the headteacher and teacher professional associations, have already been received as this Advice goes live at the beginning of March 2006. They are introduced by an extract from the report of the Practitioners' Group on School Behaviour and Discipline, chaired by Sir Alan Steer, autumn 2005.

A particular challenge

Bullying is a form of poor behaviour that causes particular misery and disruption to the learning of individual pupils. We believe, and Ofsted also tells us, that this is a continuing issue and that schools find tackling homophobic and racist bullying a particular challenge. This includes prejudice against religious and cultural minorities – Islamophobia, anti-Semitism and negative stereotyping of Gypsy/Roma and Traveller pupils. We are aware that there is much excellent work in schools to reduce and respond to bullying, including homophobic and racist bullying. We welcome the work of schools, local authorities, the voluntary sector and the DfES, including the National Strategies, in this area. We particularly welcome and endorse the Anti Bullying Charter for Action. We believe, however, that more needs to be done to evaluate and disseminate good practice.

Learning Behaviour: The Report of the Practitioners' Group on School Behaviour and Discipline, chaired by Sir Alan Steer, DfES 2005, page 36.

Association of Teachers and Lecturers

Dr Mary Bousted, general secretary at the Association of Teachers and Lecturers (ATL), said: "ATL welcomes this web-based resource to tackle racism. Unfortunately, racist bullying in schools affects both pupils and teachers. It is totally unacceptable and must be stamped out. We hope these guidelines will play a role in changing attitudes, providing advice to those affected, and helping those working in schools deal with the problem."

National Union of Teachers

“The National Union of Teachers welcomes the publication of the DfES' guidance on tackling racist bullying. Schools should be safe places to learn. Racist bullying not only undermines black and minority ethnic pupils' self-confidence, it also prevents them from learning and achieving their full potential. Pupils involved in inflicting racist bullying need expert handling to prevent them from carrying out such acts in the future. The DfES' guidance is clear, easy to read and extremely practical. The NUT hopes that this guidance will go a long way towards making our schools racism free environments which enable all pupils to learn.”

Professional Association of Teachers

“The Professional Association of Teachers is pleased to give its support to the DfES advice on countering racist bullying.

For children to have the opportunity to develop to their full potential they need to learn and grow in an environment that offers them safety, security, support and enjoyment. It is essential that schools strive to their utmost to provide such an environment.”

National Association of Head Teachers

“NAHT welcomes the DfES guidance on Anti-bullying focused around issues of Racism, Religion and Culture. Although lengthy, this document is well indexed and schools should be able to seek advice on specific issues. Chapter 5 is particularly helpful listing 100 websites relevant to teaching about racism, prejudice and cultural diversity in schools; the document also includes sites for children and young people. We wholly endorse this document.”

Association of School and College Leaders

“This is excellent work; congratulations on a clear, level-headed, practical and useful treatment of an important and sensitive topic.”

Acknowledgements

This area of Teachernet was created with the assistance of children and young people, headteachers and staff, community and voluntary sector organisations, professional associations and local authority officers. Workshops took place at nine regional conferences for headteachers; two national one-day consultative conferences were held; a wide range of documentation from schools and local authorities was studied; and there was a 24-hour writing workshop to pull everything together. Further, a special consultative conference was organised by and for young people.

Consultative conferences

The following took part in either or both of two national consultative conferences (City Academy, Bristol, March 2005 and Young People's Parliament, Birmingham, November 2005), or contributed through correspondence and providing documentation: Tahir Alam, Liz Allsop, Linda Armane-Cooper, Edgar Balasyan, Sue Ball, Patricia Barr, Imrana Bashir, Punam Bhasin, Baljit Birring, Helen Blow, Adrian Brockett, Nick Brown, Stefan Burkey, Paul Butcher, Margaret Cadman, Carmen Cadogan, Charles Campbell, Geoff Catterall, Shiraz Chakera, John Clay, John Cole, Anita Compton, Su Coombes, Angela Cooper, Vanessa Cooper, David Coulter, Carole Court, Suma Das, Jane Davies, Sarah Dyer, Shola Emmanuel, Kate Evans, Anne Fenton, Esther Fleary, Brian Foster, Joan Foulds, Kate Fox, Gill Francis, Liz Gallagher, Samidha Garg, Ros Garside, Sarah Geddes, Alison Graham, Julie Griffiths-Brown, Velia Hartland, Juliet Herbert, Nicola Highfield, Kate Hinton, Sandra Howard, Lynda Howells, Anna-Michele Huntler, Karin Hutchinson, Randolph Hutton, Brian James, Jennifer James, Judith Joyner, Michalis Kakos, Inda Kaur, Naureen Kausar, Ruth Kerry, John Khan, Gillian Klein, Emma Jones-Cross, Rajesh Lall, Jane Lane, Gaynor Lewis, Lance Lewis, Sheila Longstaff, Charmaine Lynch, Barbara Maines, Ibrahim Massiah, Lix Maxstead, Deborah McCauley, Trish McDonald, James Morrison, Lindsay Morris, Jennifer Moses, Nehemiah Moyo, Irene Neil, Christine Osborne, Lynn Parsons, Janet Pitt, Garrick Prayogg, John Quinn, Claudette Radway, David Ribbins, Ramsey Richards, Patrick Roach, Mandeep Rupra,

Fauzia Saeed, Sue Sanders, Mike Scott, Tony Scott, Rashida Sharif, David Smith, Balbir Sohal, Karen Steger, Ben Straker, Shaheed Syed, Angela Tierney, Mobs Timi-Biu, George Varnava, Daniela Wachsening, Deborah Williams, Derek Willis, Margaret Wood, Kathryn Yeaman, Gordon Young and the students of City Academy, Bristol.

Speakers and presentations

The following made presentations at either or both of the consultative conferences:

Peter Barton, Maud Blair, Babette Brown, Margaret Cadman, Pamela Carroll, Maurice Coles, Emma Jane Cross, Adrienne Katz, Chris Gaine, Carol Hunte, Ruth Kerry, Arthur Ivatts, Kevin Love, Ian Massey, Berenice Miles, Rehana Minhas, Peter Nathan, Paulette North, John O'Brien, Ray Priest, Jill Rutter, Shaila Shaikh, Tim Spafford, Eilidh Verhoeven, Yvette Thomas, Anne Walker and Linda Walker.

Final drafting

The following took part in a 24-hour workshop to write and review draft material:

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Local authorities

Use was made of documentation, websites and reports produced in the following local authorities: Brighton and Hove, Buckinghamshire, Cambridgeshire, Coventry, Cumbria, Dorset, Derbyshire, Ealing, East Sussex, Greenwich, Hampshire, Lancashire, Leeds, Leicester, Manchester, Oldham, Staffordshire, Wiltshire, Windsor and Maidenhead, Wiltshire and Wolverhampton.

DfES staff

The Countering Racist Bullying project was organised by the Improving Behaviour in Schools team. Members of the team for some or all of the project's lifetime were Melissa Abraham, Parul Agarwal, Teresa Clark, Sajal Dodia, Simon Fell, Sheena Huxley-Duggan, Eric Oyewole, Charlotte Sowerbutts and Sarah Willett.

Consultancy

The external consultant for the project was Robin Richardson, co-director of the Insted consultancy, London.

Responding



Responding



Responding to an incident of racist bullying has two aspects – [what to do to support children and young people at the receiving end](#), and [how to challenge those who are responsible](#).

Each of these is considered here in turn. But before you look at these two sets of advice, it would be useful to consider some [frequently asked questions](#) and [what makes racist bullying different from other forms of bullying](#). It is easier to respond to a specific incident if one has previously given thought to general matters and concerns, and if one has clarified one's thinking through deliberation with colleagues.

Also in this section there are some [case study descriptions](#) of real events.

Frequently asked questions

Introduction

The questions and discussions set out in this paper are based on remarks and exchanges at various recent training events and in staffroom conversations. People often put these queries, concerns and objections to themselves, inside their own heads, even when they don't voice them out loud.

It is important that schools should acknowledge that such concerns do exist, and are in the minds of parents, governors and pupils as well as of staff.

The paper is provided for discussion at staff meetings and training events. The process of clarifying questions such as these, and moving towards consensus and shared understandings, is an invaluable part of the policy-making process.

Why does the definition of racist incidents stress perception? Procedures in schools should be based on objective tests and evidence, surely, not on subjective impressions and perceptions?

- The definition was drafted in the first instance by the Association of Chief Police Officers (ACPO) and then modified slightly by the Stephen Lawrence Inquiry. ACPO was concerned that too many incidents were not even being recorded properly let alone professionally investigated.
- The definition is for the purposes of initial recording. Just because an incident is alleged or perceived to be racist does not mean that it *is* racist. But it *does* mean that it must be recorded and investigated.

- The definition implies that if anyone thinks an incident is racist then it will definitely be taken seriously and investigated. Failure to investigate, even where an incident appears to be of a relatively minor nature, could be seen as condoning racism and could be used as evidence that a school is not taking seriously its legal duties under the Race Relations (Amendment) Act.
- Whether or not the pupil(s) responsible intended their behaviour to be racist is in the first instance irrelevant. Of course, when it comes to dealing with an incident, pupils' intentions and attitudes are an important consideration. But at the stage of initial recording and investigating, their attitudes, motivation and awareness are not the main issue. It's the effects of their behaviour, not the reasons for it, that require attention.

If we highlight racist incidents, couldn't this lead to a worse situation? It could make white pupils feel guilty and those of minority backgrounds feel vulnerable and insecure?

- It is important, certainly, to treat all incidents proportionately and with sensitivity, and therefore to avoid over-reacting or creating martyrs, and in these ways bringing the school rules about racist bullying into disrepute.
- However, the much more substantial danger lies in ignoring incidents and giving pupils the impression that adults condone racist behaviour. Ignoring incidents means that pupils who are attacked feel unsupported, and so do their friends and families. They are likely then to feel that the school does not care about them and they may even form a view that all white people are hostile to them and cannot be trusted.

Is racist bullying something that only white people can be guilty of? If so, how do I explain this to the white children at my school, and to their parents?

- The hallmark of racist bullying in schools is that children and young people are attacked as representatives of a group or community, not as individuals. It follows that phrases such as 'white trash' or 'white bitch' are racist and that taunts using them, or expressing similar sentiments, should be dealt with in the same range of ways as terms such as 'Paki'.
- In all bullying there is a power differential. In the UK as a whole, many though not all minority communities suffer from discrimination and prejudice, and police statistics show that they are much more likely than white people to be targeted by racist attacks. But in the micro-context of a particular school playground or neighbourhood, white people are sometimes in a clear minority and can be disadvantaged and intimidated by the local balance of power. In these circumstances attacks on them by members of the local majority group should usually be treated as racist bullying.

The most frequent racist incidents at our school involve name-calling. Are certain words always and inherently racist? Is the word Paki, for example, inherently offensive and objectionable, even when no offence is intended or taken?

- Few if any terms are always and everywhere offensive. It is possible for outrageous terms to be used in friendly teasing between equals, for example, and for words which previous generations found unacceptable to be re-claimed. South Asian young people sometimes address each other as Paki, young black people use Nigger with each other and Travellers use Pikey. Within youth-culture young white people sometimes use such terms as well, without intending or causing offence. The re-claiming of negative words, and then wearing them as badges of pride, is frequently an essential ingredient in resistance to discrimination.
- However, racist terms have a history and a set of connotations and assumptions, and in wider society they are almost always negative and offensive. They are part of a discourse that justifies, or turns a blind eye to, discrimination and violence. In schools, therefore, it is generally desirable that they should not be used, even when no offence is intended or taken. Certainly they should never be used when the intention or the effect is that someone will be hurt.

In the playground two children are arguing about something and the argument becomes heated and mutually abusive. One then calls the other 'fatty' or 'spotty' or some such and the second replies with a racist term such as Paki or Gyppo, or with words along the lines of 'Go back where you came from.' Should the second child be treated more severely than the first? If so, why? If not, why not?

- It sounds as if both children have acted badly – though not so very differently from the ways in which adults sometimes behave badly, for also in the adult world arguments sometimes escalate and people say things in the heat of the moment they later regret. It sounds further that the two children are equally matched in terms of power – so this is probably not an instance of bullying.
- The task for a member of staff, in the first instance, is to calm the children down and to act as a mediator. If sanctions are applied these should be the same for each.
- However, both children need to be in no doubt that, as a general rule, insults such Paki and Gyppo are even more serious than insults such as Fatty or Spotty. Both types are hurtful but the first type goes to the very roots of someone's identity and sense of belonging, and attacks not only the individual child but also his or her parents and grandparents and the wider community and tradition to which they belong. Hate crimes, including murder, are committed against people because they are black or Asian.

People do not get murdered for being fat or for having ginger hair, or for wearing glasses, or for having spots on their faces.

- All bullying contains the message 'you don't belong here' – here in this group of friends, this playground, this neighbourhood. Racist bullying goes further – the message is also 'you don't belong in this country'. It can be deeply devastating and traumatic.

Yes, but in this example where two children have an argument, and both use wounding words in the heat of the moment, but only one of the words is racist, how should the incident be recorded? It seems bizarre and unfair to record the one remark but not the other?

- Local authorities expect schools to use the definition of racist incident developed by the Association of Chief Police Officers, quoted above. It follows that the episode under discussion here should indeed be logged as a racist incident, and should be included in the return to the local authority that the school makes. The incident is the *exchange* of insults, not just the one insult.

We have disputes and even fights sometimes between, for example, African-Caribbean pupils and African, or between Sikhs and Muslims, or between pupils who have different national origins, or different locations in a caste system, or different sects within the same religion. Should such incidents be treated as racist bullying?

- If individuals or groups are of equal strength, outbreaks of bad behaviour between them are not normally thought of as bullying. The behaviour is dealt with according to a school's general behaviour policy, not with regard to anti-bullying in particular. If the behaviour includes the use of racist words or stereotypes, or abusive references to others' ethnicity, religion, culture or national origin, the incident should normally be logged as racist, in accordance with the Stephen Lawrence Inquiry definition. Such an incident does not usually, however, carry the undertones of 'you don't belong in this country' which is the hallmark of racist language when used by white people.
- If there is a power imbalance then almost certainly the incident is an example of bullying, and should be dealt with as such.
- It is sometimes the case, with the kind of incident under discussion here, that conflicts in the school are connected to tensions, disagreements and feuds in the neighbourhood. The school has to take action within its own sphere of influence but will almost certainly need to work in partnership with other agencies if there is to be an effective impact on the wider context.

Racist bullying and other bullying

Introduction

As mentioned in [a recent Ofsted report](#) many teachers do not feel confident when dealing with racist incidents. One of the problems is that they do not feel sufficiently clear about how racist behaviour amongst pupils differs from other kinds of unacceptable behaviour. This paper briefly summarises the features that all kinds of bullying have in common and then also lists the distinctive ways in which racist incidents are different.

Similarities

- Pupils who are targeted experience great distress. They may become fearful, depressed and lacking in self-confidence, and their progress at school may be severely damaged.
- The distress is connected with feelings of being excluded and rejected.
- Also, the distress is because a characteristic is picked out as a justification for the bullying that the person attacked can do nothing about – their size, whether they wear glasses, the colour of their hair, the colour of their skin, their religious or cultural background.
- Since all kinds of bullying cause distress, all are wrong.
- Those who engage in bullying develop a false pride in their own superiority.
- Teachers and even parents are sometimes not aware of the miseries that are being inflicted, or of the cruelty that is being perpetrated.
- When dealing with incidents, staff must attend to (a) the needs, feelings and wishes of pupils who are attacked (b) the needs, feelings and wishes of their parents and carers (c) the children and young people principally responsible for the bullying (d) any supporters they have and (e) any bystanders and witnesses.

Differences

- Racism has a long history affecting millions of people and is a common feature in wider society. People are seriously harmed and injured by it, and sometimes even viciously attacked and murdered. Words such Spotty, Fatty and Four Eyes are seldom used by adults and seldom or never used by adults to justify offensive behaviour. Racist words and prejudices, however, are associated with discrimination in employment and the provision of services, and with a range of criminal offences.
- The law of the land recognises the seriousness of racism by requiring that courts should impose higher sentences when an offence is aggravated by racist or religious hostility.
- The distinctive feature of a racist attack or insult is that a person is attacked not as an individual, as in most other offences, but as the representative of a family, community or group. Other members of the same group, family or community are in consequence made to feel threatened and intimidated as well. So it is not just the pupil who is attacked who feels unwelcome or marginalised. 'When they call me a Paki,' explains nine-year-old Sereena, 'it's not just me they're hurting. It's all my family and all other black people too.'
- Racist words and behaviour are experienced as attacks on the values, loyalties and commitments central to a person's sense of identity and self-worth. Often, therefore, they hurt more deeply as well as more widely. 'They attack me for being an Arab,' remarks Ahmed. 'But I'm an Arab because my father is an Arab, and I love my father. Do they think I should stop loving my father? I couldn't do that, ever.'
- Racist attacks are committed not only against a community but also, in the eyes of offenders themselves, on behalf of a community – offenders see themselves as representative of, and supported in their racism by, their friends, family and peer group, and they may well feel it is right and proper to take the law into their own hands.
- Quite apart from whether those responsible see themselves as representatives of their own community, taking the law into their own hands, this is how they may be seen by those at the receiving end. So a Traveller child, for example, may then fear and distrust all settled people, not just those who engage in bullying.
- Most bullying involves a series of incidents over time. In the case of racist bullying, however, a single one-off incident may have precisely the same impact as a series of incidents over time. This is because it may be experienced by the person at the receiving end as part of a general pattern of racist hostility. It can in consequence be every bit as intimidating, rejecting and hurtful as a series of events over time.

Source: adapted from *Aiming High: understanding the needs of minority ethnic pupils in mainly white schools*, DfES 2004

Support for those at the receiving end

In the short term

- Accept the pupil's account of the incident and provide solidarity and support. Racist bullying can be devastating and traumatic and the pupil may need a space to think aloud and to express their feelings.
- Do not make light of the incident with remarks like 'the people who did this didn't mean to give offence,' and do not try to minimise its importance by suggesting that there may have been a misunderstanding. The fact is that offence was caused and the pupil who has been hurt or wronged needs support and understanding.
- Confirm that it was right for the pupil to approach you and inform you.
- Ask what action the pupil would like to take place. For example, if they would like the matter to be taken up with the headteacher and school leadership team, and/or whether they would like a personal meeting with the pupil(s) responsible for the bullying, with a teacher present, to explain the hurt they have experienced.
- Discuss whether they would like other pupils to help solve the situation that has arisen.
- Discuss whether they would like their parents to be informed and involved.
- Stress that they are not themselves the cause of the bullying. This is very important, for otherwise there is a danger that they will internalise the insults they have received.
- Seek to instil pride in their heritage, colour and background.
- If there were witnesses to the incident, as is likely, ensure they know that your sympathies are with the pupil(s) at the receiving end of racist bullying, and in no way with those who are responsible for it.

In the longer term

The school should make clear, through its curriculum and ethos, that it values and has high expectations of all pupils. It is essential that pupils who engage in racist bullying do not imagine for one moment that the school supports them.

Supporting parents

Pupils rightly and understandably look to their parents for support. Parents, for their part, may request advice from their child's school. Points for parents in DfES guidance are set out at the Parentscentre website: <http://www.parentscentre.co.uk/bullying>

Challenging those who are responsible

Introduction

This paper outlines four possible approaches in relation to challenging those who are responsible for racist bullying in schools. It is adapted and developed for school contexts from *The Perpetrators of Racial Harassment and Racial Violence*, Home Office Research Study 176, 1997. Four broad approaches are discussed.

Approach 1

Ignoring, or making light of the incident

Ignoring an incident is seldom if ever appropriate. It permits the person responsible for the bullying – and also his or her friends and associates, and any witnesses – to assume there is nothing wrong with their behaviour. The behaviour may therefore be repeated.

Also, and even more seriously, this approach gives no support to the pupils who have been attacked. They may in consequence assume the teacher and the school generally are indifferent to racism, and will not bother to complain if there are further incidents. They may feel that the school doesn't care for them, doesn't understand their experiences and perceptions, doesn't see them as fully belonging. Feelings of being excluded and worthless, caused by the racist insult, will be exacerbated. Amongst other things, their academic work and progress may in consequence be seriously affected.

Approach 2

Rebuke and punishment

The pupil responsible and any onlookers must be in no doubt that the behaviour is unacceptable, and the pupil who has been attacked must be in no doubt that he or she is supported by the school. But if rebukes and punishments are used in isolation, and not complemented by teaching and learning about the reasons why racism is wrong,

they may feed bitterness and a sense of not being understood. Such bitterness may then be expressed elsewhere, away from the school's awareness.

Approach 3

Reasoning and explanation

It is important, certainly, that teachers and youth workers should explain why racism is wrong, and that they should demonstrate with facts and rationality that racist beliefs are both false and harmful. This may involve pointing out that even when a factual statement is true ('They own all the corner shops round here') it does not justify violence or hatred. It will almost certainly involve explaining why racist bullying is distinctively hurtful.

But like rebukes and punishments, intellectual arguments may feed bitterness and a sense of not being understood. Pupils may also feel an increased sense of personal inferiority and powerlessness, and greater resentment of authority, and may become *more* racist in their attitudes and behaviour rather than less.

Approach 4

Holistic

A holistic approach involves seeing an incident in its context, and dealing with it within an overall school framework. Key points with regard to racism-based bullying include:

- The need to make it clear to the pupils responsible that what they have done is wrong, and to demonstrate to the person who has been bullied that the school supports them. Such action should be taken within the framework of the school's behaviour policy, and the sanctions for bullying that are part of the policy.
- Racist beliefs and behaviour in young people have their sources in anxieties about identity and territory, and in desires to belong to a sub-culture of peers or a gang where racism is one (but usually not the only one) of the defining features.
- Teachers and youth workers should show that they understand such anxieties and desires, and should try to engage with them.
- All pupils should be involved in dealing with racist incidents – it is not just a matter for teachers and youth workers.
- Both as individuals and as staffs, teachers need to have a shared philosophy about the nature of a multicultural society, and about how to deal with conflicts, controversies and difference.

- It must be clearly understood that racism involves not only prejudice based on colour and appearance but also prejudices connected with religion and culture, for example Islamophobia and antisemitism, and hostility to Travellers and Gypsies.
- It is not only the behaviour of certain young people that should be challenged, but also the role of sections of the media in presenting and perpetuating negative stereotypes of certain communities and groups.
- The role of the teacher is to help learners understand their own behaviour and, as appropriate, to change it. This should not be limited to the use of reprimands and sanctions.
- There should be attention to preventing and reducing racism through the curriculum (particularly but by no means only the citizenship and PSHE curriculum) and in a school's overall ethos.

Case studies

These three stories are based on real events and show schools responding effectively and sensitively to specific events. Please also refer to other case-studies within the material on prevention.

Avoiding the easy option

At a village school in the West Midlands with 120 pupils, of whom five are of minority ethnic background, governors and staff were shaken recently when one of the minority ethnic pupils complained about racism in the playground. The behaviour was subtle (exclusion from a friendship group rather than explicit and vicious name-calling) and the school could almost certainly have taken the easy option, if it had wanted to, of ignoring the complaint or making light of it. If it had done so, it would probably have had the tacit support of most of the white parents.

The head and governors decided, however, to take the complaint entirely seriously. There was much discussion with parents, staff and pupils. Procedures were agreed for ensuring that staff were more aware of pupils' experiences and feelings, and for ensuring that complaints about prejudice and racism were rigorously and sensitively investigated and dealt with. The school extended the work it was already doing on cultural diversity, for example to do with festivals and world faiths; and there was increased attention to preparing all pupils for life in a multi-ethnic society.

Source: *Aiming High: understanding the needs of minority ethnic pupils in mainly white schools*, DfES, 2004

Antisemitism

In a selective school in the Home Counties the only Jewish boy at the school complained to his teachers of being bullied by a fellow pupil of British Pakistani heritage, aided and supported by various others. The boy was called a Christ killer and a murderer of Palestinians. He was told he would face retribution for crimes committed by Jews, and that the Holocaust had never happened. The bullying took place not only in school but also on the train home on a daily basis. He became withdrawn and started refusing to go to school.

The school approached the local authority's support service for minority ethnic achievement for guidance and support. The link consultant then set up meetings with the senior leadership team about how best to handle the case. The parents of the boys were requested to come to the school and discussions were held with them. It was decided that the best way forward was to invite the local imam and the Jewish family's rabbi to take part in the discussions. Both spoke about the incidents to the boys responsible and to their parents. They also gave support to the boy at the receiving end and to his family. The imam spoke at Friday prayers to the local Muslim community about the need for peace and reconciliation. The link consultant followed up this work by conducting an assembly that discussed the impact of racist bullying and in PSHE classes the students had opportunities with their teachers to explore the issues more closely and come to conclusions about the negative impact racism and bullying had on the school community. No further incidents of racist bullying occurred.

Source: contributed during consultations for this website

Dealing with offensive language

The neighbourhood problems in an apparently idyllic market town threatened to jeopardise the continued attendance and behaviour at the local school of many Romany Traveller families. Certain people in the town had a longstanding history of intolerance towards Gypsies and Travellers, fuelled by negative national press coverage. The school leadership was determined to eradicate the casual use of offensive language, believing that in many cases individuals are genuinely ignorant that certain terminology is racist.

In September 2004 the headteacher made explicit reference to his concerns about the continued use of such language in his opening address to pupils. The school made good use of a designated teacher for racist incidents, who records and reports all allegations to the local authority's race equality officer. Facing considerable and entirely understandable frustrations from one particular extended Traveller family, an assembly was presented to each year group about the ethnicity and culture of Traveller families, making explicit the offensive and unacceptable terminology in common local use.

There was a reminder from the school about the robust action that can be expected against racist behaviour, and a request for vigilance amongst pupils for racist bullying. This strategy was well received by Traveller families. They appreciated the high profile response, and recognised the good intentions and efforts of the school, irrespective of their ongoing concerns and frustrations with racism in the local community.

Shortly after the series of antiracist assemblies, a Year 9 Traveller was verbally abused and had pebbles thrown at her by a group of older boys. The school reported the incident to the local authority and took appropriate action against the pupils involved. The pupil's family was satisfied with the response of the school.

Source: *contributed during consultations for this website*

Preventing



Preventing



Tackling bullying has two aspects: intervention on the one hand and prevention on the other. The first aspect frequently seems more urgent – something has happened, a pupil is distressed, immediate action by the school is required. It is only later, staff may feel, that there will be time to put in place an overall preventative framework. However, it is much easier to respond and intervene effectively, when an incident occurs, if a framework is already in place.

First, there are [some starting points for school self-evaluation](#), based on a recent report by Ofsted. The points are set out as questions that staff and governors can valuably ask about their school – though not all the points are equally relevant in all schools at any one time. One of them is to do with a school’s overall curriculum and this is developed through discussions of [key ideas and concepts in all curriculum subjects and suggestions for classroom activities](#).

Teaching about forms of racism and prejudice in the classroom necessarily involves staff in leading discussions of topics on which society is divided, and on which there is likely to be a wide range of opinions and viewpoints not only amongst the pupils themselves but also amongst their parents. It is valuable, therefore, if staff have clarified with each other [how controversial issues should be handled](#).

Finally, several [case studies and stories](#) of good practice are provided.

Starting points for school self-evaluation

Introduction

In connection with school inspections under section 5 of the Education Act 2005, schools are required to evaluate whether pupils feel safe from bullying and racist incidents, and the extent to which pupils have confidence in talking to staff and others when they feel at risk. When assessing themselves on these points, schools will find much useful guidance in Ofsted's thematic report *Race Equality in Education*, published in November 2005.

This section lists questions which schools may wish to ask themselves. It is derived not only from Ofsted's thematic report but also from the conferences, consultations and meetings which took place in preparation for this area of teachernet. A similar set of questions on bullying more generally has been published to accompany *Bullying- A Charter for Action*, downloadable from http://www.dfes.gov.uk/bullying/pack/CharterPoster_A4.pdf

Not all the points in this list, of course, are equally urgent and relevant in all schools. They are offered as a menu from which to select, not as tick-list or score-sheet whose every item should be considered in turn.

Documentation

1. Is our commitment to preventing and addressing bullying around racism, culture and religion clearly stated in the school prospectus?
2. Does documentation about dealing with racist bullying include reference not only to prejudice around colour and appearance but also to prejudice around religion and culture, for example Islamophobia and antisemitism?
3. Has documentation about dealing with racist incidents and bullying been thoroughly discussed by, and is it kept under review by, pupils and parents as well as by staff?

4. Has documentation about dealing with racist incidents and bullying been thoroughly discussed by, and is kept under review by, administrative and support staff, including lunchtime supervisors, as well as by teaching staff?
5. Do we have a written code of practice which clearly outlines specific procedures to be followed for recording and dealing with racist bullying, as also with other kinds of abuse and bullying, on the school premises, and on journeys to and from school?
6. Is our commitment to preventing and addressing racism and bullying clearly stated in posters and displays in corridors and classrooms?

Discussion, monitoring and review

7. Is there shared understanding amongst staff – including support and administrative staff as well as teachers – of ways in which bullying based on background, colour, religion or heritage is *both* similar to *and* different from other kinds of bullying?
8. Do we train lunchtime staff and learning mentors to identify racist bullying and to follow school policy and procedures on anti-bullying?
9. Is there the same shared understanding amongst pupils, parents and governors?
10. Do we keep a record of the incidence of racist bullying according to our agreed understanding, and analyse it for patterns, for example with regard to people, places, times and groups?
11. Does the governing body routinely discuss bullying, including racist bullying, and does it report regularly to the local authority the number and nature of racist incidents, including racist bullying, at their school?
12. Does a senior member of staff have responsibility for ensuring that incidents of racist bullying are appropriately dealt with and recorded?
13. Do we make good use of the reports about racist incidents which local authority officers make annually to elected members?

The perceptions and involvement of children and young people

14. Do pupils consider that the school has a history of taking racist incidents, including bullying, seriously and following them up?
15. Has a user-friendly leaflet been provided for pupils and their parents on what to do if they experience racism against them?

16. Do we regularly canvass children's and young people's views on the extent and nature of bullying?
17. Do we have a secure anxiety box for safe complaining?
18. Ofsted states that responses to racist bullying should be 'swift, proportionate, discreet, influential and effective'. Do children and young people agree that this is how our own school operates?
19. Are pupils involved in mediating in disputes and in peer mentoring?
20. Does the School Council routinely discuss all aspects of bullying, including around racism, culture and religion?
21. Are there ways in which the involvement of the School Council should be enhanced?
22. Do we involve children and young people in anti-bullying campaigns in the school?
23. Do we provide helpline numbers for pupils anxious about bullying?
24. Has this list of questions, or something similar, been discussed with children and young people?
25. Do we ensure that children and young people are aware of the range of sanctions which may be applied against those who engage in bullying?

Ethos and curriculum

26. Do we give a high profile to rights and responsibilities by, for example, promoting the United Nations Convention on the Rights of the Child, the work around the Human Rights Act organised by the Citizenship Foundation and the Institute of Global Ethics, or the UNICEF programme on Rights Respecting Schools?
27. Does the general ethos of the school (displays, assemblies, some of the examples across the curriculum) reflect and affirm diversity of language, culture, religion and appearance?
28. Many analyses state that bullying can be a result of feeling powerless. What is our school doing to ensure that our children and young people do not feel powerless in the school community?
29. Is the school involved from time to time in national projects such as *Kick Racism Out Of Football*, *Islamic Awareness Week*, *One World Week*, *Black History Month*, *Anti-Bullying Week* and *Refugee Week*?

30. Have we reviewed opportunities in the National Curriculum to teach about intolerance and prejudice, and about campaigns, projects and legislation to promote justice and equality?
31. Do our programmes of PSHE and citizenship education include high-profile references to countering bullying?
32. Is there coverage within the curriculum of interpersonal behaviour amongst pupils, including racist name-calling and bullying, and is this linked with wider issues of citizenship and participation in society?
33. Is there coverage within the curriculum of key concepts such as colour racism and cultural racism, and institutional and individual racism?
34. Do we make good use of drama, role-play, creative writing, music and art in our teaching about bullying and behaviour?

Working with parents

35. Do parents know whom to contact if they are worried about bullying?
36. Do we work with parents and other people in the local community to address tensions beyond the school gates that may be played out within school?
37. Do we make our commitments on countering racist bullying clear at parents' induction meetings?
38. Are parents confident that the school deals effectively and sensitively with incidents of racist bullying?

Partnership working

39. Do we have good working relationships with the police, and with voluntary sector organisations and networks concerned with racial harassment issues?
40. Do we make good use of guidance and advice provided by the local authority in connection with preventing and addressing bullying around racism, culture and religion?

Key concepts across the curriculum

Introduction

The ethos of the school is central to how it reduces and responds to racist bullying. The curriculum, in turn, is central to that ethos. This section outlines six sets of concepts that can permeate every subject in the National Curriculum, at all key stages. The material here is derived from *Aiming High: understanding the needs of minority ethnic pupils in mainly white schools*, published by the DfES in 2004.

Shared humanity: similarity, sameness and universality

Teaching about difference and diversity must go hand in hand with teaching about commonality and sameness. Art, drama, history, music, novels, poetry, religion and stories all explore humankind's basic humanity.

In science, pupils learn about aspects of human biology that are universal, about universals in the inorganic world and about science as a universal human activity.

Universals in biology are also encountered in health education and PE.

In geography, pupils learn about recurring patterns in relationships between human beings and their physical environment.

Difference and diversity: contrasting stories and interpretations

In all subjects, the texts, visual material and electronic resources can reflect the reality that Britain is a multi-ethnic society and is part of an interdependent world.

Similarly the tasks, problems and assignments that are set can reflect these aspects of the real world.

In many subjects, in addition, there are direct opportunities for teaching and learning about cultural differences, and differences of perception, interpretation and narrative.

Interdependence: borrowing, mingling and mutual influence

A recurring danger in teaching and learning about cultures is that pupils will get the idea that each culture is distinct from all others. The reality is that boundaries between cultures are porous and frequently unclear.

Interdependence is an essential concept in geography, biology, chemistry and physics, and in all studies of causation in history.

Examples of mutual influence and fusion can be found in art, design, drama, literature, music and technology.

Excellence everywhere

Excellence is to be found in all cultures, societies and traditions, not in 'the west' only.

The 'default position' in the curriculum, however, can all too often be the assumption that all significant human achievements arose in the West – this is what is communicated, even though teachers do not consciously intend it.

In every subject, examples of achievement, invention, creativity, insight and heroism should be taken from a wide range of cultures, both in the present and in the past.

Identity and belonging

Every individual belongs to a range of different groups, and therefore has a range of different loyalties and affiliations. Also, and partly in consequence, all individuals change and develop. Pupils need to know and feel confident in their own identity but also to be open to change and development, and to be able to engage positively with other identities.

All pupils need to be comfortable with the concept of multiple identity and with hyphenated terms such as Black-British, British-Muslim and English-British.

A sense of belonging to Britain and that 'Britain belongs to me' may be developed in all arts and humanities subjects, in citizenship education and PHSE, and can be implicit in some of the examples, reference points and case studies in mathematics, science and technology.

Race, ethnicity and justice

Already at Key Stage 1 pupils need to appreciate that there is a single race, the human race, but that the world contains ignorance, prejudice, discrimination and injustice.

In the course of their time at school pupils should become familiar with theories about the sources and forms of racism, including individual racism and institutional racism.

They need also to know about strategies, actions and campaigns to prevent and address racism, locally, nationally and internationally; equal opportunities in employment and the provision of services; the role of legislation; the management and resolution of conflict; intercultural communication and relationships; and justice and fairness. Not least, they need to know what they themselves can do to address racism within their own sphere of influence.

It is particularly in history, PSHE and citizenship education that social and political concepts to do with race and racism are taught and developed directly. Indirectly, they can be a dimension in all subjects, particularly literature and stories, and the creative and performing arts.

Classroom activities

Introduction

This section describes classroom activities that are directly or indirectly relevant to understanding the six concepts outlined in the section entitled [Key concepts across the curriculum](#) – shared humanity; identity and belonging; global interdependence; achievement everywhere; conflict and justice; race and racisms. They are grouped according to the National Curriculum’s principal subjects, but many can take place in more than one subject. Variations of them can be used with most age groups.

Art

Posters

Learners examine and discuss a collection of posters and publicity material on themes such as sustainable development, equal opportunities, respect for the disabled, racial justice and human rights. They establish criteria for the evaluation of such posters with regard to colour, composition, shape, font and format in the lettering, register of language, and images and assumptions relating to people and situations. They design and create their own posters.

Puppets

Learners examine stick puppets from India, Indonesia and Thailand, and design, make and use their own. Instead or as well, they design and make shadow puppets and theatres.

Everyday life

Learners compare and contrast depictions of everyday life in Egyptian wall paintings, Greek vases, the Bayeux Tapestry, Indian miniatures, Japanese and Chinese art, Breughel the Elder, modern photography, advertisements, family snapshots and archive photographs. They create images of their own daily life and of life in their community and neighbourhood, using some of the same methods and approaches.

Citizenship

Media analysis

Learners study differing accounts of the same event, for example the differences between a report on the website of BBC News and reports in various newspapers. In their analysis they use the questions suggested in *Citizenship and Muslim Perspectives* by Muhammad Imran and Elaine Miskell: What is fact and what is fiction? What language is used? Is there an attempt to present a balanced argument? Are ideas presented as clear-cut, or can you see that even people directly involved are uncertain? Whose voice do you hear through the report? Does the report tell you what to think, or are you presented with evidence so that you can make up your own mind? Who is the target audience?

We are Britain

Learners study and perform the poems in *We Are Britain* by Benjamin Zephaniah and write similar poems about themselves, illustrated by photographs similar in style to the ones in Zephaniah's book.

National identity

Learners create and illustrate time-lines showing relationships over the centuries between England, Ireland, Scotland and Wales, noting different perspectives and stories in the four nations at different times, and in different social classes, and the impact of urbanisation and the Empire. They investigate current views of British identity and of how it is changing.

A rights respecting school

Learners use material developed by Hampshire Education Authority and by Unicef in order to construct a self-evaluation questionnaire which they then apply to their own school and on the basis of which they make proposals for developments and improvements. The relevant websites are:

<http://www3.hants.gov.uk/education/hias/childrensrights/rrr-general/rrrthecase.htm>

http://www.unicef.org.uk/tz/teacher_support/index.asp

English and literacy

Journeys

Using a resource such as *The Journey* by Marcia Hutchinson learners conduct interviews with people who took part in a major journey (from another country to UK, or from one part of UK to another) in their youth and construct pieces of prose which tell their stories. They include expectations before the journey began; things that happened on the way; initial feelings on arrival; and tasks of settling down and developing a sense of belonging. Details of *The Journey* are at <http://www.primarycolours.net/Jw/index.html>.

Race and diversity

Using the collections from Badger Publishing entitled *Celebrating Difference: positive images of race for infants* and *Challenging Racism through Literature: positive images of race for juniors*, learners write reviews and give talks; write to the authors; and take part in a mini literature festival at which awards are made for the books considered best.

I too sing

Learners commit to memory the poem *I too sing America* by Langston Hughes, readily downloadable from the website of the Academy of American Poets at www.poets.org. They then write similar poems about themselves and their feelings about Britain. Further, they write similar poems using other personas.

Geography

Guided walk of local neighbourhood

Using *Global Reading*, published by Reading International Solidarity Centre (details and a quiz at www.risc.org.uk/introgame.html) learners consider their immediate neighbourhood and ask: Where does this road lead to? Where did the stone for this building come from? How did the person who built this house make their money? Why is this street named after a place in India? Where do goods come from in the shops? After further research, some of it including the use of digital photography, they add information on outline maps of the area and produce a world map display, highlighting the places to which their area is linked. They build up their local-global map, adding appropriate symbols and a key. They then develop a guided walk with activities at each stage to introduce the variety of ways in which the area is linked to the rest of the world.

Design and technology

A happier place

Learners visit the Ecotastic site of Hagbourne Primary School, Oxfordshire (www.hagbourne.oxon.sch.uk/ecotastic). 'We created this website,' they are told, 'to help other schools and people at home to be more eco-friendly. We want to share all our eco experiences with others, so the world will be a much happier place for us all to live in...' They note that the school recently won a major award in the international Childnet Academy scheme (www.childnetacademy.org), so they visit the sites of other winners throughout the world and decide which they consider best.

History

'We also served'

Learners use the pack developed by Birmingham Advisory and Support Service on the significant contributions made by service men and women from South Asia, Africa and the Caribbean to the British forces in the 1914-1918 and 1939-1945 world wars. Entitled *We Also Served*, the pack contains sixteen fascinating accounts of people who volunteered to fight in the trenches, to fly fighter planes and bombers, to work as seamen, and to serve in field hospitals. The pack is intended for key stages two and three but can be used also with older and younger learners.

Hot seat

Learners interrogate a teacher or other adult who takes the role of an Elizabethan buccaneer such as Sir John Hawkins. What is his view of the world? How does he try to justify his actions and exploits? How able is he to imagine the feelings, views and experiences of people to whom he caused suffering? What is his reaction to the writings of Olaudah Equiano, and those of other abolitionists?

Information and communications technology

Visits to museums and exhibitions

Learners plan a real or imaginary day trip to a museum specialising in issues of cultural diversity and equality, for example the Museum of the British Empire and Commonwealth at Bristol. They use the internet and paper-based materials to find out the entry fees and use route-finding software to determine the distance. They then enter this data into a spreadsheet model prepared in collaboration with the teacher and add data on cost of transport. They use the model to establish the cost per learner. The teacher then provides a number of possible scenarios, for example an increase in the number of learners, and learners explore the model to provide answers. Groups make presentations to the rest of the class about their preferred destinations.

Campaigning for justice

Working in pairs, learners create a web page about a particularly important movement, campaign or personality in the development of racial justice. They need to research the subject and then to write a short introduction identifying key facts and concepts, for example, Who? What? When? Where? Why? They also find or create between one and three images that can be scanned in to illustrate their text.

Mathematics

Global village

Learners work with the picture book *If the World were a Village* by David Smith and present the same statistical data in alternative forms. The topics include nationalities, languages, ages, religions, air and water, schooling and literacy, money and possessions, electricity, food, and past and present. There are many classroom activities suggested at acblack.com/globalvillage

Identities, belongings and statistics

Learners work with data and materials at the Census at School website, based at Nottingham Trent University (www.censusatschool.ntu.ac.uk). There are questionnaires for them to fill in, downloadable worksheets, an interactive histogram, a poem, a song, factsheets about the 2001 census of population, and a wealth of activities integrating statistical analysis with geography, history, science, ICT and citizenship. There are sister sites in Canada, New Zealand, Queensland and South Australia.

Demography

Learners use data published by the Office of National Statistics relating to the 2001 census of population to construct, on paper and using ICT, a range of graphs and charts and identify which styles of numerical representation are most suitable for various purposes and contexts. They then present concise, reasoned arguments, using symbols, diagrams, graphs and related explanatory text.

Modern foreign languages

The nature of language

Working in groups, learners research key features of various languages, each group taking a different language. Examples include not only modern foreign languages spoken by the learners themselves but also American Sign Language, British Sign Language, Lingua Franca and Middle English, and visual languages such as Media Glyphs. They use www.ilovelanguages.com as their starting point and collect information also through the websites of the Refugee Council and Portsmouth Ethnic Minority Achievement Service.

Music

Story in sound

Learners tell a story in sound about an encounter between two or more cultures, or else in response to an event of local, national or international importance. They explain the original musical ideas, how they were developed and why some of the musical features were chosen. If songs are used, either familiar or specially composed, there is consideration, discussion and appraisal of pitch, duration, dynamics, diction and phrasing.

Choral music

Learners perform the gospel melody *Standing in the need of prayer* and add harmony parts that (a) move in parallel and (b) are modified to fit with conventional harmonies. They listen to gospel music from South Africa, London and the United States, focusing on ways in which changes of texture create variety and interest, and listen with a similar focus to traditional choral pieces from New Zealand, Bulgaria and Pakistan. Finally, they arrange a group performance of a gospel melody and compose their own a-cappella pieces incorporating idiomatic features of one of the styles which they have studied.

Personal, social and health education

Sibel's story

Learners use a Persona doll to construct and tell the story of Sibel, a five year old child from Iran whose family is seeking asylum in the UK. Information is provided by the teacher about reasons for leaving Iran and the dangerous journey to the UK. Imaginary family photographs are found on the internet and culturally relevant artefacts such as clothing are obtained from friends. Commonalities between Sibel and the learners are established, for example with regard to the likes, dislikes and worries of any five-year-old girl in the world. As the story progresses there is consideration of cultural, linguistic and religious diversity. (For further information and ideas, visit the website of Portsmouth EMAS at www.blss.portsmouth.sch.uk/default.htm.)

Moral courage

Learners investigate the story of Rosa Parks and her role in the early days of the civil rights movement in the United States. They discuss the concept of moral courage, using materials developed by the Anne Frank Trust UK and available at www.annefrank.org.uk, and make real or imagined entries for the Anne Frank Moral Courage Awards programme. They sign up to the Anne Frank Declaration and create posters about this for the classroom and school corridors.

Shadows

Learners use the ideas, principles, techniques and practical instructions in *Let the Shadows Speak* by Franziska Ewart to present traditional folktales and to engage the audience in discussion and argument about matters of current importance in the school.

Identities

In groups learners research concepts of identity, belonging and community, using a range of sources of information, including the Britkid website. Each group feeds back to the rest of the class and discuss what they have found out about diversity in Britain in the twenty-first century. Finally, each imagines identity as a mask that reflects aspects of heritage or community, and each learner designs and creates a mask to reflect their various loyalties and affiliations.

Physical education and dance

'Football Unites, Racism Divides'

Learners visit the anti-racism website of Sheffield United (www.furd.org.uk) and make a list of issues relating to the eradication of racism on football terraces and in football management. They draw up a code of conduct for themselves and choreograph a dance performance to illustrate and support it.

Fusion and belonging

Using skills and styles from classical and contemporary traditions, learners create a performance which explores issues of inclusion and ostracising in a friendship group, or in playground or street culture.

Skill and strategy

Learners play broadly similar games from two or more different cultures and note the similarities and variations in terms of skill, purpose and strategy.

Religious education

Reviewing a project

Learners research and study a project such as the Soul of Europe (www.soulofeurope.org), committed to rebuilding and repairing the Ferhadijah Mosque in Banja Luka, Bosnia. They list what they see as the strengths and advantages of the project; note any reservations or criticisms they may have; and list the questions they would like to ask if there were a chance of speaking and meeting with a representative of the project.

To be a British Muslim

Learners attend to the testimony and experience of young British Muslims, as outlined and discussed on the websites of *Muslim News*, *Q News* and the Muslim Council of Britain, and in the 2004 report of the Commission on British Muslims and Islamophobia. They identify commonalities, similarities and differences in the lives and identities of British Christians, British Jews and British Sikhs, and then also at dual identities such as Black British, Scottish British, Mancunian British.

Problem or solution?

Learners debate three 'Big Myths' set out in *Connect: different faiths, shared values*, published by the Inter Faith Network in association with TimeBank and the National Youth Agency in 2004. The myths are (1) 'Well, they may say they're religious but no-one believes any of that stuff' (2) 'Religious people are just a bunch of fanatics' and (3) 'Religion divides people – all the religions hate each other'. They then sort through some of the stories and case studies in the *Connect* booklet about practical inter-faith projects in various parts of Britain. For each project they ask and consider three questions: What do you see as the strengths of this project? What reservations or criticisms do you have? If you could meet someone from the project what would you ask?

Christian action on racial justice

Learners obtain a copy of *Redeeming the Time: all God's people must challenge racism*, issued by the Churches Commission for Racial Justice (details in bibliography), and seek comment about it from local churches.

Jewish perspectives

Learners study Jewish perspectives on racial justice, as presented in *Making a Difference* by Edie Friedman and *Let's Make a Difference: teaching antiracism in primary schools* by Edie Friedman, Hazel Woolfson, Sheila Freedman and Shirley Murgraff (details in bibliography) and interview members of the local Jewish community in order to obtain their views.

Science

Commonalities and differences

In a topic on *Ourselves*, learners make surveys of various physical characteristics, including skin colour, eye colour, gender and height, and of personal interests, for example favourite foods and pets, and draw Venn diagrams to show commonalities and differences.

The spread of knowledge

Learners play a version of the game *Woolly Thinking* in order to study the spread of knowledge in the year 1000. The game vividly illustrates and dramatises interactions between China, India, the Middle East and Europe and portrays science as a universal human activity. Full details and instructions can be found on the website of the Muslim Home School Network, based in the United States, at <http://www.muslimhomeschool.com> – [click on](#) *Pride* and then on *educational material*.

Learners then explore the wealth of material about Muslim science at www.muslimheritage.com and the implications of such material for any British classroom in the 21st century at the website of the Islamic Society of Britain (www.isb.org.uk and follow the links to the Virtual Classroom.)

Sources: Derbyshire Education Authority, as summarised in *Here, There and Everywhere: belonging identity and equality in schools* by Robin Richardson, Trentham Books 2004.

Case studies

There are six stories here about projects that are intended to prevent the occurrence of racist bullying. In addition to being preventative, projects such as these make it easier for a school to respond to any specific incident that may occur. The case studies are as follows:

[Statues and stories](#) – games and drama with Years 2 to 6

[The play's the thing](#) – theatre in primary schools

[Dolls and philosophy](#) – an early years project

[Rights respecting schools](#) – rights of the child in all schools

[Here, there and everywhere](#) – permeating the whole curriculum

[Cool to be antiracist](#) – the secondary playground

[Contentious issues](#) – a conference for young Muslims

Statues and stories

UNICEF education department has devised six stories about racism for use with children from Year 2 to Year 6. Sessions using three or more of the stories usually last a day.

A session starts with the children making statues representing a moment in their school lives when they felt good about themselves. They are then asked to suggest words which best describe these positive feelings and the words are recorded on a chart. Next, they make statues representing moments at school that were negative and again their words to describe their feelings are written on the chart. The lists of words then become points of reference for the rest of the day and provide a vocabulary for reflections and discussions.

There is then a dramatised story, using hand puppets, about a cat and a fox. The cat and his father run the only shop in the forest. They refuse to serve the fox, on the grounds that foxes are 'Pointies' and they refer to foxes with a stream of negative stereotypes.

The son eventually changes his views, however, whereas his father remains bigoted to the end. The story sets an agenda of issues and questions that are then picked up in later stories.

Later stories vary according to the children's age. *Zaynab's Story* by Lenford Anthony White is frequently used to explore racist bullying in schools and the story of Rosa Parkes and the Montgomery Bus Boycott shows the importance of collective action against racism. The session closes with poems by Langston Hughes and Martin Luther King's *I Have a Dream*.

The play's the thing

Several mainly white LEAs – including Cumbria, Derbyshire and Wiltshire – have commissioned pieces of education theatre to explore issues of racism in schools. A play developed in Derbyshire, for example, used forum theatre techniques to depict the isolation of minority ethnic people in rural areas and the trauma and severe distress that racist abuse and insults cause; it shows also that it is all too easy for schools to be unaware and uncaring in their responses and non-responses to racism amongst pupils and in the neighbourhood of the school. A piece of forum theatre in Cumbria led to the following reactions amongst Year 6 pupils at Newbarnes School in Barrow.

'I am being very honest. I did used to sometimes say things but I didn't realise what I was saying until I thought about what I had done and then I would feel so guilty that I would go to my room for a bit. But after watching the play I really felt as if I was black or Asian and I knew what it was to get picked on for my colour or religion so I think that the play really helps you to know what a black person might feel like.'

'After watching the play, I feel a better person and I feel as if it has changed me completely into a new person and I will never say anything about other people that is racist again.'

'After the play I realised that calling black people names that are nasty can really upset the person's feelings inside their body so from now on I will never call black people nasty names again, cause I know now how much pain they get.'

'I feel a bit more aware of what things you can say to be racist and how it affects people in different ways and how people can react.'

'At the beginning I thought that the character Billy was quite funny but through the play I didn't because he started going too far and hurting. I never knew racism could be so rough and hurtful. I very much enjoyed the play though.'

A pack of teaching materials about *Ally Comes to Cumbria* is available from the Advisory Teacher for Multicultural and Antiracist Education, Cumbria Education Service, 5 Portland Square, Carlisle CA1 1PU. Telephone 01228 606825.

Persona Dolls and Philosophy for Children

Brunswick Infant School in North Cumbria has just under 200 pupils, virtually all of whom are white. The school highlights inclusion and diversity in its current development plan. The head and two colleagues accordingly attended a conference for foundation stage practitioners organised by the LEA with Cumbria Development Education Centre. The theme of the conference was Knowledge and Understanding of the World and the workshops that she that her colleagues attended were on Philosophy for Children (P4C) and Persona Dolls.

The LEA advisory teacher for antiracism was then invited to lead a series of race equality training sessions for all staff. The programme included an introductory half-day at the start of term and several sessions after school, covering resources, curriculum audit, racist incidents and Persona Dolls. The advisory teacher also spent a day in school carrying out an assessment of pupils' knowledge and attitudes. The findings were discussed after school by all staff and measures were taken in the curriculum to correct various misconceptions in children's understanding of multicultural Britain. Alongside this, two members of staff completed their Level 1 P4C qualification and attended a local training session on knowledge and understanding of time, place, cultures and beliefs. Two further places were booked on the training course, in order to help ensure a whole-school approach.

The school made a successful application to the LEA for a race equality grant to introduce Persona Dolls across the school and worked with an advisory teacher to develop two Traveller dolls, a boy and a girl.

At the start of the following term, a small working group consisting of the headteacher, two teachers and the advisory teacher for antiracism reviewed the school's race equality policy statement and developed an action plan. The action plan included procedures for recording, reporting and responding to racist incidents; a whole-school approach to philosophy for children in order to embed an open and enquiring approach to race equality in the curriculum; and the use of literacy texts to explore culture and race. The policy and action plan were introduced to the rest of the staff and to governors and it was resolved that they should be formally revisited and reviewed in 12 months time.

There is information about Philosophy for Children (P4C) at www.sapere.net and about Persona Dolls at www.persona-doll-training.org. See also *The Little Book of Persona Dolls* by Marilyn Bowles (Featherstone Publications 2004), *Combating Discrimination: persona dolls in action* by Babette Brown (Trentham 2001), and the *Citizenship for All* video developed by Persona Dolls Training, 2005.

Rights respecting schools

The United Nations Convention on the Rights of the Child provides a convenient framework not only for curriculum planning but also for aspects of a school's ethos and organisation. Teaching about human rights leads to a reduction in behaviour that infringes on the rights of other students, for example bullying; an increase in assertive behaviour by pupils exercising their right to education when faced by inappropriate behaviour from other pupils; a less adversarial approach to resolving conflict with each other and adults becomes less adversarial; and greater interest in and concern about children in other parts of the world.

Schools in Hampshire and elsewhere have worked with UNICEF UK to develop the Rights Respecting Schools awards scheme. For a school to receive the award it must show evidence that it has reached the required standard in each of four aspects: knowledge and understanding of the United Nations Convention on the Rights of the Child (UNCRC) amongst the school community and its relevance to the school ethos and curriculum; teaching and learning styles and methods commensurate with knowledge and understanding of children's rights; pupils actively participating in decision-making throughout the school; professional development to support rights as part of the school ethos, curriculum and culture. There is fuller information at www.unicef.org/uk/tz/teacher_support/index.asp.

There is also substantial information at:

<http://www3.hants.gov.uk/education/hias/childrensrights/rrr-general/rrrthecase.htm>

Here, there and everywhere

A secondary school in Derbyshire has 13 partner primary schools. Recently finance became available from the LEA for a continuing professional training day involving all teachers in the cluster. The headteachers resolved that the whole day should be on cultural diversity and arranged for the centrepiece of the event to be a piece of forum theatre presented by a professional company from London. The story was about street racism and playground racism in a mainly white town in Derbyshire, and about teacher attitudes and staffroom cultures in the schools in such towns.

The day had a great impact on staff in all 14 schools and gave impetus and context to a range of projects and activities, including: the development of policy statements on cultural diversity for all schools in the area; reviews of displays and visual environments – diversity, it was said, should be ‘part of the air children breathe’; and the incorporation of cultural diversity themes in projects such as the Healthy Schools Programme.

Also, the day gave added impetus to a partnership with inner-city schools in Derby, some 20 miles away, funded by Barclays New Futures: activities include drama, dance and music days for participating primary schools; a website entitled *Here, There and Everywhere* run jointly by Year 11 students; and a commemorative magazine as a record for all taking part.

Cool to be antiracist

An 11-16 secondary school in the North Midlands was troubled by mutual hostility between white and South Asian students. Most of the latter were of Pakistani and Kashmiri heritage. Every day at break times there was a stand-off in the playground and generally there were bad relationships involving large numbers of students. The hostility spilled into classrooms: here too white and Asian students stayed separate from each other and refused to cooperate.

Some Year 11 students, both white and Asian, felt strongly that they should do something about the situation before the time came for them to move on to college. They talked to a sympathetic member of the senior management team and were unobtrusively supported in the efforts they made to set up an Equal Opportunities Council (the name they chose) with student representatives from all year groups.

Amongst other things, the Council organised a range of music, movement and dance performances, making much use of fusion and crossover forms, and presented these in community venues as well as within the school. It is cool, the message was, to be antiracist.

Both in the playground and in classrooms the atmosphere and behaviour improved.

The project was showcased at a national event organised by Impetus, an awards scheme run by the Institute of Global Ethics and the Citizenship Foundation. Its purpose is to promote teaching about the Human Rights Act, particularly through the use of the performing and visual arts. There is full information at www.impetusawards.org.uk

Contentious issues

In September 2005 a conference for young British Muslims was organised by the School Development Support Agency, Leicester, and financed by the Home Office. It brought together over 120 Muslims predominantly aged between 16-19, from 10 state and independent schools from Leicester, Coventry and Birmingham. It was an opportunity for participants to talk in a safe atmosphere about the anti-Muslim hostility they experience and to give each other moral support. The specific themes were chosen by a group of 16 young people, both male and female, drawn from the three cities. They underwent two and a half days facilitator training, then set the conference agenda and facilitated almost all the 30 workshops provided throughout the day. They decided on the stimuli to be used, orchestrated the discussion and helped their peers to come to conclusions.

Generally, participants wanted schools and colleges to be braver in tackling contentious issues like racism, Islamophobia, religious education, the position of women, fundamentalism, and terrorism – the ‘T word’, as they called it, was said to be avoided in mosque-based education as also in mainstream schools. The conference was valuable for increasing the self-confidence of those who attended and in strengthening their resolve and sense of responsibility to mentor and support younger students in their communities and schools.

Teaching about controversial issues

Introduction

1. This section draws on a range of recent publications in order to suggest guidelines for handling controversial issues in schools, both in the classroom and in informal conversations between teachers and learners. It has in mind topics to do with cultural and religious diversity, ethnicity, prejudice, race and racism.
2. Children and young people make comments and ask questions about such topics not only explicitly but also through their behaviour. By the same token, the answers which teachers make are communicated through behaviour, tone and attitude as well as directly.
3. Often, responses have to be given on the spur of the moment, taking into account the uniqueness of the present situation, awareness of previous occasions and discussions, and sensitivity to the personality and circumstances of the learner(s) involved, and of whoever may be listening or watching. A piece of writing such as this cannot lay down what exactly the 'correct' answer should be in all circumstances. It can, however, suggest a number of general principles such as the following. Some at least of these may give helpful guidance in any one situation.

Fostering understanding

4. The fundamental educational task is to help learners think for themselves, and to sort out and clarify their emotions and values. They therefore need skills in weighing up evidence, choosing between alternatives, thinking about pros and cons, listening and reflecting before coming to a conclusion, developing empathy for people with whom they disagree, and abiding by rules and conventions of mutual respect and civil argument.

5. So it is often appropriate to turn pupils' questions round – 'What do *you* think?', 'Why?', 'Have you always thought that?', 'Are there other ways of seeing this?', 'What would count as evidence for or against your point of view?', 'What do you think might cause you to change your mind?'

Honesty about disagreements

6. It is miseducation or even indoctrination to say or imply there is consensus around certain issues when in fact there is not. In national society, as also of course across world society as a whole, there are substantial differences of values and policies. It can in fact be reassuring to children and young people, as distinct from merely alarming or depressing, to be reminded that their elders are in disagreement with each other about important matters. It may be more important for them to live with differences and uncertainties rather than to settle for over-simple solutions.
7. Controversy, not only about current issues but also about how to interpret the past, is the lifeblood of democracy. It is important that learners should recognise and welcome this, as distinct from being afraid of it.

A safe environment

8. Fears of ridicule or of being isolated may lead learners to be wary about expressing their own views, or about asking questions, or thinking aloud – classroom discussions can be 'under-heated' rather than too lively. So it is frequently necessary, before hard and conflictual issues are broached and discussed, to establish an atmosphere of mutual trust. This may sometimes involve the use of various activities and exercises which are not immediately or directly relevant to the subject-matter under consideration.
9. One well-known way of providing a sense of security is to arrange for learners to work with things which are tangible and which they can handle and arrange. Moving their hands seems to loosen their tongues and their minds. For example, provide phrases, statements and quotations, representing between them a wide range of opinion and outlook, on separate slips of paper or cards. Also, of course, it is valuable to use visual material in such activities, and three-dimensional objects.
10. It is often effective, before there is any discussion, to require each learner to do or decide or write or choose something on their own. Then have them talk in pairs about what they have written or done. Then form fours or sixes, and share further.

11. Other activities likely to generate and sustain mutual respect and trust include brainstorming, oral cloze and jigsawing, and the kinds of collaborative exercise used in the teaching of English as a foreign language (TEFL) – see, for example, www.onestopenglish.com/tefl_skills/writing.htm.

Freedom of expression and freedom from threat

12. Freedom of thought and expression is an important value and should be protected in schools as in wider society. It is crucial, in classroom discussions, that pupils should be able to think aloud and to form ideas and opinions through dialogue, debate and disagreement. Freedom of expression is not, however, an absolute value. For it has to be balanced with the equally important right not to be threatened or abused. In practice, the law of the land often puts the right of a person to live in peace and security higher than the right of another person to express their views in insulting and threatening ways.
13. This is usually appropriate in schools as well – freedom of expression does not include the right to be threatening and abusive, particularly towards pupils who are especially vulnerable to hate crimes on the streets, and to racist taunts and bullying within the school’s own sphere of influence.

Fundamental moral principles

14. There are certain fundamental moral principles enshrined in national law and international human rights standards. It is entirely appropriate for teachers and other adults to assert and stress the values in, for example, the Universal Declaration on Human Rights, or in UK and European anti-discrimination legislation. That said, there are legitimate disagreements sometimes about what the rights and laws involve in practice, and how competing rights and priorities are to be balanced. If children and young people are to understand the spirit of the law, not just the letter, they need to be initiated into the debates that the adult world has conducted over the decades and centuries, not merely be told historical or legal facts.

Open and closed views

15. Differences of opinion with regard to religion are paradigm examples of many other disputes. On certain points it cannot be the case that all religions are correct or true, and it may be, as atheists and humanists contend, that none are. So the first priority is to establish a *modus vivendi* – or peaceful coexistence – for civil debate and reasoned disagreement, and to distinguish between respectful and disrespectful ways of talking and thinking.

16. The Commission on British Muslims and Islamophobia has proposed that distinctions should be drawn between 'open' and 'closed' views of Islam. The educational aim should be to foster 'open' views amongst non-Muslims, and also similarly open views amongst Muslims towards religions and worldviews other than their own. The distinctions between open and closed views are relevant to all images and views of 'the other', not just to interaction between 'the West' and 'Islam'.
17. Also, the guidelines on inter-faith dialogue developed by the Inter Faith Network are relevant to a wide range of controversial issues in modern society, not just to religious controversies.

Multiple identities

18. No culture, no community, is just one thing. All communities are changing and all are complex, with internal diversity and disagreements. Neither 'minority' communities nor 'majority' communities are static. They change in response to their own internal dynamics and also as a result of the interactions and overlaps which they have with each other.
19. By the same token, no individual can be reduced to a single category and therefore the individuality of any one person is all too easily neglected when large categories are being used – categories such as 'Muslim', 'non-Muslim', 'Christian', 'agnostic', and so on. People's sense of cultural and personal identity develops over time, and is different in different surrounding contexts. It is important to recall that all or most pupils have a range of affiliations and loyalties – school, home, community, peer culture and street culture – and that some of these may be in competition or even conflict with each other. The educational task is often to help young people navigate their way rather than to declare exactly where they should end up.

Pastoral concern

20. 'The conflicts and controversies of adult life,' notes the Citizenship Foundation, 'can leave young people feeling confused. Why are these things happening? Where do they stand on the issues? Where ought they to stand? It can also leave them feeling fearful and concerned. This is especially so in cases where violence – potential or actual – is involved, and where members of their family and community are directly or indirectly affected.'

21. A key task for adults is to provide reassurance, and to help children and young people cope, and develop resilience. After 9/11 counsellors and experienced teachers throughout the world offered advice on various websites. Some of the simplest and wisest of these documents were written by Dr Judy Myers-Walls at Purdue University in Indiana. 'Hope,' she says, 'is one of the most valuable gifts we can give children and ourselves'. The pastoral task is to listen and sympathise, and to nurture hope and resilience even at times of great distress.

The teacher's own views

22. Teachers' own views should not be presented as inherently correct. They may well, however, be a useful resource for learners as they seek to make sense for themselves of troubling events. Children and young people do reasonably wish to know how adults see, feel and judge.
23. In particular it is valuable for young people to know how their teachers and other adults came to the views they now hold. Anecdotes and recollections, in this respect, are often as appropriate as intellectual arguments.
24. The Citizenship Foundation points out that it is important for teachers to distinguish between their role as private citizens and their role as public educators. Teachers are forbidden by law from promoting partisan political views in the teaching of any subject in schools. The Education Act 1996 (sections 406 and 407) requires governing bodies, headteachers and local education authorities to take all reasonably practical steps to ensure that, where political or controversial issues are brought to learners' attention, they are offered a balanced presentation of opposing views.
25. In practice, the Foundation says, this means:
 - giving equal importance to conflicting views and opinions
 - presenting all information and opinion as open to interpretation, qualification and contradiction
 - establishing a classroom climate in which all pupils are free to express sincerely held views without fear.
26. The DfES recommends that teachers can avoid unintentional bias by:
 - not highlighting a particular selection of facts or items of evidence in a way that gives it a greater importance than other equally relevant information

- actively encouraging learners to offer alternative or contradictory interpretations of information (for example of facial expressions, or with regard to conventions of deference or politeness)
- making clear that they themselves are not the sole authority on matters of fact or of opinion
- helping learners to distinguish opinions and value judgments from facts
- opening up opportunities for all learners to contribute their views to a discussion, and not giving more favourable attention to some than to others
- challenging any consensus of opinion that emerges too easily.

Sources

Citizenship Foundation, *Teaching about Controversial Issues*, 2003

Commission on British Muslims and Islamophobia, *Islamophobia*, 2004

Department for Education and Skills, *Excellence and Enjoyment*, 2005

Department for Education and Skills, *Making Sense of Citizenship*, 2006 (see in particular the chapter entitled Teaching and Learning Strategies)

Development Education Association, *Citizenship Education: the global dimension*, 2004

Qualifications and Curriculum Authority, *Citizenship, A scheme of work for KS3*, 2003 (see in particular pages 44-46)

Race Equality Teaching, *Talking and Teaching about the War*, 2003

Runnymede Trust, *Complementing Teachers*, 2002

Training



Training



You will find materials here for inservice sessions and continuing professional development.

At the consultative conferences organised during the creation of this area of TeacherNet it was observed and emphasised that staff training in relation to racist bullying is both particularly important and distinctively difficult. For it deals with issues on which staff may have a wide range of views and on which there is an even wider and more obvious range of views in society at large. Stress arises not only because the subject matter is controversial but also because staff may have to come to terms with their own prejudices, and may have to change or modify deeply-held views of themselves and their professional responsibilities, and of national story and history.

‘Typically,’ said someone at one of the conferences, ‘we think about training in terms of skills, knowledge and understanding. But whenever there’s training which involves the element of race, it has to be more than that. It has to engage hearts and minds, it has to force us to contemplate our humanity. It’s got to be more than facts, figures, skills and pedagogy, it’s actually got to make us think about love and care and concern and kindness.’

The same speaker continued: ‘We have to acknowledge the guilt that some of our white colleagues feel and the resentment and anger of some of our black colleagues and we’ve got to come to a position collectively, where we agree that guilt and blame have no place at the dining table of shared responsibility.’

With these crucial points in mind, the following areas are discussed here:

[Discussing scenarios](#) – stories and situations about what to do

[Notes on scenarios](#) – points that are likely to arise

[Sorting views and voices](#) – quotations from 100 years of history

[Clarifying terms and concepts](#) – concerns around political correctness

[Minding language](#) – words and their meanings

Discussing scenarios

Introduction

It is frequently valuable to discuss real or imaginary events. What should happen immediately, in the next few minutes? What should happen in the next few days? The next few months?

This section contains five short stories that are likely to stimulate valuable discussion and to act as introductions to many of the other sections in this area of the site.

A bit of teasing

Following an incident yesterday in Iraq, a pupil who's of Sikh heritage told me she was being teased by other pupils. 'We killed hundreds of your lot yesterday ... Saddam's your dad, innit ... we're getting our revenge for what you Pakis did to us on 11 September...'
I asked her if she had told her class teacher. Yes, she had told her teacher, and her teacher had said: 'Never mind, it's not serious. They'll soon get over it. You'll have to expect a bit of teasing at a time like this.'

Not fair

A pupil was complaining to me bitterly earlier today. 'All right, I'm overweight and I'm not proud of it. But it really gets to me when other kids go on about it. Last week I lost it. I was out of order, right, but when these two kids called me Fatso, and said a whole lot of other things about my size, stupidly I swore at them and used the word Paki. I got done for racism and was excluded for a day and my parents were informed and all, and I'm really pissed off, and nothing at all has happened to the kids who wound me up. It's not fair.'

Not surprising

I mentioned to a pupil's mother that in a PSHE lesson her son had made some unacceptably negative and extreme remarks about people seeking asylum. 'Well unfortunately it's not at all surprising,' she said. 'The fact is, my husband is an active member of the BNP.'

Hasn't come to school

I'm in Year 6. Yesterday there was a netball match against another school. I was in our team, so was Sue, my best friend. She's the only black pupil at our school. In the changing room before the match a girl in the other team said when she saw Sue, 'Oh, I thought we'd come to play netball, not to watch Planet of the Apes.' Sue was upset, particularly since there were some sniggers from other members of our own team. The insult was repeated and before I could do or say anything Sue threw a ball hard into the girl's face and caused a really spectacular nose bleed. The teacher from our school who was with us was furious, wouldn't listen to a word from Sue and sent her home. Today, Sue hasn't come to school.

Ugly inside

We have a system whereby pupils can send anonymous notes if they wish about incidents of bullying. Today, we received the following: 'I am feeling very, very worried. Most of my life people haven't been horrible to me because of my colour but recently it's got bad. I get called wog and nigger by other pupils in the playground and in the classroom when the teacher can't hear. Yesterday I got mad with someone and yelled at them and was told off by the teacher for swearing. Help me, please help, I feel so ugly inside.'

Notes on scenarios

Introduction

This section comments further on these stories. It can be used as reference material by trainers or facilitators during discussions of the stories. Instead or as well it can act as an aide-mémoire for all participants after discussions of the stories have taken place.

A bit of teasing

The first priority is to provide sympathy and moral support and to affirm that the pupil was right to mention the episode – it's not a matter of 'telling tales'. The teacher needs also to show empathy for the feelings of distress that many South Asian people in Britain felt after 9/11 and the ensuing wars, and after various terrorist attacks.

It is outrageous, if true, that the class teacher showed little interest. All staff at the school (including administrative and support staff as well as teachers) should be alert to the nature and likelihood of racist bullying, particularly at times of national or international tension. A shared whole-staff approach can be developed through discussing an episode such as this reflectively, and considering various angles on it.

Events and conflicts overseas frequently have an impact on events in schools and local neighbourhoods in Britain. Schools have to develop consensus amongst staff on how they are going to respond, and how they are going to help pupils to respond. For further notes on whole-school approaches, [see sections entitled Responding and Preventing](#).

Not fair

It needs to be affirmed that being overweight and being called a Teletubby, or something similar, is hurtful. On this matter the pupil needs some sympathy and support.

The pupil shows some insight into their own behaviour ('I lost it') and this too needs affirming, as does the awareness that terms such as 'Paki' are offensive and unacceptable. It may be useful to mention the differences and similarities between racist name-calling and other name-calling, as outlined in section [Racist bullying and other forms of bullying](#) in this collection.

Many white people feel a sense of dispossession and dislocation in modern society, and mistakenly attribute this to people who look different from themselves – 'immigrants'. Sections of the media often seem to reinforce, or minimally to collude with, this view. It could be that feelings of insecurity are around here, and it may be important therefore to recognise it and talk about it.

It is of course difficult to tell, since only one side of the story is given, whether the school indeed acted unfairly. All insults and forms of bullying are hurtful. Those that are aggravated by racism or cultural or religious prejudice are additionally serious, since they affect larger numbers of people and may hurt someone more deeply (again, see section [Racist bullying and other forms of bullying](#)).

The school's action may well, therefore, have been justified. But the pupil's feelings of unfair treatment are also real and could fester into destructive grievance if they are not dealt with. In any case the essential task for schools in relation to episodes such as this is to educate.

Not surprising

This story illustrates the need for a school to have an agreed policy on dealing with controversial issues, particularly when they arise in classroom discussions. A separate [section entitled Teaching about controversial issues](#) deals with the matter in further detail.

Public policy on refugees and asylum is, objectively, a matter of controversy – there are profound differences of opinion within the main political parties as well as between them. The educational task is to foster understanding. This is likely to involve examining a wide range of opinions, including – probably – the opinions of extremist organisations.

Discussions of public policy may involve not only controversy but also issues that are sensitive. Here, for example, some deep aspects of the pupil's identity appear to be involved, since he has been repeating, presumably with a measure of personal affection

and loyalty, the views of one of his carers. It also appears that his two carers have different views from each other.

There is additional sensitivity involved in this instance, since there may well be other pupils in the classroom who will be hurt and distressed by the one pupil's remarks. It's important to recall in this connection that terms such as 'asylum-seeker' and 'immigrant' are often coded ways of referring to *all* people of minority ethnic backgrounds, not just to those for whom they are semantically accurate.

It is entirely reasonable, and indeed extremely desirable, that schools should insist on certain rules of procedure when controversial and sensitive issues are being discussed in the classroom. Such rules have greater weight if they are discussed with pupils as well as by all staff and if they are discussed with, or at least known by, parents.

Hasn't come to school

Clearly, this illustrates the need for teachers to be slow to judgement and to make what Ofsted calls 'calibrated' responses to unacceptable behaviour ([see section Challenging those who are responsible](#)), bearing in mind an incident's full context.

It is sometimes thought that the difference between racist bullying and other bullying is that the latter is persistent over a period of time – 'drip, drip, drip' – whilst the former is typically a one-off incident, not really an instance of what is normally meant by bullying. Whilst a racist remark may be one-off and casual in the perception of the person making it, however, it may be part of a huge and deeply unsettling pattern from the point of view of the person at the receiving end.

In this story, Sue's distress is probably all the greater because she has suddenly been reminded of that larger pattern. There are people close to her who consider that she does not truly belong – they reject her (and by extension her family) not because of *who* she is but because of *what* she is. She is being rejected not only from the culture of the changing room but also from the school, the neighbourhood, Britain, the human race.

Ugly inside

This illustrates many of the points mentioned above in the comments on other stories. Further, it is a reminder that teachers often do not know what is happening amongst pupils in the playground and that they need to devise, and to maintain, ways of finding out.

Sorting views and voices

Introduction

This section contains eleven quotations from the period 1902-2004, each from a different decade. They illustrate between them a range of opinions and perceptions.

A valuable and stimulating way of using the quotations in staff training is to remove the dates and sources and to provide each on a separate slip of paper. The discussion task in a small group is then to assemble the quotations in chronological order.

Instead or as well, the quotations can be used to clarify principles for teaching about controversial issues with regard not only to the present but also to study and discussion of the past.

Either way the purpose of using brief quotations such as these is to provide a historical perspective and to enable participants to discuss complex, controversial and sensitive matters without undue anxiety.

After the sorting activity, the group makes a list of points that the quotations raise. They are likely to mention the distinction between colour racism and cultural racism; the ways in which both kinds may be connected with feelings about national identity and about who belongs to the national society and who doesn't; the ways in which negative stereotypes arose in the past at the time of European colonialism, but continue into the present; the importance *both* of equality as a value *and* of recognising difference and diversity; and changes over the years in what is considered to be acceptable language in public discussion.

After they have made their lists, the group can compare its own thoughts with the reflections in an official report, for example *The Future of Multi-Ethnic Britain*.

Only a matter of time

It is only a matter of time before the population becomes entirely foreign. The rates are burdened with the education of thousands of children of foreign parents. Among the thousands who come here there is a considerable proportion of bad characters, and the competition with home industries extends to burglary and other cognate crimes. (*Evans Gordon MP, 1902*)

Pending their repatriation

There is every reason to hope that the action of the authorities will prevent any further outbreak against the negro colony in Liverpool. To-day an official from the Labour Ministry conferred with the Lord Mayor and the Head Constable, and it was agreed to make arrangements for the internment of the negroes pending their repatriation. (*Daily Telegraph, 13 June 1919*)

Black face

Here is a native who has actually behaved like a gentleman; if it was not for his black face we would almost allow him to join the club. (*E.M.Forster's A Passage to India, 1920s.*)

Modern civilised life

It is to European man that the world owes the incomparable gifts of modern science. To the conquest of nature through knowledge the contributions made by Asiatics have been negligible and by Africans (Egyptians excluded) non-existent. It is hardly excessive to say that the material fabric of modern civilised life is the result of the intellectual daring and tenacity of the European peoples. (*H.A.L Fisher, A History of Europe, 1930s.*)

Don't point, Gregory

He attracted his mother's attention by yelling 'Look! She's black. Look, Mum, black woman.' – 'Don't point, Gregory. She's not black, she's coloured.' While from the other side of the road came shouting. Loud, uncouth and raucous. 'Golliwog, golliwog. It was three young men. Holding up a wall they yelled through the funnel of their hands, ' Oi, sambo.' (*Small Island by Andrea Levy, set in the 1940s*)

Squalid and deplorable

Most live in housing conditions that are primitive, squalid and deplorable. Many police reports say that coloured people seem to live in these bad conditions from choice. West Indian men are physically unsuited for heavy manual work and are volatile and potentially violent, and the women are slow mentally. Indians are mainly hardworking though unscrupulous. (*Home Office report, 1950s.*)

Neighbour

If you want a nigger for a neighbour, vote Labour. (*Campaign slogan in Smethwick, 1960s.*)

Swamped

People are really rather afraid that this country might be swamped by people of a different culture. The British character has done so much for democracy, for law, and done so much throughout the world, that if there is any fear that it might be swamped, then people are going to be rather hostile to those coming in. (*Margaret Thatcher, television interview, January 1978*)

Unique individuals

In my 21 years in the teaching profession, spread across five schools and four authorities, I have not met a single teacher who can be described as prejudiced against his or her pupils on the grounds of race ... The teaching profession has a very pronounced tendency to perceive children as unique individuals – regardless of the colour of their skin. (*Letter from a teacher quoted in the Swann Report, 1985.*)

Walking down the street

I still don't feel British. Because I know we haven't been fully accepted. We still walk down the street and get called a Paki. (*Focus group, 1999.*)

All

All Muslims, like all dogs, share certain characteristics. A dog is not the same animal as a cat just because both species are comprised of different breeds. (*Will Cummins, Sunday Telegraph, 25 July 2004*)

(*Some of the quotations have been slightly edited.*)

Clarifying terms and concepts

Introduction

Discussions of race and racism are often hampered by the fact that the same word can mean different things to different people, and by fears and feelings around so-called political correctness.

This section looks at pairs of words or phrases and invites discussion, with regard to each pair, of the differences in meaning and nuance between them. Such an exercise is helpful in allaying fears about political correctness; in acknowledging that language in this field as in others is not fixed and certain but continually changing; in recalling that language can unwittingly cause offence; and in developing shared understandings.

After discussing the pairs, it is useful if group discussion turns to more general questions about the nature of language and the relationship between language and the world it describes. You will find further explanation on these in [Minding language](#).

It is easier to deal with incidents of racist bullying, and to plan whole-school policies to prevent it, if first there is a shared vocabulary amongst staff.

equality

diversity

Britain

United Kingdom

racist bullying

racist incident

racially motivated

racially aggravated

Derry

Londonderry

religion

faith

Indian sub-continent

South Asia

Islamophobia

anti-Muslim racism

Gypsy

racism

Islam

Caucasian

Arab

West Indian

Terrorism

minority ethnic pupils

BME people

Arab

sensitivity

Traveller

xenophobia

Islamism

white

Muslim

African-Caribbean

armed struggle

ethnic minority pupils

coloured people

Muslim

political correctness

Minding language

Introduction

This section contains notes on the pairings mentioned in . But first, there is a general note about linguistic change and 'correctness'.

Words change in their meanings and implications over time. This is partly because the outer world changes, partly because our understanding of the world changes, and partly because various groups and communities ('speech communities') gain power to define the world differently.

It is by and large not helpful to maintain that certain words are always correct and others always wrong. It is, however, important not to give avoidable offence; to be aware that many important words are contested, since different people use them in different ways; to develop shared usage and meanings within a group of colleagues; and, in relation to any one word, to be aware of its pros and cons and of the contexts and speech communities in which it is current.

Equality/diversity

Some people see these words as two sides of the same coin and use them interchangeably – equality without recognition of diversity is not true equality, it is said, and recognising differences must be accompanied by treating people with equal respect. Another way of making the same point is to stress that treating people equally does not mean necessarily mean treating them the same. Differences should be recognised in a discriminating, but not discriminatory, way.

To an extent, the two words are current in different speech communities. The term *diversity* tends to be more current in the private sector than in government contexts, whereas *equality* is more current in public bodies.

Britain/United Kingdom

Most but not all government departments use the terms *Britain* and *UK* as meaning the same thing, and use the term Great Britain to refer to England, Scotland and Wales, not the whole of the UK. In American English, however, Great Britain is frequently used as an abbreviation for UK, and this usage also occurs in, for example, reports about the Olympic Games (though not, incidentally, the Eurovision Song Contest!). The point of raising this in the current context is that disagreements about how to name the country are part of wider arguments and disagreements about how to see and imagine the past and the national story, and about the nature of national identity.

Racist bullying/racist incident

A fuller discussion of this distinction can be found within the “Terms and Definitions” section. Briefly, all instances of racist bullying are racist incidents but not all racist incidents involve bullying. However, the vast majority of racist incidents in schools are examples of racist bullying and this latter term is usually, therefore, more accurate.

Islamophobia/anti-Muslim racism

Academics sometimes contend that a term such as anti-Muslim racism, or anti-Muslim intolerance, is clearer than the term Islamophobia. Any word containing the idea of phobia, they point out, has implications of mental illness. However, the term Islamophobia is readily recognisable as similar to terms such as homophobia and xenophobia, and is now in general use.

Racially motivated/racially aggravated

For many years the first of these two terms was part of legal discourse in Britain, particularly in England and Wales. But as a result of campaigns concerned with combating racist incidents and attacks, and bearing in mind the introduction in Scotland of the concept of ‘aggravated by religious hostility’, legal usage in England and Wales has latterly been changing. It is now widely understood that the key issue is not primarily or only the motivation or mindset of offenders but the consequences of racist crimes for those who are attacked, and for the communities to which they belong.

Derry/Londonderry

It is frequently the case that the choice of a word or phrase is also, wittingly and intentionally or otherwise, a choice to associate oneself with a particular community. This is particularly obvious in the case of Derry/Londonderry in Northern Ireland. Geographically, the two words refer to precisely the same place. But if you ask someone in Northern Ireland where they are going and they reply Derry or Londonderry what you learn is not only their destination but also, so to speak, where they are coming from. Derry is the term used by the Catholic and Nationalist community in Northern Ireland and Londonderry is used in the Protestant and Unionist community.

Terrorism/armed struggle

Very plainly, the choice of language here reflects the speech community with which one identifies. Equally plainly, speech communities are in direct conflict with each other over much more than just words.

Indian sub-continent/South Asia

The term Indian sub-continent continued in use in Britain after 1947, to refer to the whole of the geographical area previously known as India. But as a result of pressure and representations from Bangladesh and Pakistan, it is increasingly usual to prefer South Asian sub-continent, or a variant, and the adjective South Asian rather than Asian.

Arab/Muslim

Not all Arabs are Muslims and not all Muslims are Arabs. These obvious and well-known facts are frequently obscured in media coverage and comment.

Minority ethnic/ethnic minority

The phrases *minority ethnic* and *ethnic minority* are in widespread official use. However, they have substantial disadvantages. The term *minority* frequently has connotations of marginal or less important and in many neighbourhoods, towns and cities in Britain it is mathematically inaccurate or misleading. Further, its use unhelpfully implies that white people all belong to a single group, 'the majority', and that there are no significant differences amongst them. In point of fact there are substantial differences within the white population, including ethnic differences.

The term *ethnic* on its own is frequently misused in the media and in everyday conversation as a synonym for 'not-white' or 'not-western', as in phrases such as 'ethnic clothes', 'ethnic restaurants', 'ethnic music'. Newspapers sometimes refer to 'ethnic writers', 'ethnic artists', 'ethnic communities', and even occasionally to 'ethnic children' or 'ethnic teachers'. There is frequently an implication of exotic, primitive, unusual, non-standard. In the education system, as elsewhere, it is unhelpful and disparaging to speak of 'ethnic children', 'ethnic teachers', 'ethnic languages'.

The adjective *ethnic* is therefore best avoided, except in its strict academic sense, namely as an adjective derived from the noun ethnicity. The latter refers to a way of categorising human beings and is similar therefore to terms such as religion, language and nation. The phrase 'ethnic group' is similar academically to phrases such as 'religious group', 'linguistic group' or 'national group'.

BME/coloured

The term BME (black and minority ethnic) has come into official use in recent years. It has all the disadvantages of the terms *minority* and *ethnic* mentioned above, however, and has the additional serious disadvantage of implying that black people are not of a minority ethnic background.

The term *coloured* was at one time considered to be polite, but is nowadays widely considered to be offensive.

Sensitivity/political correctness

The distinction is best clarified by discussing the examples and pairings above. To an extent, the terms belong to different speech communities rather than, or as well as, referring to real differences in the outer world.

Developing



Developing



Introduction

This section gives the addresses of about 100 websites relevant to teaching about racism, prejudice and cultural diversity in schools. They are grouped under eight headings and under each heading are listed in alphabetical order. It should be noted that inclusion of a site in this list in no way implies official endorsement from the DfES.

Sites intended for children and young people appear under more than one heading. Nearly all the other sites are mentioned under a single heading.

[Sites for children and young people](#)

[Racism, antisemitism and Islamophobia](#)

[Cultural and religious identities](#)

[Asylum and refugees](#)

[Citizenship and world development](#)

[Bullying and anti-bullying](#)

[Whole-school policies and case studies](#)

[Booksellers and publishers](#)

In addition, there is a [bibliography](#).

Sites for children and young people

BBC Newsround

Useful and stimulating lesson plans and materials for teaching about racism and leading discussion of, and action against, racist bullying.

http://news.bbc.co.uk/cbbcnews/hi/newsid_4020000/newsid_4025100/4025117.stm

Britkid

Intended in the first instance for primary school pupils in areas where there are few people of minority-ethnic backgrounds, but its interest is in fact much wider.

www.britkid.org/

Coastkid

Based on the Britkid concept (see above) and based in Brighton and Hove, the focus is on the relationships and conflicts that arise between nine young people in an imaginary school.

<http://www.coastkid.org/>

Ekta Kettering

Run for teenagers by teenagers, about racist attacks and attitudes. Based in a single borough but with relevance and interest everywhere.

<http://www.ektakettering.org/>

Hometown

Set up by the Anti-Bullying Alliance (ABA), this is a lively and engaging site for children and young people about dealing with bullying, including racist bullying. Lots of conversations and stories for role-play, discussion and further research.

<http://www.anti-bullyingalliance.org/walkthru.htm>

Kiddiesville Football Club

Intended particularly for primary schools, a very lively site about the exploits of an imaginary football team, with music, stories, games, humorous and nonsense verse, and vivid graphics. Also, explanatory background notes for teachers ('Adultsville').
www.kiddiesvillefc.com

Pakistan Connection

Developed for schools in Staffordshire, exploring links between the local area and Pakistan, but of lively interest for many other places too. There are sections on history, arts, fashion, work, sport, music and religion, and interviews with people of Pakistani heritage now living in Britain.
<http://www.spirit-staffs.co.uk/pakistan/>

Rewind

Intended for secondary students as well as for teachers and youth workers, a lively collection of materials and discussions about racism and race equality.
www.rewind.org.uk

Sikh Kids

A platform for sharing information and news and giving mutual support.
<http://www.sikhkids.com/>

The Three Lions

A story for KS2 with vivid illustrations about a black footballer. Many questions for discussion and reflection. Intended for PSHE and citizenship lessons, and for literacy development.
www.staffpart.org.uk/bridges.htm

Voice Our Concern

A project in the Republic of Ireland to teach about human rights issues, including racism. Many practical ideas, games and activities. The involvement of prominent writers, artists and film directors is one of the project's several striking features.
<http://www.voiceourconcern.org/index.htm>

Youthweb

Developed by Soft Touch Community Arts, a lively site for secondary students, teachers and youth workers. The materials on racism and identity have been created by young people in Leicester. On the home page click on the 'Respect' button.
www.youth-web.org.uk

Racism, antisemitism and Islamophobia

Anne Frank House

There are several websites teaching about antisemitism and racism through the inspiration of Anne Frank's diary. Links to most of them are available through the site of Anne Frank House, based in Amsterdam.

www.annefrank.org

Anti-Defamation League

Lesson plans and resource lists for teaching about a wide range of equality and diversity issues under the general heading of anti-bias teaching. Based in the United States, but with stimulating ideas for many other countries as well.

<http://www.adl.org/education/>

Anti-Slavery

This website hosts information about the Cross Community Forum, set up to promote discussion and debate about, and provide resources for, the bicentenary in 2007 of the abolition of the Transatlantic Slave Trade.

<http://www.antislavery.org/archive/press/pressrelease2005bicentenary.htm>

BBC Newsround

Useful and stimulating lesson plans and materials for teaching about racism and leading discussion of, and action against, racist bullying.

http://news.bbc.co.uk/cbbcnews/hi/newsid_4020000/newsid_4025100/4025117.stm

Bradford Antiracist Projects

Papers about race equality issues in schools and news of events and publications.

www.barp.org.uk

Black Information Link

Run by the 1990 Trust, a large collection of newspaper articles, cuttings and reports, all clearly catalogued, giving a comprehensive picture of the current scene.

www.blink.org.uk

Commission for Racial Equality

Substantial information about the Race Relations (Amendment) Act and the legal requirements for schools. Click on *Good practice* on the home page and then on Education in the list entitled *Sectors*.

<http://www.cre.gov.uk/>

Commission on British Muslims and Islamophobia

The full text of the commission's 2004 report, plus also some extracts from it, including *Islamophobia and Race Relations and Debate and Disagreement*.

www.insted.co.uk/islam.html

Crosspoint

Descriptions of, and links to, a very wide range of antiracist organisations and projects, including many with a local focus. The link takes you to the UK section but elsewhere on the site there is information from over 100 other countries.

<http://www.magenta.nl/crosspoint/uk.html>

Facing History

'By studying the historical development and the legacies of the Holocaust and other instances of collective violence students learn to combat prejudice with compassion, indifference with ethical participation, myth and misinformation with knowledge.'

The site is invaluable for teaching about antisemitism – but also other forms of racism, and about current and recent issues such as the Danish cartoons about Islam.

www.FacingHistory.com

Football Unites

Campaigns against racism in and around football grounds are a significant development in recent years. Much valuable information is available from the Football Unites Racism Divides project, set up by Sheffield United.

www.furd.org

Forum Against Islamophobia and Racism

Useful range of recent newspaper articles and several valuable factsheets.

<http://www.fairuk.org/>

Genocide Watch

A focus on political and philosophical issues, with material in French, Portuguese and Spanish as well as English. Includes a useful short framework entitled *The eight stages of genocide* and applies this to a wide range of current situations throughout the world.

www.genocidewatch.org

Guardian Newspaper

There is a special section archiving all articles and reports about race equality since 1998. There are links to other relevant sections, for example on British Islam and Multicultural London.

www.guardian.co.uk/race

Institute of Race Relations

Many key articles and a large archive of links to news items in the local press throughout the UK. Plus a weekly newsletter about current events.

www.irr.org.uk

Jewish Council for Racial Equality

Materials about racism and antisemitism and for teaching about refugees and people seeking asylum. Intended in particular for Jewish educational settings but of relevance and use more generally as well.

www.jcore.org.uk

Joseph Rowntree Foundation

The Foundation's research reports include *The Search for Tolerance: challenging and changing racist attitudes and behaviour among young people* by Gerard Lemos, published in March 2005. Six practical projects are described and general principles are outlined.

<http://www.jrf.org.uk/knowledge/findings/socialpolicy/0135.asp>

Kick It Out

The national campaign against racism in football. For materials on the same theme intended for schools see *Show Racism the Red Card* (below).

<http://www.kickitout.org/>

Kiddiesville Football Club

Intended particularly for primary schools, a very lively site about the exploits of an imaginary football team, with music, stories, games, humorous and nonsense verse, and vivid graphics. Also, explanatory background notes for teachers ('Adultsville'.)

www.kiddiesvillefc.com

National Assembly Against Racism

Large archive of news stories and topical commentary, updated several times a month.

<http://www.naar.org.uk/>

Monitoring Group

A large archive of news items about racist attacks throughout Britain, and about actions and campaigns to prevent them.

<http://www.monitoring-group.co.uk/>

NASUWT

Materials include a useful booklet on Islamophobia: guidelines for teaching about Islam and Islamophobia and reprint of advice to schools issued by the Government after 9/11.

www.nasuwt.org.uk

National Union of Teachers

Materials include Antiracist Curriculum Guidelines (2001) and advice and guidance on teaching about terrorism and war.

<http://www.nut.org.uk>

Racism No Way

Based in Australia, but with much that is entirely relevant, valuable and up-to-date for teachers and learners in other countries as well. Fact sheets, classroom activities, quizzes, webquests, news items, and links to recent articles from around the world.

<http://www.racismnoway.com.au/>

Rewind

Intended for secondary students as well as for teachers and youth workers, a lively collection of materials and discussions about racism and race equality.

www.rewind.org.uk

Rural Diversity

Information, resources and news items about combating rural racism.

<http://www.ruraldiversity.net/>

Show racism the red card

The national campaign against racism in football, with much material of direct interest to pupils. There is also a site on the same theme in Scotland.

www.srtrc.org

<http://www.theredcardscotland.org/>

Qualifications and Curriculum Authority: bigotry and prejudice

In its section on citizenship and PSHE, the QCA Respect for All website has a KS2 lesson plan on teaching about antisemitism using *The Diary of Anne Frank*. In addition there are lesson plans on challenging racism through circle time (KS1), on refugees and human rights (KS3) and on racial discrimination (KS4).

www.qca.org.uk/ca.inclusion/respect_for_all

Cultural and religious identities

Anglo-Sikh Heritage Trail

Substantial information about the history and present situation of Sikh communities in Britain and about Sikh faith and culture. A special area for children is entitled *Ajit and Raj*.
www.asht.info/

BBC London

Clear and useful information about cultural and religious diversity in Britain. The focus is on London, but most of the information is relevant for the whole country.
<http://www.bbc.co.uk/london/yourlondon/unitedcolours/index.shtml>

BBC multicultural history

Substantial archive for teachers and pupils on aspects of Asian, Black and Jewish history.
http://www.bbc.co.uk/history/society_culture/multicultural/index.shtml

Blacknet

Extensive collection of news items and articles about events and trends affecting Black British communities, with extensive links to other relevant sites.
www.blacknet.co.uk.

Building bridges

This is the website for three different projects – the Pakistan Connection (see separate entry), and also the Jewish Connection and an interactive story about aspects of football (including racism in football) entitled *The Three Lions*.
www.staffpart.org.uk/bridges.htm

Catalyst

A magazine about race, culture and integration published online as well as in print by the Commission for Racial Equality. The first issue was in January 2006.

www.catalystmagazine.org

Everygeneration

The winner of the website category in the 2003 Race in the Media (RIMA) awards scheme run by the Commission for Racial Equality. Wealth of information about black communities in Britain.

www.everygeneration.co.uk

Indobrit

Discusses issues of interest to the younger generation of British people who are of Indian, particularly Gujarati, heritage.

www.indobrit.com

Islam Awareness Week

A wealth of information and links to other sites, geared in particular to the needs and interests of teachers.

<http://www.iaw.org.uk/>

Moving Here

Links to a wide range of original documents in some 30 different museums, libraries and archives, charting 200 years of Caribbean, Irish, Jewish and South Asian migration to the UK.

www.movinghere.org.uk

Muslim Council of Britain

Extensive information, and many links to other Muslim sites.

www.mcb.org.uk

Pakistan Connection

Developed for schools in Staffordshire, exploring links between the local area and Pakistan, but of lively interest for many other places too. There are sections on history, arts, fashion, work, sport, music and religion, and interviews with people of Pakistani heritage now living in Britain.

<http://www.spirit-staffs.co.uk/pakistan/>

Persona Dolls

The dolls and their stories are powerful tools for exploring, uncovering and confronting bias. They help children to express their feelings and ideas, think critically, challenge unfair treatment and develop empathy with people who are different to themselves.

www.persona-doll-training.org

Runnymede Trust

Sections of the website particularly relevant to the work of schools include *Real Histories Directory* and *This is Where I Live*. Also there is the text here of Bhikhu Parekh's preface to *The Future of Multi-Ethnic Britain*.

www.runnymedetrust.org

Sikh Kids

A platform for sharing information and news and giving mutual support.

<http://www.sikhkids.com/>

Sikhism

A wealth of information about Sikh communities, activities, festivals and beliefs in modern Britain.

www.bbc.co.uk/religion/religions/sikhism/index.shtml

The World in One Country

Extensive information about cultural diversity in Britain, with many stories and examples. Published in January 2006, this report was a follow-up a similar outline of communities in London ('The World in One City') published in 2005.

www.guardian.co.uk/britain/ethnicity/

Young, Muslim and British

Many brief self-portraits, reflecting on issues of Muslim identity within British contexts.

<http://www.guardian.co.uk/islam/voices/0,15592,1360343,00.html>

Citizenship and global perspectives

Centre for Citizenship and Human Rights Education

Based at the University of Leeds, with a particular interest in issues of cultural diversity and race equality.

<http://www.education.leeds.ac.uk/research/cchre/>

Citizenship Foundation

Many ideas for teaching about current affairs and controversial issues, including situations in the Middle East. *Education for Citizenship, Diversity and Race Equality: a practical guide* contains several valuable discussions of how to plan and organise lessons about race and racism.

www.citizenshipfoundation.org.uk

Educators for Social Responsibility

Based in New York, with specialist interests in conflict resolution and critical thinking.

<http://www.esrmetro.org/about.html>

Facing History

Based in the United States and focusing in particular on antisemitism, the site contains valuable information and ideas on teaching about controversial issues in schools.

www.FacingHistory.com

Get Global

Activities for students at key stages 3 and 4 on global citizenship, and extensive notes and guidance for teachers.

<http://www.getglobal.org.uk/>

Philosophy for Children

'We need above all to help children develop the general disposition to think better': the practical techniques and theoretical insights of Philosophy for Children (P4C) are highly relevant for teaching about controversial issues, particularly issues to do with prejudice. The website gives a flavour of the approach and information about courses and publications.

www.sapere.net

Rights, Respect and Responsibilities

Set up by Hampshire Education Authority, this site provides substantial information and many practical ideas relating to education based on the UN Convention on the Rights of the Child. See also the Unicef site on rights education (address below).

<http://www3.hants.gov.uk/education/hias/childrensrights/rrr-general/rrrthecase.htm>

Tide Centre

Based in Birmingham, formerly the Development Education Centre. A wealth of useful information and materials about global and international dimensions in the curriculum.

<http://www.tidec.org/index.html>

Unicef

Unicef UK has been developing the concept of a Rights Respecting School and sees this as very relevant to countering all kinds of bullying in schools, including racist bullying.

http://www.unicef.org.uk/tz/teacher_support/index.asp

Voice Our Concern

A project in the Republic of Ireland to teach about human rights issues, including racism. Many practical ideas, games and activities. The involvement of prominent writers, artists and film directors is one of the project's several striking features.

<http://www.voiceourconcern.org/index.htm>

Asylum and refugees

Human Rights and Equal Opportunity Commission

The official government site in Australia dealing with anti-discrimination legislation. The section on race includes some excellent teaching materials on media treatment of refugees and immigration and these are readily transferable to UK contexts. The link takes you straight to them.

http://www.hreoc.gov.au/info_for_teachers/face_facts03/index.htm

National Coalition of Anti-Deportation Campaigns

Much useful information about legal matters, and stories about individuals and families.

www.ncadc.org.uk

Praxis

Useful material about media treatment of asylum and refugee issues, and also a number of stories by refugees to Britain recounting their experiences.

<http://www.praxis.org.uk>

Refed mailing list

Valuable discussion group for teachers, with information about new resources and events. To subscribe, simply send an empty message.

refed-subscribe@yahoogroups.com

Refugee Council

Wide range of information and resources on refugees and people seeking asylum.

www.refugeecouncil.org.uk

Refugee education

Specifically on educational matters, and for much useful advice and guidance.

www.refugeeeducation.co.uk

Refugee Week

Valuable ideas, resources and links for the week that is celebrated each year in June.

www.refugeeweek.org.uk

Salisbury World

Developed at Salisbury Primary School in the London borough of Brent, but with wide relevance and value. Focuses in particular on teaching and supporting children from refugee families and contains excellent material on teaching about refugees, based on personal stories and testimonies.

<http://www.salisburyworld.org.uk/>

World Refugee Day

Ideas and resources.

<http://www.worldrefugeeday.info/>

Bullying and anti-bullying

Antibullying

Based in Scotland, this site contains a section on countering racist bullying, particularly in mainly white schools.

<http://www.antibullying.net/racistinfotwo.htm>

Anti-Bullying Alliance

Set up by the National Children's Bureau, a consortium of about 70 organisations. The site has information about the national Anti-Bullying Week and also hosts the fascinating Hometown site for children and young people. (See further details below.)

<http://www.anti-bullyingalliance.org/index.htm>

Childline

Many papers and documents for children and young people about dealing with bullying, with a special section on countering racist bullying.

<http://www.childline.org.uk/Racism.asp>

DfES: Advice on Anti-bullying

The official government site on dealing with bullying in schools, with valuable information and advice for teachers, parents and pupils and several practical case studies.

<http://www.dfes.gov.uk/bullying/index.shtml>

Focus on Your Child

Based in a church organisation in the United States, this site contains much useful advice for the parents of children of minority ethnic backgrounds, including a set of comments and suggestions on supporting a child who is encountering racist bullying at school.

<http://www.focusonyourchild.com/relation/art1/A0000626.html>

Hometown

Set up by the Anti-Bullying Alliance (ABA), this is a lively and engaging site for children and young people about dealing with bullying, including racist bullying. Lots of conversations and stories for role-play, discussion and further research.

<http://www.anti-bullyingalliance.org/walkthru.htm>

Kidscape

Much practical and wise advice on dealing with bullying in schools, with a section specifically on countering racist bullying. Also there are sections on playground bullying and homophobic bullying.

<http://www.kidscape.org.uk/professionals/racistbullying.shtml>

Letterbox

Wide range of books for children, particularly at key stages 1-3. The 2006 catalogue has a special section on countering bullying in schools and on building children's self-esteem.

www.letterboxlibrary.com

School Mediation

Based in the United States, this site has a large archive of newsletters about all aspects of using peer mediation to resolve conflict in schools.

<http://www.schoolmediation.com/>

Stop Bullying Me

Based in Alberta, Canada, this site has valuable up-to-date material for teachers and parents on ways of defining and dealing with bullying in schools, and on ways of supporting children who are bullied.

<http://www.stopbullyingme.ab.ca>

Whole-school policies and case studies

Achieve

Set up by the General Teaching Council in England, this is a network for teachers to share, stimulate and support good practice regarding race equality in schools.

<http://www.gtce.org.uk/networks/achieve/>

Antiracist Toolkit

Advice on good practice on a range of matters, including dealing with racist behaviour in schools and developing a positive school ethos. Many case studies. Developed in Scotland but relevant throughout the UK.

www.antiracisttoolkit.org.uk

Center for Multicultural Education

Based at the University of Washington, Seattle. Many articles and materials about multicultural education in the United States.

<http://depts.washington.edu/centerme/home.htm>

Centre for Education for Race Equality in Scotland

A wealth of advice and information about good practice and whole-school policy, relevant and applicable throughout the UK.

www.education.ed.ac.uk/ceres

Education Leeds

Substantial information about the Stephen Lawrence Standards scheme pioneered in Leeds, with practical case studies from many of the city's schools.

<http://www.leedslearning.net/lawrence/>

EMA Online

A resource base for teachers developed by Birmingham, Leeds and Manchester LEAs with funding from the DfES. Up to date news, and many practical ideas and links.

www.emaonline.org.uk

Ethnic Minority Achievement Unit

Based at the DfES, a wide range of official papers, articles, reports, newsletters and news items.

<http://www.standards.dfes.gov.uk/ethnicminorities/>

Insted Consultancy

The texts of several articles and lectures about race equality in education; links to articles about multiculturalism; a report on raising the achievement of British Pakistani learners; and guidance on dealing with racist incidents.

www.insted.co.uk

Multiverse

Intended for trainee teachers and teacher educators, but of use and value also to all teachers. Deals with a wide range of race equality issues and contains lesson plans and resource lists.

www.multiverse.ac.uk

National Association for Language Development in the Curriculum

Advice on a range of policy and practice matters relating to English as an additional language. Many links to other sites on this subject.

<http://www.naldic.org.uk>

Ofsted

Within Ofsted's vast website there are several publications about race equality issues.

The easiest way to find them, unless one knows the exact title, is through the Portsmouth EMAS site (see below). At the time of writing (March 2006) one of the most recent is *Race Equality in Education*, reporting on good practice in schools and local authorities.

www.ofsted.gov.uk

Portsmouth

A valuable one-stop-shop provides links to all the principal government documents and reports of recent years. In the quick search facility (top right hand corner) of the home page click on *Advice – recent key documents*. Also, much useful advice on bilingualism and English as an additional language.

<http://www.blss.portsmouth.sch.uk/default.htm>

Qualifications and Curriculum Authority

The 'Respect for All' section has a substantial range of practical suggestions and guidelines for incorporating multicultural perspectives in all curriculum subjects. QCA has also developed a website to support the education of new arrivals from overseas.

www.qca.org.uk/ca.inclusion/respect_for_all

Rethinking Schools

An online journal based in the United States, with frequent articles on race equality and racism. Some of the articles are theoretical, others are vivid and anecdotal accounts of everyday life in schools and classrooms. Use the *Search* facility to find what you want.

www.rethinkingschools.org

Surestart

Documents available include *Working with young children from ethnic minority groups – a guide to sources of information*, with a foreword by Jane Lane.

www.surestart.gov.uk

Teacher World

Based at Leeds Metropolitan University and funded by the Teacher Development Agency, with a particular focus on the experiences and perceptions of Asian and black teachers.

www.teacherworld.ac.uk

Teachers' Stories

Established by the National Union of Teachers, this contains ideas for classroom activities and projects on valuing cultural diversity and identity. Select *Distance Learning* on the home page and then under the first bullet point click for an index of the stories, or else to scroll down a document containing all the stories. www.teachers.org.uk/cpd

Warwickshire Education Department

A wide range of resources, ideas and advice for schools. Developed in just one local authority but with relevance everywhere.

www.warwickshire.gov.uk/raceequality

Booksellers and publishers

Letterbox Library

Wide range of books for children, particularly at key stages 1-3. The 2006 catalogue has a special section on countering bullying in schools and on building children's self-esteem.

www.letterboxlibrary.com

Multicultural Books

Formerly Paublo Books. Extensive catalogue of publications for children and teenagers from throughout the English-speaking world.

www.multiculturalbooks.co.uk

Positive Identity

Educational books, dolls, puppets, puzzles and posters.

www.positive-identity.com

Primary Colours

Several publications and projects, including *The Journey*, a fascinating oral history project for key stages 2 and 3 by Marcia Hutchinson.

<http://www.primarycolours.net/>

Shining Star

A range of resources for sale – artefacts, dolls, books, puzzles, games, costumes and posters – relating to cultural and religious diversity, and to aspects of global education and development education.

www.shiningstar.info

Trentham Books

The principal publishing house specialising in race and diversity issues in education.

www.trentham-books.co.uk

Willesden Bookshop

Lists of books with multicultural themes, including many valuable materials imported from the United States.

www.willesdenbookshop.co.uk

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