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Respecting others: Bullying around race, religion and culture



Guidance

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Respecting others: Bullying around race, religion and culture

Audience	Schools, local authorities, parents/carers, families, learners and school governors; social workers, health professionals and voluntary organisations involved with schoolchildren.
Overview	This guidance provides information for all involved in tackling bullying in schools. Local authorities and schools should find it useful in developing anti-bullying policies and strategies, and responding to incidents of bullying. This document forms part of a series of guidance materials covering bullying around special educational needs and disabilities; sexist, sexual and transphobic bullying; homophobic bullying; and cyberbullying.
Action required	For use in developing anti-bullying policies and strategies.
Further information	Enquiries about this guidance should be directed to: Pupil Engagement Team Welsh Government Cathays Park Cardiff CF10 3NQ Tel: 029 2080 1445 Fax: 029 2080 1051 e-mail: PETshare@wales.gsi.gov.uk
Additional copies	This document is only available on the Welsh Government website at www.wales.gov.uk/educationandskills
Related documents	<i>Respecting Others: Anti-Bullying Guidance</i> National Assembly for Wales Circular 23/2003 (2003) <i>National Behaviour and Attendance Review (NBAR) Report</i> (2008) <i>Inclusion and Pupil Support</i> National Assembly for Wales Circular 47/2006 (2006) <i>School-based Counselling Services in Wales</i> (2008) <i>School Effectiveness Framework</i> (2008)

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Introduction

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

This guidance forms part of the Welsh Government's series of anti-bullying guidance materials for schools. Other guidance in the series includes:

- anti-bullying overview
- bullying around special educational needs and disabilities
- cyberbullying
- homophobic bullying
- sexist, sexual and transphobic bullying.

This guidance is aimed at all maintained primary and secondary schools in Wales, including maintained special schools and pupil referral units. Increasingly schools are expected to work in partnership with a range of other agencies, organisations and bodies, who may also find this guidance useful.

Terminology

For ease of reading, the term 'children' is used to mean 'children and young people' throughout the text. Where the term 'racism' or 'racist bullying' is used, it can be taken to include bullying around race, religion and culture. The definition of a 'parent' or 'carer' for the purpose of this guidance is broadly drawn and includes any person who has parental responsibility (which includes the local authority where they have a care order in respect of the child) and any person (for example, a foster carer) with whom the child lives and/or the child's birth parent(s).

Information on bullying in general can be found in the following documents.

- *Respecting Others: Anti-Bullying Guidance* National Assembly for Wales Circular No: 23/2003 which includes schools policies, definitions and strategies
www.wales.gov.uk/respectingothers

- *Evaluation of Anti-Bullying Policies in Schools in Wales* commissioned by the Welsh Assembly Government in 2006
www.wales.gov.uk/topics/educationandskills/schoolshome/wellbeing/antibullying/publications/evaluationbullyingschools/?lang=en
- *Tackling Bullying in Schools: A survey of effective practice* published in 2006 by Estyn
www.estyn.gov.uk

Section 1: Understanding bullying around race, religion and culture

Schools know how to prevent and respond to bullying, and will already have strategies in place. Preventing and responding to bullying around race, religion and culture should be part of these existing strategies.

This guidance helps with the specifics of dealing with bullying around race, religion and culture.

Defining bullying around race, religion and culture

People use the term 'racist bullying' in a range of ways. What one person considers bullying or racism is not necessarily what another person thinks. Discussions among staff and learners can be severely hampered if the same terms are used in a range of different ways.

Defining general bullying

The focus of this document is bullying around race, religion and culture. However, it is necessary to briefly consider bullying in general to help clarify later definitions.

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 usually repetitive and persistent.
2. It is intentionally harmful.
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.

Defining racism and racist incidents

Most public bodies in the UK, including schools, 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'
- a racist incident as 'Any incident which is perceived to be racist by the victim or any other person'.

Other definitions of racism and racist incidents include those outlined below.

- 'If the child feels the incident is racist – it is.' (a headteacher's succinct version of the Lawrence Inquiry definition)
- 'Racism is behaviour or language that makes a pupil feel unwelcome or marginalised because of their colour, ethnicity, culture, religion or national origin.' (Northern Ireland schools)
- '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
 - stereotyped by their colour or religion
 - rejected or excluded from a group because of their colour or religion
 - made fun of – or their family is made fun of
 - treated unfairly because of their way of life.'(*Preventing and Addressing Racism in Schools*, Ealing Education Authority (2003))

The link between racism and culture and religion

Historically, the term 'racism' has been used principally in situations where colour and physical appearance are considered to be significant markers of difference. However, there has virtually always been a cultural element as well – 'the other' has been recognised not only by their physical appearance but also in relation to their culture, religion and language.

This crucial point is reflected in the Stephen Lawrence Inquiry definitions previously quoted. It is also reflected 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.

However, it should be noted that research by Barnardo's Cymru in 2007, young people said they understood that racist bullying was bullying on the grounds of skin colour, language, nationality or religion, but in discussions and on an experiential level the young people talked about racist bullying being bullying on grounds of skin colour alone (*Young people's experiences of, and solutions to, identity related bullying: Research report* – available from www.barnardos.org.uk).

Defining racist bullying

The term 'racist bullying' can refer 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.

This valuably stresses that staff in schools should focus on the feelings of learners at the receiving end of racist bullying. The feelings are typically, as in other forms of bullying, to do with being made to feel unwelcome, excluded and left out; and that racist bullying is connected not only with colour and ethnicity but also, as noted before, with culture and religious affiliation.

The distinctions between racist bullying and a racist incident

All instances of racist bullying in schools are racist incidents (as defined by the Stephen Lawrence Inquiry report). However, not all racist incidents are necessarily instances of racist bullying. To be racist bullying, one or more of the four defining elements of general bullying need to be met. For example:

- If a pupil uses language considered to be racist in a general classroom discussion, not targeted at anyone, this would be regarded as a racist incident. However, it is unlikely to be viewed as racist bullying (as it is not repetitive or persistent; intentionally harmful; involving an imbalance of power; or directly causing feelings of distress).
- If a Sikh boy at a primary school who wears his hair in a knot covered by a piece of cloth (a patka) is repeatedly teased by other pupils, who say he looks like a girl, this would be regarded as racist bullying and is a racist incident.

Also refer to Sections 4 and 5 for more on this topic.

Discussing examples

To unpack the various definitions and terms discussed, it may be 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.

- Learners are asked by the teacher to get into groups. A white learner is heard by the teacher (but not apparently by anyone else) to say to another, gesturing towards some learners 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 Year 10 white learners approach a Year 7 learner and say 'Let's get him, he's fasting'.
- 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.
- Aled shouts across the classroom to Darius, 'What are you talking about, you little nigger?'.
- Lauren, who is of Traveller heritage, has annoyed Megan. Megan retaliates with anger, using the word 'pikey', and tries to get others to join in.
- In a religious education lesson a learner 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 learner says: 'My dad agrees with this. Do you, Miss?'.
- Learners 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 anti-Semitic 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 personal and social education (PSE) 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 Year 7 Asian boys surround two older white learners blocking their way, calling them names and saying 'This is our school'.
- A learner reports that a 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 learner to a teacher. 'You're racist, that's why, same as most white teachers.'

Forms of prejudice and intolerance

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, religion and heritage. These too must be addressed and countered by schools.

Schools should also consider, for example, 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. These children are entitled to protection under international law and by the United Nations Convention on the Rights of the Child (UNCRC).
- **Anti-Semitism** – unfounded hostility, dislike or fear of Jews and Jewish things, manifested in discriminatory attitudes and actions (Hussain, 2005). 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** – unfounded hostility towards Islam which results in discrimination against Muslim individuals and communities and excludes Muslims from mainstream political and social affairs (Runnymede Trust, 1997). The term itself is not ideal, 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.

Schools may wish to consider, in recording racist incidents, that there should be distinct and separate categories for those affecting people of Muslim heritage, Gypsies and Travellers, and refugees.

The level of bullying around race, religion and culture in Wales

A Survey into the Prevalence and Incidence of School Bullying in Wales (Welsh Assembly Government, 2010) indicated that the proportion of learners reporting being bullied due to their race or ethnicity is low, with 1 per cent of learners in Year 4 bullied (‘all the time’); and between 1 per cent and 2 per cent of learners in Years 6, 7 and 10 reporting being bullied. However, between 12 per cent of learners in Year 7, rising to over 20 per cent of learners in Year 10, report seeing others bullied due to their race or ethnicity.

Studies have suggested that racist bullying can be difficult for some children or young people to interpret. Therefore, other questions were asked in Years 7 and 10 on issues which are often associated with ethnicity, such as whether learners experienced bullying due to their religion or culture and beliefs. A low proportion of learners (2 per cent) reported being bullied due to their religion, and marginally more reported ‘culture and beliefs’ as reasons (3 to 4 per cent).

The full report can be accessed from the Welsh Government’s website at

www.wales.gov.uk/topics/educationandskills/publications/researchandevaluation/research/surveyschoolbullying/?lang=en

Research by the British Council in 2008 showed that across Britain, first generation migrant children are 25 per cent more likely to be bullied at secondary school than non-migrant children. Researchers polled 3,500 learners in 47 schools in seven countries. When asked if bullying was a problem in their school, 32 per cent of learners in Wales said 'yes'. The reasons given for bullying included language difficulties, skin colour, race and religion (accessed from www.britishcouncil.org/indie-research-findings.htm in April 2010).

Research with children seeking asylum in Wales for Save the Children Cymru, noted that over a third of their sample of 47 children from the four Welsh dispersal areas for asylum seekers reported that they had experienced racist name-calling. (*Uncertain futures: Children seeking asylum in Wales*, Hewett, T. et al (2005), Cardiff: Wales Programme of Save the Children).

There are indications that racist bullying is a highly common experience for Wales' Traveller and Gypsy children and young people. In a Save the Children survey of Traveller and Gypsy children and young people (cited in WAG-EOC 2003) half the respondents said that school would be better if they weren't picked on. This can be compounded because many people do not realise that Traveller and Gypsy people are covered by race discrimination legislation.

However, a survey conducted by Communities that Care, across Swansea, Bridgend and Caerphilly with a sample size of 26,000 young people also found that the level of bullying experienced by black and minority ethnic young people was higher than that experienced by other children and young people, but was different in kind. Black and minority ethnic children and young people are bullied with racist taunts, white children and young people are bullied over other matters. However there is an argument that the impact of racist harassment and bullying may be particularly traumatic, as the bullying involves undermining a positive sense of community and belonging for these children and young people (*The social context of school bullying: evidence from a survey of children in South Wales*, Lambert, P. et al (2006), unpublished paper, Cardiff School of Social Sciences).

Section 2: The law relating to bullying around race, religion and culture

Strong legislation exists (for Wales, the UK and internationally) which aims to protect the rights of children and young people to a life free from abuse and harm, including bullying. Existing legislation with relevance for bullying in general includes:

- Equalities Act 2010
- Education and Inspections Act 2006
- Children Act 2004
- Education Act 2002
- The Government of Wales Act 1998
- Human Rights Act 1998
- United Nations Convention on the Rights of the Child (UNCRC).

See also *Respecting Others: Anti-Bullying Guidance* National Assembly for Wales Circular No: 23/2003 available on the Welsh Government's website at www.wales.gov.uk/respectingothers

This section focuses specifically on legislation relating to bullying around race, religion and culture.

Schools have a legal duty to ensure bullying around race, religion and culture is dealt with in schools. Under the Education and Inspections Act 2006, headteachers, with the advice and guidance of governors and the assistance of school staff, must identify and implement measures to promote good behaviour, respect for others, and self-discipline among pupils, and to prevent all forms of bullying. This includes the prevention of bullying around race, religion and culture.

UK race relations legislation recognises Gypsies, Travellers of Irish heritage, Jews and Sikhs as distinct racial groups. Schools and local authorities are required to treat anti-Semitic and anti-Sikh incidents as racist incidents. Less favourable treatment on the ground of a learner's religion could also potentially be seen as indirect race discrimination.

Equality Act 2010

The Equality Act 2010 introduced a new general public sector equality duty. In the exercise of its functions, a public authority listed in Schedule 19 to the Act must have due regard to the need to:

- eliminate discrimination, harassment, victimisation and any other conduct that is prohibited under the Act
- advance equality of opportunity between persons who share a relevant protected characteristic and persons who do not share it
- foster good relations between persons who share a relevant protected characteristic and persons who do not share it.

Meeting the requirements of these duties may involve treating some persons more favourably than others. That is not to be taken as permitting conduct that would otherwise be prohibited by or under the Act.

The Act will harmonise and in some cases extend existing discrimination law covering the 'protected characteristics' of age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex, and sexual orientation. It also makes provision for the Welsh Ministers to be able to make regulations that impose specific public sector equality duties on 'relevant Welsh public authorities'. The purpose of these new specific equality duties is to enable the better performance of the general duty by the public sector in Wales.

Relevant Welsh public authorities include the governing body of an educational establishment maintained by a Welsh local authority, the governing body of an institution in Wales within the further education sector, and the governing body of an institution in Wales within the higher education sector.

Further information on the specific duties for Wales is available to download from the Welsh Government website at www.wales.gov.uk/equality

The Equality and Human Rights Commission has published new guidance on the Equality Act 2010. Further information and guidance can be downloaded from their website at www.equalityhumanrights.com

Powers of schools to exclude learners for bullying around race, religion and culture

Guidance from the Welsh Government indicates that there are some instances where schools may consider exclusion in cases of serious bullying.

- A decision to exclude a learner permanently should be taken only:
 - in response to serious breaches of the school’s behaviour policy
 - if allowing the learner to remain in school would seriously harm the education or welfare of the learner or others in the school.
- There will be exceptional circumstances where it is appropriate to permanently exclude a child for a first or ‘one off’ offence. These might include:
 - serious, actual or threatened violence against another learner or a member of staff
 - sexual abuse or assault.

Race relations legislation requires schools to take steps to ensure that they will not discriminate against learners on racial grounds when making a decision about whether to exclude a learner. For example, schools should monitor exclusions by ethnicity to ensure that they do not treat some groups of learners more harshly than others. Schools are required to assess whether policies that lead to sanctions, including exclusion, have a disproportionately adverse impact on learners from particular racial groups. If adverse impact is identified and this cannot be justified, then the policy should be revised.

For more detail see *Exclusion from Schools and Pupil Referral Units* (Welsh Government Circular 001/2004, revised March 2006, reprinted February 2008) on the Welsh Government’s website at www.wales.gov.uk/topics/educationandskills/schoolshome/pupilsupport/exclusion/?lang=en

Section 3: Preventing bullying around race, religion and culture

There are two main elements to anti-bullying work:

- preventative work – which is ongoing and sustained, providing a consistent ethos and framework for a school's actions (this is looked at in this section)
- responsive work – which comes into effect when bullying occurs, and is most effective within a consistent whole-school approach to preventative work (this is looked at in the next section).

A whole-school approach to prevent bullying – Cathays High School, Cardiff

Examples of actions taken at Cathays High School to prevent bullying include the following.

- A Year 9 Mentoring Scheme was set up a few years ago to work specifically in form classes with Year 7 learners to smooth the transition period. This service has been further improved by setting up a Peer Support Service, using the Year 9 mentors, and previously trained mentors in Years 10 and 11, to service the whole school. Sixth form learners have helped mentor individual learners. In September 2009 a 'Buddy Scheme' was introduced whereby the current Year 9 were given the responsibility to mentor a Year 7 learner meeting them twice over the academic year in tutorial sessions. Mentors have delivered whole-year assemblies on anti-bullying.
- A Peer Support Service was carefully planned by a series of meetings with NSPCC and heads of school, and bids put in for a new room from which the service could be run. A new room had been refurbished for the Peer Support Service to operate every lunchtime and break time. The mentors organised a rota to fulfil their duties at lunch and break time. The mentors had ownership of the service but support staff were available if needed. The service was monitored by a head of year. Learners in Year 8 were trained during the summer timetable. Learners running the service spoke a variety of languages to meet the needs of learners from all ethnic backgrounds – 33 different languages are spoken at Cathays High School. The school's Anti-bullying and Peer Support Service has been credited with the Gold Award from Cardiff Against Bullying and they hope to achieve their Platinum Award in the near future.

- The school carried out a learner survey to gather information on incidents of bullying, evaluation of the school anti-bullying policy, suggestions to improve the school and help reduce the number of incidents of bullying. The results were collected by the mentors and analysed by sixth form students studying sociology with the help and guidance of subject staff and the head of year responsible for anti-bullying. These results were shared with learners and staff. The consultation process for the review of the policy was extended to include meetings with Cardiff Against Bullying and consultation with learners through the school council. Awareness of the policy has been raised at a meeting with parents/carers of new Year 7 learners.
- The school organises a range of events during the summer timetable for various year groups to raise awareness of bullying issues and anti-bullying strategies. They have used a theatre group, had visiting speakers, run workshops and discussion groups, and organised other activities that have included learners producing plays, raps, poems, songs and posters. Information about bullying is included in learner planners and clear guidance is given to learners and parents/carers on what action to take.
- A system has been set up within school so that learners can report any concerns online directly to a specified head of year. In addition, a 'Bully box' has been placed in school as another option for reporting concerns.
- Anti-bullying strategies are raised within the personal and social education (PSE) programme for all year groups, and several subject areas have included this focus within their schemes of work.

The importance of a whole-school approach to preventing bullying around race, religion and culture

Respecting Others: Anti-Bullying Guidance National Assembly for Wales Circular No: 23/2003 sets out general advice on developing a whole-school policy on bullying. This section focuses more specifically on preventing bullying around race, religion and culture.

It is important that schools recognise how they directly support local community cohesion by providing children and young people with strong and positive messages to encourage mutual understanding and respect. This is not only through the curriculum, but also in creating a positive ethos in the community life of the school. Schools can promote respect for local cultural history and work to build respect for cultural, ethnic, religious and linguistic diversity among the school community.

Welsh Government guidance No: 045/2011 *Respect and resilience: Developing community cohesion – a common understanding for schools and their communities* supports schools in their role in developing and supporting strategic approaches to promoting and maintaining community cohesion and preventing violent extremism (see www.wales.gov.uk/topics/educationandskills/publications/guidance/respectresilience/?lang=en).

There are a range of key factors that need to be considered as part of a whole-school approach to preventing bullying around race, religion and culture bullying.

These include:

- creating an inclusive culture and environment
- ensuring participation of learners and their parents/carers
- staff training
- using curriculum opportunities
- teaching about controversial issues.

Each of these will be looked at in the sub-sections that follow.

Creating an inclusive culture and environment

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.

Reflecting on the current school culture and environment

The following questions can help schools to look at what they do currently and consider where improvements can be made to ensure a more inclusive culture and environment and help prevent racist bullying.

- Is our commitment to preventing and addressing bullying around racism, culture and religion clearly stated in the school prospectus?
- 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 anti-Semitism?
- Has documentation about dealing with racist incidents and bullying been thoroughly discussed and kept under review by all staff, including administrative and support staff, lunchtime supervisors and teachers?
- Do we have/is there a written code of practice which clearly outlines specific procedures to be followed for recording and dealing with racist bullying? Are these records analysed for patterns, for example, with regard to people, places, times and groups?
- Is our commitment to preventing and addressing racism and bullying clearly stated in posters and displays in corridors and classrooms?
- Is there shared understanding among all staff (as well as learners, parents/carers and governors) of ways in which bullying based on background, colour, religion or heritage is both similar to and different from other kinds of bullying?
- Do we train all staff to identify racist bullying and to follow school policy and procedures on anti-bullying?
- Does a senior member of staff have responsibility for ensuring that incidents of racist bullying are appropriately dealt with and recorded?
- Do we give a high profile to rights by, for example, promoting the United Nations Convention on the Rights of the Child (UNCRC) and the work around the Human Rights Act?

- 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?
- Is the school involved in national projects such as Kick Racism Out Of Football, Islamic Awareness Week, One World Week, Black History Month, Refugee Week?
- Do we have good working relationships with the police, and with voluntary sector organisations and networks concerned with racial harassment issues?
- 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?

Five key principles

The following five principles were suggested by a group of professionals with many years' experience of dealing with racism and bullying in schools.

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 learners are telling you very seriously. Involving children and young people in decision making should be done in accordance with the National Children and Young People's Participation Standards for Wales. Launched by the Welsh Assembly Government in 2007, these seven standards are based on core principles of participation and approved by young people. They ensure that children and young people have the information they need in a timely manner to ensure they can be meaningfully involved, ensure that participants are treated fairly and with respect, and that they receive information about the outcomes of their involvement and the impact it has had. For further information see www.pupilvoicewales.org.uk
 - Make sure that your school records, reports and takes action on racist incidents.
 - Include bullying in your school self-evaluation, audits, monitoring, and learner and parent/carer surveys. Analyse trends and use the information to inform planning.

- Bear in mind that some learners 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. Travel to and from school is covered by the Travel Behaviour Code which is available at www.wales.gov.uk/topics/transport/publications/travelbehaviourcode/?lang=en

2. Let the learners know where you stand.

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

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, learners, parents/carers, 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/carers.

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.
- 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 PSE programme addresses issues of racism and bullying.
- Ensure that the religious education programme provides opportunities for learners to introduce challenging moral and religious questions with sensitivity and accurate understanding of a range of religions and beliefs. This will help foster cultural sensitivity and respect, the valuing of diversity and will support curriculum cohesion.
- 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.

St Richard Gwyn Catholic High School, Flintshire

We access the NSPCC/Childline Open Doors training for 20 learners from Year 10 each year. These learners form a core of peer supporters who take turns to be based in the peer support room at break time and lunchtime in order to listen and give advice to any learners in Key Stage 3. They then give ongoing support where needed and refer any issues to staff as appropriate. Year 7 learners are made aware of this service when they join the school and say they are reassured by its existence even when they haven't needed to access the service. Peer supporters apply, are interviewed by their peers and wear badges to raise the profile of the service.

We are now in year three of the system and have seen much less low-level bullying and trained learners have taken on extra roles supporting specific learners who have been identified by staff or parents/carers as at risk of bullying.

A system like this spreads a message that the school does not tolerate even low-level bullying. It provides an outlet for those who do not wish to approach teachers and for those who wish to report incidents they have seen or heard. It reduces the pressure on pastoral staff allowing them to deal with more serious incidents and puts ownership of the bullying issue in the hands of the learners.

Ensuring participation of learners and their parents/carers

It is vital that all policies and practices about preventing and dealing with racist incidents and bullying have been thoroughly discussed by, and are kept under review by, learners and parents/carers as well as by staff and governors.

The following questions can help schools to look at what they do currently and consider where improvements can be made to ensure effective participation of learners and parents/carers.

- Do learners and parents/carers consider that the school has a history of taking racist incidents, including bullying, seriously and following them up?
- Has a user-friendly leaflet been provided for learners and their parents/carers on what to do if they experience racism against them?
- Do we regularly canvass learners' and parents/carers' views on the extent and nature of bullying?

- Do we have a secure 'anxiety box' for safe complaining? Do we provide helpline numbers for learners anxious about bullying?
- Are learners involved in mediating in disputes and in peer mentoring?
- Does the school council routinely discuss all aspects of bullying, including around racism, culture and religion?
- Do we involve learners and parents/carers in anti-bullying campaigns in the school?
- Do we ensure that learners and parents/carers are aware of the range of sanctions which may be applied against those who engage in bullying?
- Do parents/carers know whom to contact if they are worried about bullying?
- Do we work with parents/carers and other people in the local community to address tensions beyond the school gates that may be played out within school?

'We are the experts' – what young people want

The following points outline what children and young people want from schools in terms of preventing racist bullying.

- **We are the experts** – Ask children why people bully.
- **We want an anti-racist school** – We want a school where all learners can be proud of themselves and their cultures, and of each other.
- **We want you to acknowledge the complexities of racism** – 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 must be heard if we complain about racism** – The teachers must listen to learners. 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 learners as trouble makers. Don't punish learners 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 are problems after school and at lunchtime, and that we would like them present during break and lunchtime so we can feel comfortable in our surroundings.
- **Make sure everyone knows what to do** – Make sure that – parents/carers, teachers, caretakers, learning support assistants, cleaning staff – everybody is involved. Make sure learners are told what to do about racist bullying.
- **Take measures to prevent racist bullying and 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/carers more often. Tell parents/carers 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)

Cool to be anti-racist

A secondary school was troubled by mutual hostility between white and South Asian learners. Every day at break times there was a stand-off in the playground and generally there were bad relationships involving large numbers of learners. The hostility spilled into classrooms. Here, too, white and Asian learners stayed separate from each other and refused to cooperate.

Some Year 11 learners, 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 learner representatives from all year groups.

Among 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 anti-racist. Both in the playground and in classrooms the atmosphere and behaviour improved.

Staff training

Here, there and everywhere

A secondary school, working in partnership with thirteen primary schools, recently secured some finance 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. The story was about street racism and playground racism in a mainly white town, and about teacher attitudes and staffroom cultures in the schools in such towns.

The day had a great impact on all staff 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 a range of school projects. Also, the day gave added impetus to a partnership with inner-city schools in the nearest city.

Staff training in relation to racist bullying is both particularly important and may be 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. A teacher noted the following.

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. We also 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.

Discussing scenarios

In staff training it is 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 three short scenarios that are likely to stimulate valuable discussion in staff training. Each is followed by notes to help facilitate the discussions.

Scenario 1 – Following an incident yesterday in Iraq, a learner who's of Sikh heritage told me she was being teased by other learners. "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."

Notes on scenario 1 – The first priority is to provide sympathy and moral support and to affirm that the learner 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 a consensus among staff on how they are going to respond, and how they are going to help learners to respond.

Scenario 2 – A learner 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 p****d off, and nothing at all has happened to the kids who wound me up. It’s not fair.”

Notes on scenario 2 – It needs to be affirmed that being overweight and being called a ‘fatso’, or something similar, is hurtful, and the instigators of the bullying need, at the very least, to be made aware how hurtful this taunting can be for the victim. On this matter, the bullies’ target needs some sympathy and support. The learner 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.

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. The school’s action may well, therefore, have been justified. But the learner’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.

Scenario 3 – I mentioned to a learner’s mother that in a PSE 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.”

Notes on scenario 3 – 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. The educational task is to foster understanding. This might involve examining a wide range of opinions, including, possibly, the opinions of extremist organisations.

Discussions of public policy may involve not only controversy but also issues that are sensitive and contentious. Here, for example, some deep aspects of the learner'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 learners in the classroom who will be hurt and distressed by the one learner'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 ground rules have greater weight if they are discussed with learners as well as by all staff, and if they are discussed with, or at least known by, parents/carers.

The REsilience project is a self-evaluation, planning and training opportunity for teachers of religious education and has been piloted in a number of schools in Wales. The programme is school-based and tailored to meet the individual needs of the school. Its purpose is to help increase teachers' confidence when addressing contentious issues, particularly where such issues are sometimes used to justify extremism and violence.

Duffryn High School, Newport, was involved in the pilot project. The staff who teach religious education felt they were confident in dealing with a wide range of contentious issues. However, they reported that in just six weeks they had made progress particularly in dealing with contentious issues with much greater confidence. It helped staff to encourage learners to express their own ideas and beliefs in a sensitive way even when there were controversial or negative views held by individuals in the classroom.

A mentor supported the school through the process and assisted them in evaluating their current position and looked at areas for development.

As a result of this work the school is considering developing a professional learning community within the school to develop the skills of other staff in other subject areas.

www.re-silience.org.uk

Sorting views and voices

Included here are 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. The purpose of using brief quotations such as these is to provide a historical perspective and to enable staff 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.

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.” (A *Passage to India* by E.M. Forster, 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.” (A *History of Europe* by H.A.L Fisher, 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 Muslims:

“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

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 among staff. 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.

It can be helpful for staff to look at pairs of words or phrases and have a discussion, with regard to each pair, of the differences in meaning and nuance between them. Such an exercise is helpful in allaying staff 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.

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 or 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 necessarily mean treating them the same. Differences should be recognised in a discriminating, but not discriminatory, way.

- **Britain or 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.

- **Islamophobia or 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 or 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.

- **Terrorism or 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 or 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'.

- **Minority ethnic or 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 among 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'.

- **Black and Minority Ethnic (BME) or coloured**

The term 'BME' has come into official use in recent years. It has all the disadvantages of the terms 'minority' and 'ethnic' mentioned previously, 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 or political correctness**

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

Using curriculum opportunities

The school curriculum has a role to play in reducing the likelihood of racist bullying occurring in part through addressing some of the underlying attitudes and values that underpin it. All young people should have the right information at the right time, which is appropriate to their age, so as to give them the knowledge they need to make informed choices and stay safe and healthy.

Schools have considerable flexibility to plan and deliver a curriculum that meets the needs of their learners and community.

The Education Act (2002) requires that all maintained schools provide a balanced and broadly-based curriculum that:

- promotes the spiritual, moral, cultural, mental and physical development of pupils at school and within society
- prepares pupils at the school for the opportunities, responsibilities and experiences of adult life.

Diversity encompasses age, social class, regional differences, gender, sexual orientation, religious and non-religious beliefs, and values. The primary and secondary curriculum offers considerable opportunities for schools to reinforce these principles and cover issues that may be specifically related to bullying, gender and/or equality.

PSE and religious education offer a range of opportunities to explore issues related to bullying about race, religion and culture.

A strategy against racial, cultural and religious bullying will need to align with existing anti-discrimination work, curriculum delivery within PSE, and the work undertaken on social and emotional competence (see Section 1 of the overview document for more information).

Gorseinon Infant School, Swansea

We use social and emotional aspects of learning (SEAL) as a framework for some elements of PSE and the various half-termly themes pose many talking points for assembly, circle time and PSE sessions. Individual staff operated various classroom-based strategies to promote positive behaviour, yet we felt that we needed a wider whole-school approach easily operated across the different age ranges and to be adopted by every adult in the school, teaching and non-teaching.

The children were given the opportunity to become involved in creating a system that promoted good behaviour and they wanted to have a 'Welsh dragon' who watched over the school. Each class has an adopted dragon who needs feeding with dragon points, while a large toy (our school dragon) shares his time in different classes each day with the class that displays the best behaviour. The children earn dragon points for three very important behaviour disciplines: showing respect, being kind and displaying a caring approach towards each other. Each classroom has an identical interactive display with dragons (which are named by the children each year) and the children earn dragon points throughout the week. The points are given to the children by all adults in the school. The children have a 'dragon assembly' every Friday in which they transfer their classroom points onto a central display in the main hall.

What was the effect?

The effect has been incredible! We are now nearing the end of three years of running our dragon behaviour system throughout the school and the children and staff are as positive and enthusiastic about the scheme as they were at the very start. The dragon is a very much part of our school and the children display a real understanding of the three disciplines of respect, caring and kindness. The class rewards vary every term as they are chosen by the children and have ranged from chocolate fountain sessions, having a free activity afternoon to inviting an ice cream van into the school yard for ice cream.

As the rewards are given for the key areas of respect, sharing and kindness incidents of poor behaviour or bullying linked to these issues have been almost erased.

Reviewing the curriculum

The ethos of the school is central to how it reduces and responds to bullying around race, religion and culture. The curriculum, in turn, is central to that ethos.

The following questions can help schools to look at what they do currently and consider where improvements can be made to ensure full use of curriculum opportunities in preventing racist, religious or cultural bullying.

- Have we reviewed opportunities in the national curriculum and religious education to teach about intolerance and prejudice, and about campaigns, projects and legislation to promote justice and equality?
- Does our programme for PSE include high-profile references to countering all forms of bullying?
- Does the religious education in the school provide opportunities for learners to develop understanding of and respect for various world religions, and explore how religion impacts on decisions made and lifestyles adopted by individuals and societies within various cultures around the world?
- Does the religious education in the school provide opportunities for learners to focus on the values and aspirations promoted by most religions, such as equality, justice, responsibility through such things as social action, sustainability and global citizenship?

- Does the religious education in the school provide opportunities for learners to question the values and aspirations of their own lives, the lives of others and of society?
- Is there coverage within the curriculum of interpersonal behaviour among pupils, including racist name-calling and bullying, and is this linked with wider issues of active citizenship and participation in society?
- Is there coverage within the curriculum of key concepts such as colour racism and cultural racism, and institutional and individual racism?
- Do we make good use of drama, role play, creative writing, music and art in our teaching about bullying and behaviour?

Teaching about controversial issues

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.

Effectively addressing sensitive and controversial issues will help challenge misinformed views and perceptions among learners, challenge commonly held 'myths', and build an appreciation about others. More detail on this is provided in *Respect and Resilience: Developing community cohesion – a common understanding for schools and their communities* (Welsh Assembly Government, 2011), that is available to view at www.wales.gov.uk/topics/educationandskills/publications/guidance/respectresilience/?lang=en

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 that teachers make are communicated through behaviour, tone and attitude as well as directly.

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. This guidance 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 of these may give helpful guidance in any one situation.

Fostering understanding

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. So it is often appropriate to turn learners' 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

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 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. 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

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 conflicting issues are broached and discussed, to establish an atmosphere of mutual trust. This may sometimes involve the use of various activities and exercises that are not immediately or directly

relevant to the subject-matter under consideration. 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.

Freedom of expression and freedom from threat

Freedom of thought and expression is an important value and a right, and should be protected in schools as in wider society. It is crucial, in classroom discussions, that learners 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 right, 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.

Fundamental moral principles

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 involved 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

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.

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 among non-Muslims, and also similarly open views among 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'.

Also, the guidelines on interfaith 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

No culture, no community, is just one thing. All communities are changing and all are complex, with internal diversity and disagreements. Neither 'minority' communities or '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.

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 learners 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

'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.'

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

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. 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.

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 authorities to take all reasonably practical steps to ensure that, where political or controversial issues are brought to pupils' attention, they are offered a balanced presentation of opposing views. In practice, the Citizenship 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.

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, e.g. 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.

Section 4: Responding to bullying around race, religion and culture

Preventative work should aim to minimise the occurrence of bullying. However, even where effective preventative work is undertaken some incidents will still occur. This is where responsive work should come into effect, but it is most effective within a consistent whole-school approach to preventative work, as looked at in the last section.

Monitoring and recording incidents of bullying around race, religion and culture

Most schools have mechanisms for recording incidents of bullying. Monitoring incidents of bullying enables a school to identify patterns of behaviour and the extent of bullying, and then take pro-active steps to challenge it. It is best practice that schools record all incidents of bullying, as well as specific types of bullying, including bullying around race, religion and culture. Schools that use monitoring processes are able to modify their bullying policies to respond to specific trends and issues.

Schools can use the self-evaluation framework to make improvements in all areas of equality, including tackling racist incidents by:

- implementing an ongoing cycle of monitoring and analysing data
- using data to decide what their priorities for improvement are
- taking action to make those improvements, ensuring the cycle of improvement continues.

Recording and reporting racist incidents

- Schools must record all racist incidents, and report them at least annually to their local authority.
- The format and the procedures for reporting and recording racist incidents are a matter for each local authority to decide.

In addition, schools are required to record reasons for permanent exclusions – this includes racist incidents. Schools should ensure that, where a learner is permanently excluded for a racist incident, this is recorded on the local exclusions form and recorded on the racist incident form used by their local authority.

Schools should not hesitate to report racist incidents to the local authority, as information may help to identify potential racist bullying within the school and/or wider community. Local authorities should clearly explain that reporting incidents do not necessarily point to a problem within a particular school, but instead highlight that the school is sensitive to the issue of racism, creating an ethos where children feel safe to report racist incidents.

The Estyn report *The impact of schools' race equality policies* (May 2009) offers an assessment of the degree to which race equality policies and action plans are effective in managing practice and securing improved outcomes for learners from minority ethnic groups in primary, secondary and special schools. The report can be viewed at www.estyn.gov.uk/english/thematic-reports/recent-reports/

The similarities and differences between racist behaviour and other forms of unacceptable behaviour

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 among learners differs from other kinds of unacceptable behaviour. This subsection 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

- Learners 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.
- The distress is because a characteristic is picked out as a justification for the bullying that the person attacked can do nothing about.
- Since all kinds of bullying cause distress, all are wrong.
- Teachers and even parents/carers 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: the needs, feelings and wishes of learners who are bullied; the needs, feelings and wishes of their parents and carers; the children and young people principally responsible for the bullying; any supporters they have; and 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 learner who is bullied 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 bullying can be 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.

(Adapted from *Aiming High: Understanding the Educational Needs of Minority Ethnic Pupils in Mainly White Schools*, Department for Education, England, 2004)

Supporting those who are bullied

We have an anti-racism box and people can put notes in it. And we have special representatives on the school council. You can tell them what is happening and they will pass it on.

I am Pakistani and sometimes other children are bullying me in the playground. I told my teacher and she talked to the others. It is better now.

Bullying should not be tolerated and should always be followed by an immediate and appropriate response. Schools must respond consistently and effectively to incidents of bullying around race, religion and culture. This will indicate to learners that incidents are taken seriously, thereby encouraging them to report incidents, and discouraging those behind the incidents.

In the short term

- Accept the learner's account of the incident and provide solidarity and support. Racist bullying can be devastating and traumatic and the learner 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. For the fact is that offence was caused and the learner who has been hurt or wronged needs support and understanding.

- Confirm that it was right for the learner to approach you and inform you.
- Ask what action the learner 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 learner(s) responsible for the bullying, with a teacher present, to explain the hurt they have experienced.
- Discuss whether they would like other learners to help solve the situation that has arisen.
- Discuss whether they would like their parents/carers 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 learner(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 learners. It is essential that learners who engage in racist bullying do not imagine for one moment that the school supports them.

Challenging and supporting those who bully

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.

Four broad approaches are considered here.

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 learners 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, or doesn't see them as fully belonging. Feelings of being excluded and worthless, caused by the racist insult, will be exacerbated. Among other things, their academic work and progress may in consequence be seriously affected.

Approach 2: Rebuke and punishment

The learner responsible and any onlookers must be in no doubt that the behaviour is unacceptable, and the learner who has been bullied must be in no doubt that he/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, learners may feel 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 that school staff 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. Learners 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. The following are key points with regard to racism-based bullying.

- The need to make it clear to the learners 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.
- School staff show that they understand such anxieties and desires, and should try to engage with them.
- All learners should be involved in dealing with racist incidents – it is not just a matter for staff and parents/carers.
- Both as individuals and as staff, 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 anti-Semitism, 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 in the PSE and religious education curriculum) and in a school's overall ethos.

Case studies on responding to common types of bullying around race, religion and culture

Avoiding the easy option

At a village school with 120 learners, of whom five are of minority ethnic background, governors and staff were shaken recently when one of the minority ethnic learners 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/carers.

The headteacher and governors decided, however, to take the complaint entirely seriously. There was much discussion with parents/carers, staff and learners. Procedures were agreed for ensuring that staff were more aware of learners' 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 (through its religious education programme), and there was increased attention to preparing all learners for life in a multi-ethnic society.

Anti-Semitism

The only Jewish boy at a school complained to his teachers of being bullied by a fellow learner 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 bus 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 PSE classes the learners 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.

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.

The headteacher made explicit reference to his concerns about the continued use of such language in his opening address to learners. 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 among learners 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 anti-racist 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 learners involved. The learner's family was satisfied with the response of the school.

Section 5: Resources and further reading

The Welsh Government does not necessarily endorse all the views expressed by these publications, websites and organisations.

Publications

The duty to promote race equality: A guide for schools

This guide, produced by the Equality and Human Rights Commission, is designed for governing bodies of maintained schools and other educational institutions maintained by local authorities.

www.equalityhumanrights.com

Face to Face and Side by Side: A framework for partnership in our multi faith society

Published by the UK government in July 2008, this document sets out how faith communities, government and wider society can bring people with different religions and beliefs together. It draws on research and responses to a public consultation and contains examples of effective practice, practical suggestions and links to sources of support and guidance.

www.communities.gov.uk

Holocaust education resource

The resource *Martin and Erica's Journey*, produced by The Holocaust Educational Trust (HET) with the National Union of Teachers, tells the story of Dr. Martin Stern and his sister Erica, who survived Nazi persecution through individual acts of kindness and bravery. Suitable for Year 6 upwards.

Request a copy from the HET by contacting 020 7222 6822, e-mailing info@het.org.uk or download at

www.het.org.uk

Race equality in education: Good practice in schools and local education authorities

Published by Ofsted in November 2005, this survey report illustrates good practice in work on race equality and education in schools and local authorities in England.

www.ofsted.gov.uk

Racist Bullying as It Affects Children in Wales: A Scoping Study

This 2007 article arises from a scoping study on racist bullying in Wales that was commissioned by a child welfare charity.

Source: Contemporary Wales, Volume 20, Number 1, October 2007, pages 144–158(15). Publisher: University of Wales Press

www.ingentaconnect.com/content/uwp/

cowa/2007/00000020/00000001/art00010?crawler=true

Racist Incidents and Bullying in Schools: how to prevent them and how to respond when they happen

Author: Robin Richardson and Berenice Miles, ISBN: 9781858564289

Reprinted in 2009 by Trentham Books.

www.trentham-books.co.uk

Young people's experiences of, and solutions to, identity related bullying

A research report from Barnardo's Cymru in 2007. It focuses on young people's experiences of, and solutions to, identity related bullying, including bullying experienced because of belonging to an ethnic group.

www.barnardos.org.uk

Useful websites

Websites for children and young people

Anti-Bullying Alliance

The ABA brings together over 130 organisations into one network with the aim of reducing bullying and creating safer environments in which children and young people can live, grow, play and learn. The ABA produce resources and tools to help schools and local authorities develop anti-bullying strategies. The ABA national coordination team is based at National Children's Bureau.

Tel: 020 7843 1901

e-mail: aba@ncb.org.uk

www.anti-bullyingalliance.org.uk

BBC Newsround

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

www.bbc.co.uk/newsround

Britkid

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

www.britkid.org

CLIConline

The Welsh Government's national information and advice service for young people aged 11 to 25, provides information on bullying.

www.cliconline.co.uk

Meic

Meic is the Welsh Government funded bilingual national advocacy service for children and young people in Wales.

www.meicymru.org

Pakistan Connection

Developed for schools in Staffordshire, it explores links between the local area and Pakistan, but is of 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.

www.spirit-staffs.co.uk/pakistan

Rewind

Intended for secondary learners, teachers and youth workers, a collection of materials and discussions about racism and race equality.

www.rewind.org.uk

Show Racism the Red Card

Show Racism the Red Card is an anti-racist charity, which was established in January 1996. The aim of the organisation is to produce anti-racist educational resources, which harness the high profile of professional footballers to combat racism.

www.srtrc.org

Youthweb

Developed by Soft Touch Community Arts, a site for secondary learners, 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

Websites relating specifically to racism, anti-Semitism and Islamophobia

Anne Frank's House

There are several websites teaching about anti-Semitism 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.

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.

www.antislavery.org

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 anti-Semitism – 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.

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

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 anti-Semitism 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

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' (page 54).

www.kickitout.org

NASUWT: Prejudice-related bullying

Guidance on prejudice-related bullying, including homophobic bullying, racist bullying, faith-based bullying, disability bullying, sexist bullying and transphobic bullying. Also has specific guidance for schools on tackling Islamophobia and on racial harassment of teachers.

www.nasuwat.org.uk

Websites relating specifically to 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 multicultural history

Substantial archive for teachers and learners on aspects of Asian, Black and Jewish history.

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

Catalyst

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

www.catalystmagazine.org

Every Generation

The winner of the website category in the 2003 Race in the Media Awards (RIMA) Scheme run by the Commission for Racial Equality. A 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.

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.
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

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 to a similar outline of communities in London (The World in One City) published in 2005.
www.guardian.co.uk

Young, Muslim and British

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

Websites relating specifically to asylum and refugees

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.
www.praxis.org.uk

Refugee Council

A wide range of information and resources on refugees and people seeking asylum.

www.refugeecouncil.org.uk

Refugee education

Specifically 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

World Refugee Day

Ideas and resources.

www.un.org/en/events/refugeeday/

Frequently asked questions

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 Equality Act 2010.

Whether or not the learner(s) responsible intended their behaviour to be racist is in the first instance irrelevant. Of course, when it comes to dealing with an incident, learners' 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 learners 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 learners the impression that adults condone racist behaviour. Ignoring incidents means that learners 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/carers?

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 reclaimed. 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 reclaiming 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 previously. 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 learners 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 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.

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