

BRITISH YOUTH COUNCIL
Youth Select Committee 2016

Young people and the issues of racism and religious discrimination

British Youth Council
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and the issues of
racism and religious
discrimination**



Introduction from Mr Speaker

I am delighted to introduce the fifth Youth Select Committee report on tackling racism and religious discrimination, produced by the British Youth Council with support from the House of Commons.

It is vitally important that young people's voices are heard on the issues that concern them, and are able to participate in the democratic process in this way. I am extremely impressed at the quality of the work undertaken this year, and I hope very much that my Parliamentary colleagues are informed by the contribution made by this report and its recommendations.

Mr Speaker, Rt Hon John Bercow MP

The Youth Select Committee

Current membership

Bronagh Hughes	Northern Ireland Seat, Chair of the Youth Select Committee
Elif Emma True	Youth Council Seat, Vice Chair of the Youth Select Committee
Rhys Barnes	Member of Barnet Youth Board, Other Representative Seat
Namir Rahim Chowdhury	Other Representative Seat
Martin Gallacher	Scottish Seat: Member of Scottish Youth Parliament for Glasgow
Brahmpreet Kaur Gulati	Member of Youth Parliament Seat, Member of Youth Parliament for Leicester
Emily Jones	Welsh Seat, Caerphilly Youth Forum, Wales
Neil Kotre	Other Representative Seat
Opprah Manyika	Other Representative Seat
Jonathan Quin	Young Mayor Seat, Young Mayor of Surrey Heath from Camberley
Otis Skitch	Member of Youth Parliament Seat, Member of Youth Parliament for Torbay

Committee staff

The current staff of the Committee are Danielle Nash (Clerk), Ellen Bloss (Senior Committee Assistant), Anna Sterckx (National Projects Co-ordinator, British Youth Council), Alasdair Mackenzie (Project Management), and Iana Messetchkova (Media Officer)

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Summary

Tackling racism and religious discrimination was referred to the Youth Select Committee as the topic for this year's inquiry following the annual United Kingdom Youth Parliament (UKYP) debate in the House of Commons on 13 November 2015, when the UKYP voted for it to be its priority campaign. In 2015 969,992 young people voted in the 'Make Your Mark' ballot, with more than 95,000 young people voting specifically for racism and religious discrimination as their number one issue of concern.

Despite the UK having strong equal rights laws and a Government Equalities Office (GEO) responsible for taking action to remove barriers to equality and help build a fairer society, racism and religious discrimination continue to remain prevalent in everyday life for many people living in the UK. The UK's decision to leave the European Union (EU), and the repercussions of that vote in subsequent weeks, brought this issue to the forefront of public attention.

Tackling racism and religious discrimination is a wide-ranging, cross-Government issue. Our Report is a contribution to a much bigger piece of work, some of which has already been undertaken. There is, however, still a lot to do.

In this Report we therefore restrict our considerations to the areas we consider to be most relevant to young people, specifically:

- the level and quality of awareness and education in schools;
- the prevalence of racism and religious discrimination and how organisations and young people are attempting to tackle it;
- how the issues can be tackled at a local level by communities; and
- how tackling racism and religious discrimination should be approached at a national level by the Government.

People's attitudes towards racism and religious discrimination have become normalised and there is ambiguity surrounding what constitutes such behaviour. The Government needs to do more to define racism and religious discrimination as well as to raise awareness of what these definitions actually mean in practice.

Awareness and education in schools

Evidence gathered in the course of our inquiry highlights that racism and religious discrimination remain an issue and a cause for concern in schools today. Racism and religious discrimination are dismissed as "banter" and teachers need better support to have the confidence to deal with these issues. Our recommendations in this area include:

- better initial and continuous teacher training on tackling racism and religious discrimination;
- involving young people in raising awareness of tackling racism and religious discrimination in schools;

- raising awareness in schools of services to support victims of racism and religious discrimination and community work focussed on tackling racism and religious discrimination; and
- making PSHE a compulsory subject in schools.

Tackling racism and religious discrimination in communities

Evidence gathered in the course of our inquiry demonstrates that while there is important work taking place to tackle racism and religious discrimination within communities, there is limited awareness of these services. This is in part illustrated by the under-reporting of racism and religious and discrimination. Our recommendations in this area include:

- communities increasing their inter-race and inter-faith work and putting the issues of racism and religious discrimination specifically on the agenda of inter-race and inter-faith events;
- improving relationships between police and the communities, including setting up an Independent Advisory Group to formalise this relationship; and
- increasing the use of digital tools and social media to assist victims reporting incidents of racism and religious discrimination, as well as to raise awareness of the issues of racism and religious discrimination.

How to oversee tackling racism and religious discrimination

Evidence gathered in the course of our inquiry identified examples of Government departments working together to tackle the cross-departmental issues associated with tackling racism and religious discrimination. However, the approach to date has been piecemeal. Different collaborative projects are led by different Government departments and there is a lack of a strategic vision. A more formal way of working together is needed. Our recommendations therefore propose:

- setting up a more formal and co-ordinated Advisory Group, which would, in part, oversee the different work going on within Government to tackle racism and religious discrimination; and
- that the Government Equalities Office should have a separate Minister (at cabinet level) who heads up and works exclusively on the Government's work tackling discrimination, including racism and religious discrimination, and promoting equality and diversity.

1 Introduction

1. Despite the UK having strong equal rights laws and a Government Equalities Office (GEO) responsible for taking action to remove barriers to equality and help build a fairer society, racism and religious discrimination continue to remain prevalent in everyday life for many living in the UK. The UK's decision to leave the European Union (EU), and the repercussions of that vote in subsequent weeks, brought this issue to the forefront of public attention.¹

Our inquiry process

2. Tackling racism and religious discrimination was referred to the Youth Select Committee as the topic for this year's inquiry following the annual United Kingdom Youth Parliament (UKYP) debate in the House of Commons on Friday 13 November 2015, when the UKYP voted for it to be its priority campaign. Each year, the UKYP holds a UK-wide ballot called 'Make Your Mark', in which young people vote for one of their top issues of concern. This ballot gives a mandate for the Members of the UKYP to discuss and debate the top five topics in the House of Commons; two issues then become national campaigns in the year ahead. In 2015 969,992 young people voted in the 'Make Your Mark' ballot. More than 95,000 young people voted specifically for racism and religious discrimination as their number one issue of concern.

3. The 2016 Youth Select Committee consists of eleven young people, aged 15–19, and includes both elected and reserved seats to ensure a broad representation of interests and experience from all parts of the UK. The Committee approached this inquiry with open minds and the recommendations in this report are based on the evidence we gathered.

Our evidence

4. We gathered evidence in a number of ways, including inviting written submissions² and holding oral evidence sessions in the House of Commons. We would like to thank the Houses of Parliament's Education Service for their support with placing large message boards in the Education Centre, which invited comments from young people on their definitions of racism and religious discrimination. A summary of the findings from these message boards and an output sent to us from a workshop held by the Youth Senate in Cheshire West and Chester are available at the Annex.

5. The Committee received a large number of written submissions relating to this inquiry; over 60 responses were sent by the UK Government, the devolved administrations, Ofsted, faith organisations, the police, young people, charities, youth forums, community organisations and service providers. We also heard oral evidence from nine panels of witnesses, including Senior Civil Servants representing the Government, race and faith organisations, education organisations, community groups and young people.

6. We would like to thank all of those who provided written or oral evidence to the Committee. We know that doing so involved a great deal of time, thought and, in some cases, courage. We would particularly like to thank the young people who wrote to us

1 BBC News, Friends use Facebook to document post-referendum racism claims, 2 July 2016

2 Youth Select Committee 2016 inquiry terms of reference

or came to London to give oral evidence as it provided great insight into the personal experiences of young people and how they would like to see the issues addressed. Witnesses approached this inquiry with the same professionalism shown to a parliamentary select committee and this Report owes much to the quality of their evidence.

7. We have focused our inquiry on the following aspects of tackling racism and religious discrimination, which we believe are most relevant to young people:

- the level and quality of awareness and education in schools, including the issue of PSHE;
- the prevalence of racism and religious discrimination and how organisations, such as Kick It Out, and some young people are attempting to tackle it;
- how the issues can be tackled at a local level by communities; and
- how it should be approached at a national level by the Government.

8. Chapter One of the Report deals with the current level of awareness and education of the topics of racism and religious discrimination in schools. In Chapter Two, we examine how to tackle racism and religious discrimination in communities. In Chapter Three, we look at how coordinated attempts to tackle racism and religious discrimination can be monitored at a national level. Finally, in Chapter Four, we discuss what further work needs to be done to tackle racism and religious discrimination towards young people.

Racism and religious discrimination in practice

9. Although there is a broad consensus at a high level of what racism and religious discrimination mean, there is ambiguity and a lack of understanding about what this means in practice. For example, we received a number of written submissions and heard oral evidence demonstrating that racism and religious discrimination have become “normalised” among young people as many view it as “banter”.³ Furthermore, we found that some young people do not recognise taunting in schools as discrimination.⁴ Many young people have therefore experienced racism or religious discrimination in some form, sometimes even from those they class as friends.⁵

10. People’s attitudes towards racism and religious discrimination have become normalised and there is ambiguity surrounding what constitutes such behaviour. We recommend that the Government should work with young people, the police and race and religion organisations to agree definitions of racism and religious discrimination. The Government should agree definitions within six months and publicise these on gov.uk, through social media and in schools.

3 Q3, Q22, and written evidence from the Derbyshire Youth Council and Haleemah Patel

4 Written evidence from County Youth Council for Leicestershire

5 Q3, Q22 and Q24

2 Awareness and education in schools

11. In this Chapter we cover:

- Racism and religious discrimination in schools;
- The school curriculum;
- Teaching racism and religious discrimination; and
- School's reporting of racism and religious discrimination.

Education is a devolved matter (i.e. the UK Government does not set policy on education in Northern Ireland, Scotland and Wales), therefore our commentary in this Chapter almost exclusively relates to racism and religious discrimination in schools in England. Nonetheless, much of what we say will in some way be relevant to the devolved administrations in informing the content of their National Curricula and in seeking how to tackle the issues of racism and religious discrimination in the school environment.

Racism and religious discrimination in schools

Prevalence in schools

12. Racism and religious discrimination remain a part of everyday life for many young people today. Ditch the Label's 2015 annual bullying survey (not restricted to bullying in then school environment) of 3,023 young people found that:

A large proportion of bullying was prejudice based and due to attitudes towards a disability, race/culture, gender identity and sexual orientation.⁶

Specifically, the survey found that:

- 8 per cent of respondents had had racist comments directed at them;
- 5 per cent of respondents had had comments directed at them about their religion; and
- 5 per cent of respondents had had comments directed at them about their culture.

13. Similarly, Poole Youth Forum ran a survey on prejudice (this was not restricted to prejudice and discrimination in schools), which found that nearly 60 per cent of people surveyed (123) had experienced some form of prejudice. 23 of the 123 surveyed ranked racism as the top cause of prejudice and 7 ranked religious discrimination as the top cause of prejudice.⁷ The Girlguiding Girls' Attitude 2014 Survey (again this was not restricted to bullying in school environments) found that 42 per cent of girls aged 11 to 21 know girls at their age who have experienced racist bullying.⁸

6 Ditch the Label's 2015 annual bullying survey, p40

7 Written evidence from Poole Youth Forum

8 Written evidence from Girlguiding UK

14. Additionally, we also heard anecdotal evidence from young people on the racism and religious discrimination that they experience, often on a daily basis.⁹ The problem of racism and religious discrimination is not uniform in each school, or in each area. One submission explained:

As I live in one of the least ethnically diverse cities in England (Salisbury), locally I don't think religious discrimination is as prevalent. However, I feel that in the larger cities surrounding Salisbury, such as Southampton and Bristol, I think there is still a lot more to be done to tackle prejudice, ignorance and general arrogance.¹⁰

Evidence also demonstrated that awareness of racism and religious discrimination varied:

greatly in part due to a number of factors i.e. the diversity of [young peoples'] peers, teachers and the wider community they live in; the acceptance and use of xenophobic and/or discriminatory language at home as well as a lack of awareness around the cultural and contextual issues of racist behaviour et al.¹¹

15. The evidence we received not only made it clear that racism and religious discrimination are still prevalent;¹² it also illustrated that racism and religious discrimination are often dismissed as “banter”:

Usually, in school and among friends, they joke about [racism and religious discrimination] a lot, and it's like, “Actually, you shouldn't be joking about this, that's not okay.” There's not really a lot you can do, because if you take it to your teachers, they're like, “Oh, I'm sure they're just joking”.¹³

16. The Equality and Human Rights Commission's recent report, *Healing a divided Britain: the need for a comprehensive race equality strategy*, supported our anecdotal evidence and found that “racist language is still commonly used/heard in primary and secondary schools; such language sometimes relates to religion (Ofsted, 2012)”.¹⁴ **More must be done to stop the normalisation of racism and religious discrimination and to tackle its continued prevalence in schools.**

Young people tackling racism and religious discrimination in schools

17. Most of our evidence suggested that young people were not confident in reporting and therefore tackling racism and religious discrimination. There is under-reporting of racism and religious discrimination by young people. Two causes of under-reporting are: that people cannot identify racism and religious discrimination;¹⁵ and racism and religious discrimination have been normalised to the extent that people do not have confidence that any action will be taken.

9 See for example: Q16, and written evidence from Saba Asif, Oliver Scheidt, Ruqayyah Lorgat, Maaria, Kashmire D.S. Hawker, Haleemah Patel and George Aylett.

10 Written evidence from Cecilia George

11 Written evidence from Stand Against Racism and Inequality

12 See also para 44 of Action Against Hate: UK Government Plan to tackle Hate Crime, July 2016

13 See for example Q16.

14 Equality and Human Rights Commission, *Healing a divided Britain: the need for a comprehensive race equality strategy*, p19

15 See for example Q55.

18. One cause for young people's reluctance to report is the lack of leadership from teachers. This causes young people to be understandably reluctant to report and tackle racism and religious discrimination. Ofsted supported the statement that reported cases are not always handled appropriately by teachers once reported and noted in its written evidence that:

teachers generally feel confident to identify racist/religious discrimination. The inconsistencies occur in the follow-up and procedures of what to do about different forms of discrimination, how it is reported and recorded and suitable responses/sanctions.¹⁶

Similarly, the Equality and Human Rights Commission noted that “racist incidents are under-recorded and under-reported partly due to a lack of leadership on the issue and partly due to a lack of staff training in some schools”.¹⁷

19. In other evidence we heard that this lack of confidence among young people in reporting racism and religious discrimination stemmed from:

- a fear among young people that they'd “lose all [their] friends”;¹⁸
- “fear [that] it would be taken as a joke”;¹⁹
- not knowing how to complain;²⁰
- young people feeling that they don't know their teachers very well;²¹
- young people feeling that their teachers do not properly understand the issues;²²
- young people being “frightened” of reporting and what might happen;²³ and
- young people not believing that any action will be taken.²⁴

This list gives a flavour of the reasons we heard on why under-reporting exists. It demonstrates the numerous causes of under-reporting and therefore the numerous barriers to tackling racism and religious discrimination are numerous.

20. A Department for Education official in oral evidence to us noted that “if people do not know that those things are happening, they cannot be tackled”.²⁵ We accept this assessment and it is clear from our evidence that there is significant under-reporting. Much more must be done to encourage young people to have the confidence and knowledge to report incidents of racism and religious discrimination. We return to the issue of reporting in further detail in the next Chapter.

16 Written evidence from Ofsted

17 Equality and Human Rights Commission, *Healing a divided Britain: the need for a comprehensive race equality strategy*, p19

18 Q16

19 Q23

20 *Ibid.*

21 *Ibid.*

22 *Ibid.*

23 Q55

24 Q60

25 Q163

21. **We heard that racism and religious discrimination are often dismissed as “banter”. This is not acceptable and teachers must lead by example to give young people the confidence to understand what constitutes racism and religious discrimination. Teachers should receive better support to give them the confidence to tackle and report incidents of such behaviour and to educate parents and the community on the issues of racism and religious discrimination.**

22. Although the overall picture is not positive, we saw some good evidence in individual schools of young people showing leadership to put the issues of racism and religious discrimination on their school’s agenda. One such example was at the William Allitt School, South Derbyshire, where some year 11s

put together an informative and creative Opening Minds lesson for the year 7s to ensure that everyone in the year group is aware of what racism and religious discrimination are and ways in which this can be prevented in school and in the local community.²⁶

Feedback from participants of this session demonstrated that all participants “learnt something new and they [are] now educated in ways that they can reduce racism and religious discrimination”.²⁷ Similarly, in another school in Derbyshire a young person created a video to accompany a school campaign on tackling racism and religious discrimination. This video included information on what to do if you experienced racism or religious discrimination or saw somebody else being subjected to it.²⁸ This was shown to the whole school and accompanied by an assembly.

23. We also heard of initiatives which target awareness and education campaigns at more than one school. In Leicestershire, for example, the County Youth Council (CYCLE) collaborated with the Sophie Lancaster foundation (a charity set up in the wake of Sophie Lancaster’s hate-related killing)²⁹ to send “out packs to all schools in Leicestershire for them to use with young people to raise awareness of hate incidents”.³⁰

24. The examples detailed in the preceding paragraphs demonstrate that individual schools and young people themselves, can play a significant role in ensuring that the issues of racism and religious discrimination are tackled in the school environment. There are also other platforms commonly present in schools, such as school councils and pupil representatives, which could be used to involve young people in schools’ attempts to tackle racism and religious discrimination.

25. **We recommend that every school should involve young people directly in raising awareness within the school environment of discrimination, including racism and religious discrimination, and how to report and address such discrimination. We further recommend that the Government should produce guidance for schools within the next 12 months on possible ways that schools could develop such a partnership with their students. This guidance could include proposals to involve young people in developing a school’s anti-discrimination policy and a proposal to discuss the issues of racism and religious discrimination in existing forums such as school councils.**

26 Written evidence from The William Allitt School

27 *Ibid.*

28 Written evidence from Callum Ellis

29 The Sophie Lancaster Foundation

30 Written evidence from County Youth Council for Leicestershire

The school curriculum

Racism and religious discrimination in England's school curriculum

26. The UK Government is responsible for England's National Curriculum. The National Curriculum is "a set of subjects and standards used by primary and secondary schools so children learn the same things. It covers what subjects are taught and the standards children should reach in each subject".³¹ The National Curriculum applies to Local Authority maintained schools (i.e. it does not apply to academies or private/fee-paying schools).³²

27. There are a number of subjects that racism and religious discrimination can be addressed in. In the paragraphs that follow we set out further details on the content and, where applicable, the National Curriculum requirements for history, religious education (RE) and PSHE that relate to racism and religious discrimination.

History

28. History is compulsory for pupils to study until the end of Key Stage Three in England (i.e. before pupils begin to study for their GCSEs).³³ The history curriculum has six aims, including to:

gain historical perspective by placing their growing knowledge into different contexts: understanding the connections between local, regional, national and international history; between cultural, economic, military, political, religious and social history; and between short- and long-term timescales.³⁴

The Key Stage Two (years three to six) and Three (school years seven to nine typically, but sometimes years seven to eight) history curricula include, for example, a requirement for education on the development of the Church, the Holocaust and requirements to study a significant society or issue in world history.³⁵

Religious Education

29. RE does not form part of the National Curriculum. Schools in England must teach RE until the age of 18 but "parents can withdraw their children for all or part of the lessons. Pupils can choose to withdraw themselves once they're 18".³⁶ Local councils are responsible for deciding the RE syllabus; however, faith schools and academies can set their own RE curriculum. Department for Education guidance states:

Not all religions need to be studied at the same depth or in each key stage, but all that are studied should be studied in a way that is coherent and promotes progression.

31 GOV.UK, The national curriculum

32 Local Authority maintained schools are schools for which the Local Authority has a responsibility to oversee them.

33 GOV.UK, The national curriculum

34 Department for Education, Statutory guidance: National curriculum in England: history programmes of study

35 Department for Education, Statutory guidance: National curriculum in England: history programmes of study

36 GOV.UK, The national curriculum

Pupils should have the opportunity to learn that there are those who do not hold religious beliefs and have their own philosophical perspectives, and subject matter should facilitate integration and promotion of shared values.

The study of religion should be based on the legal requirements and provide an appropriate balance between and within Christianity, other principal religions, and, where appropriate other religious traditions and worldviews, across the key stages as a whole, making appropriate links with other parts of the curriculum and its cross-curricular dimensions.³⁷

30. Ofsted inspect schools which follow Local Authority RE guidance with regard to how they are complying with the Local Authority guidance. In written evidence to us, Ofsted noted that problems are caused by the absence of a single RE curriculum, specifically that this “leads to inconsistencies”.³⁸ Ofsted also noted that RE not counting towards school’s performance in the English Baccalaureate meant that schools:

are finding it difficult to find the curriculum time for RE because it does not count as an EBACC subject and they feel they need to devote the majority of their time to subjects by which their success will be measured.³⁹

31. *In future reviews of the English Baccalaureate’s content, the Department for Education should consider that schools are finding it difficult to find time to teach subjects such as RE, which do not currently form part of the English Baccalaureate or school performance indicators.*

32. Schools which do not follow Local Authority guidance—this particularly applies to faith schools—must arrange their own inspection of their RE teaching (Governors select who should undertake this inspection).⁴⁰

PSHE

33. Physical, Social, Health and Economic Education (PSHE) (this can in some schools also include reference to sexual education and citizenship in its title) is not compulsory to be provided by schools until Key Stage Three.⁴¹ All schools, even those not subject to the National Curriculum, are expected to provide pupils with PSHE education from Key Stage Three, although it does not form part of the National Curriculum and need not necessarily be taught as a standalone class (for example, it can be taught in pupils’ form/registration time).

34. PSHE would be an ideal subject to cover the issues of racism and religious discrimination. As explained, the content of PSHE is not defined by the Government, nor is it compulsory that PSHE lessons are delivered to pupils (the Government only requires the teaching of sex and relationship education). In oral evidence to us Government officials explained that the Government’s preference was “to pull back from lots of central direction”.⁴² Guidance from the Department for Education further notes that:

37 Department for children, schools and families, Religious education in schools: Non-statutory guidance 2010, p23

38 Written evidence from Ofsted

39 Written evidence from Ofsted

40 Ofsted, School inspection handbook: Handbook for inspecting schools in England under section 5 of the Education Act 2005, August 2016, pp69–70

41 GOV.UK, The national curriculum

42 Q151

to allow teachers the flexibility to deliver high-quality PSHE we consider it unnecessary to provide new standardised frameworks or programmes of study [...] however, while we believe that it is for schools to tailor their local PSHE programme to reflect the needs of their pupils, we expect schools to use their PSHE education programme to equip pupils with a sound understanding of risk and with the knowledge and skills necessary to make safe and informed decisions.⁴³

Quality and content of PSHE

35. Evidence to us made clear that the quality and content of PSHE education varies by school. The Department for Education explained to us that “most schools do teach” PSHE, although they were aware that “not every school teaches it well”.⁴⁴ Evidence to our predecessor Youth Select Committee from the PSHE Association stated that Ofsted rates PSHE “not good enough” in 40 per cent of schools.⁴⁵

36. Although we note that the Department for Education includes possible topics⁴⁶ to cover in PSHE lessons,⁴⁷ the absence of a single curriculum for PSHE inevitably leads to differences in what young people in different schools are taught. Ofsted noted in written evidence that as “schools are free to choose which aspects they wish to teach and most will focus upon the issues most relevant to their pupils”.⁴⁸ The PSHE Association explained that the differences in content between schools was for a different reason: teachers “will teach the bits about which they feel most confident, the bits they feel will not kick off in some way, the bits that will not cause them a problem”.⁴⁹ This supports the concerns we expressed earlier in this Chapter and which we will reiterate in later parts of this Chapter that teachers require greater support to tackle the issues of racism and religious discrimination.

37. The PSHE Association should be commended for the work it has done to try and standardise the content of PSHE and its support for schools in their delivery of PSHE (this includes toolkits) in the absence of a national syllabus. The PSHE Association has developed a programme of study⁵⁰ (which schools are not obliged to follow) and discrimination features on its suggested areas for schools to cover.

38. We also welcome the Government’s decision to build on a pilot in Bradford which developed a programme to equip teachers with the skills and knowledge “to hold debates and conversations with pupils on a range of difficult topical issues”.⁵¹ This should help to overcome teachers lacking the confidence to teach young people about difficult issues.

43 Department for Education, Guidance: Personal, social, health and economic (PSHE) education, 11 September 2013

44 Q151

45 Written evidence from the PSHE Association to the Youth Select Committee 2015

46 Specifically, drug education, financial education, sex and relationship education, and the importance of physical activity and diet for a healthy lifestyle.

47 Department for Education, Guidance: Personal, social, health and economic (PSHE) education, 11 September 2013

48 Written evidence from Ofsted

49 Q7

50 PSHE Association, PSHE Education Programme of Study (Key Stages 1–4), October 2014

51 Action Against Hate: UK Government Plan to tackle Hate Crime, July 2016, para 40

39. **The current provision of PSHE teaching to young people is not good enough. Action needs to be taken to improve the quality of PSHE education. We recommend that in any PSHE syllabus developed, either by the UK Government or by individual schools, the issues of racism and religious discrimination should form part of the compulsory content.**

The time available to schools to teach PSHE

40. The PSHE Association explained to us that a further problem is that “PSHE is [...] being squeezed off the curriculum” and there was generally “a really serious problem in teaching PSHE”.⁵² The National Association of Head Teachers supported this view, noting “there needs to be statutory and protected time for [PSHE]”.⁵³ Department for Education data shows that the number of school hours spent teaching PSHE has fallen by about a third over the past four years.⁵⁴ We are concerned by the variation in the amount of PSHE teaching young people receive—this can only be standardised by the Government issuing guidance on PSHE.

The Government’s position

41. Throughout our inquiry there have been developments with the Government’s thinking on whether to make PSHE compulsory and to issue statutory guidance. We are encouraged by the new Secretary of State’s comments to the Education Committee in the House of Commons in September about the opportunities that PSHE education can bring to ensure that young people “are able to make informed choices about a variety of different areas that they will need to take a view on as they reach adulthood”.⁵⁵ The new Secretary of State echoed the concerns expressed to us:

it is not even as simple as making it mandatory and statutory. There is a quality issue of how this education is delivered in school and making sure it is delivered in a way that is high quality and does enable children to learn what we are hoping that they can learn through putting it in place.⁵⁶

42. **We welcome the new Secretary of State for Education’s willingness to consider changes to PSHE, including not ruling out making it a compulsory subject in schools with statutory guidance. We support calls from other Committees, organisations and representatives of teachers that PSHE should be a compulsory subject in schools, with protected classroom time and statutory guidance. To develop a balanced and appropriate syllabus with a clear system to ensure quality across schools we recommend that the Government undertake a consultation within the next 12 months with teachers, representative teaching, faith, race and community organisations, parents and young people, on the teaching and content of PSHE, including whether young people should be required to sit a GCSE in PSHE.**

52 Q7

53 Q2

54 Department for Education, “School workforce in England: November 2015”

55 Oral evidence to the Education Committee, 14 September 2016, Q226

56 Oral evidence to the Education Committee, 14 September 2016, Q227

43. In the unfortunate case that the Government do not take this opportunity to make PSHE compulsory, a partial solution should be provided by Local Authorities. As explained earlier in this Report Local Authorities are responsible for devising RE syllabuses for schools where the Local Authority is responsible for those schools. Replicating this arrangement for PSHE would be an improvement on the current situation. ***We recommend in the case that the Government fail to provide schools with clear and definite PSHE syllabus guidance and leadership, Local Authorities should fill this role and establish local guidance, in consultation with local schools, on teaching PSHE. We recommend that should the PSHE syllabus fall to Local Authorities to develop, they should develop the teaching and content of PSHE using the same process as we have recommended to the Government.***

Teaching about racism and religious discrimination

Teacher training

44. As we have illustrated in the sections above, teachers' confidence in delivering lessons on, and tackling, racism and religious discrimination varies.⁵⁷ Evidence we have gathered, and evidence from other research, suggests that this is, at least in part, caused by the lack of content on this in teacher training. Sir Alasdair Macdonald undertook a review of PSHE in 2009 and noted that, "all Initial Teacher Training (ITT) courses should include some focus on PSHE education".⁵⁸ The situation at present is that only individuals who are training to be PSHE teachers receive training on exploring and delivering teaching on issues such as racism and religious discrimination. In evidence (June 2014) to the Education Committee the National Union of Teachers agreed with Sir Alasdair's conclusion noting that:

Notwithstanding, the premise that ITT should largely take place in higher education institutions, the NUT agrees that all ITT courses should include significant modules on teaching PSHE [...] in which teachers can discuss their concerns about these subjects and receive training and support from tutors.⁵⁹

45. We heard that "teacher training doesn't [really] look at racism at all" with teachers maybe getting an hour or "if they are very lucky, they might have a day" on these issues.⁶⁰ This means that if schools cover the issues of racism and religious discrimination in PSHE lessons or similar they are often delivered by teachers who would routinely be teaching other subjects and who have had no training on how to approach such issues in the classroom.⁶¹ While we note that teacher training sets "minimum requirements for teachers' practice and conduct", which includes, for example "not undermining fundamental British values [including tolerance of those with different faith and beliefs]",⁶² that requirement is more focussed on the professional capabilities of teachers individually and not on their ability to handle issues or teach young people about the issues of racism and religious discrimination.

57 See also written evidence from the Welsh Government

58 Sir Alasdair Macdonald, Review of PSHE, 2009

59 Written evidence from the National Association of Teachers (NUT) to the House of Commons Education Committee

60 Q7 and Q50

61 Q7. See also Q101.

62 Written evidence from the UK Government

46. We acknowledge that the current trend of non-PSHE teachers teaching PSHE is likely to continue. Nonetheless, all teachers should receive greater advice and support (including a toolkit) to better prepare them for lessons on racism and religious discrimination, and handling any instances of such behaviour. This would assist teachers' general confidence and readiness to tackle instances of racism and religious discrimination.

47. We recommend that as part of teachers' initial training they receive significantly more dedicated training on handling and teaching young people about racism and religious discrimination, as well as other forms of discrimination. We recommend that within the next three months the Government and teacher training organisations should meet to determine the hours of teacher training and resource which should be dedicated to preparing teachers for handling and providing lessons on discrimination. Furthermore, teacher's continuous professional development should include annual refresher training on dealing with racism and religious discrimination.

Learning from incidents of racism and religious discrimination

48. Formal training for teachers on racism and religious discrimination will bring about improvements to their confidence in handling racism and religious discrimination, but it will not fully resolve the problem we have described. It is important therefore that in cases where racism and religious discrimination do occur that teachers ensure that others are made aware of the incidents and their consequences in an age appropriate way. One way to do this, particularly with secondary school children, would be to take a “restorative justice” approach whereby the incident is discussed—the class talk about what happened, what the impact of the incident was and why the incident happened from the perspective of the victim and the offender.⁶³

49. More generally, teachers should seek to use a variety of methods in lessons on racism and religious discrimination. In evidence to us young people provided a variety of interactive and engaging ways to deliver lessons, and to provide opportunities to learn about different cultures and faiths⁶⁴ including through: videos;⁶⁵ scenario-based sessions;⁶⁶ guest speakers;⁶⁷ and learning through drama.⁶⁸

It's not all about lessons

50. As other parts of this Chapter make clear, formal and traditional lessons are not the only way in which young people can be engaged in the issue of tackling racism and religious discrimination. We will not repeat here the other opportunities available in the school environment to explore the issues of racism and religious discrimination, but suggest that those same opportunities should be used to highlight national and local campaigns to young people.

51. There are a number of national, regional and local campaigns and projects that take place in a non-classroom, and often non-school environment, to enable and support young

63 Q100

64 See for example Q27 and written evidence from Oliver Scheidt.

65 Written evidence from Callum Ellis

66 Written evidence from Luwan Habte

67 Written evidence from George Aylett

68 Written evidence from Zipporah Kabesa

people to think about racism and religious discrimination. We use just two examples we have heard about to demonstrate the campaigns and work that a number of organisations do to tackle racism and religious discrimination:

- Ulster Project: this is a project in Northern Ireland focussed on creating an understanding among Catholics and Protestants of the different challenges that the other faith experiences in certain areas and it includes an exchange “with American teens to emphasise acceptance of all people regardless of creed”.⁶⁹
- Kick It Out: this organisation works with football clubs, managers, fans and communities in England, as well as schools, colleges, universities and grassroots organisations linked to local and professional football clubs to “address discrimination and exclusion in the classroom, changing room and work environment”. One specific local example that Kick It Out has delivered is in Bradford where Bangladeshi families would keep their children indoors during home games for “fear of discrimination and anti-social behaviour”. One initiative to tackle this was to arrange “for fans to attend matches at Bradford City’s Coral Windows Stadium and a fasting event during Ramadan”.⁷⁰

These give just a flavour of the great work that already takes place to help young people tackle racism and religious discrimination. However, the responses we received from young people and other organisations demonstrate that young people are not as aware of such campaigns and projects as they ought to be. Schools are an ideal environment to draw young people’s attention to projects like those we have just detailed.

52. There are a number of national and local campaigns that currently seek to tackle racism and religious discrimination. However, awareness of these is often low to non-existent. Schools should be given advice on how to contact these organisations and how to include their work in the many mechanisms available in school settings, including assemblies, to draw these to the attention of young people and to encourage them to engage with these campaigns. Alongside this the Government should consider whether it can support, by way of funding, organisations who visit schools and help them to raise awareness in tackling important issues, such as racism and religious discrimination.

Reporting racism and religious discrimination in schools

Recording incidents of racism and religious discrimination

53. In earlier sections we considered under-reporting of incidences of racism and religious discrimination. As we illustrated, witnesses told us that there is a reluctance in schools to record incidents of racism and/or religious discrimination. Whether this a perception or be it a reality, the existence of such concern should be a worry for the Government. Zena, a young person, told us that schools:

need to present a certain image, so that their Ofsted report doesn’t get damaged. They don’t want that racial discrimination to be seen, even though it occurs in schools. Schools would rather have it go under the carpet than put light on it.⁷¹

69 Written evidence from the Ulster Project

70 Written evidence from Kick It Out. See also written evidence from EduMove for a similar initiative.

71 Q34

54. As we have already mentioned in this Report, when we discussed under-reporting, including by schools, with Department for Education officials they noted that “if people do not know that those things are happening, they cannot be tackled”.⁷² However, in England there is no longer a requirement for schools to record racist incidents (see paragraph 55 below). So, as we heard from witnesses, this creates a reluctance in schools to record and report incidents of racism and religious discrimination, as well as other cases of discrimination—schools have a fear that the occurrence of such an incident might result in a negative Ofsted report.

55. A recent report from the Equality and Human Rights Commission explains how recording and reporting requirements of such cases of discrimination have changed in schools:

In England, since the Stephen Lawrence Inquiry, schools were required to record and report racist incidents to their local education authority (Macpherson, 1999). In 2010–11, the Department for Education (DfE) published guidance for schools on preventing and tackling bullying which removed this requirement. As a result, no national statistics on the prevalence of racist/religiously motivated incidents in English schools have been available since 2010–11.⁷³

Like the Department for Education official noted “if people do not know that those things are happening, they cannot be tackled”, we argue that without reliable and consistent statistics on incidents of racism and religious discrimination in schools, the scale of the problem cannot be properly understood and therefore tackled.

56. We recommend that Local Authorities place a legal duty on schools to require them to record and report data on incidents of discrimination, including racism and religious discrimination. This would provide Local Authorities with better information on the prevalence of racism and religious discrimination in schools, and would provide Ofsted with information to inform their assessments of schools.

72 Q163

73 Equality and Human Rights Commission, *Healing a divided Britain: the need for a comprehensive race equality strategy*, p19

3 Tackling racism and religious discrimination in communities

57. In this Chapter we cover:

- Working with local communities to tackle racism and religious discrimination;
- The relationship between the police and communities regarding tackling racism and religious discrimination; and
- The use of social media to raise awareness.

Working towards community cohesion

Current work

58. Over the course of this inquiry we have heard many examples of positive and successful projects aimed at tackling racism and religious discrimination by increasing understanding within communities. For example London Youth, a network of community youth organisations, highlighted annual multicultural days and community youth groups as effective methods to promote diversity and inclusion between different ethnic and religious groups. It was also highlighted, however, that the schools that their members attend do not discuss racism or other forms of discrimination directly.⁷⁴

59. Communities Together, a charity working in partnership with other local organisations in North East Lincolnshire, organises visits from different religious groups to hold talks in areas that experience a high number of discriminatory incidents. They also organise visits to different places of worship, and cultural events for the local community to experience different food and entertainment.⁷⁵ It is very encouraging to see that young people are active in organising events for their local communities. Hania Sulaiman advocated that inter-faith groups were a good way for people to gain exposure and understanding while Iqra Ali, representing Youthforia, advocated community events such as a day of fasting during Ramadan for which communities come together and fast for a day. Such activities help to generate mutual understanding within the local community.⁷⁶

60. Although it is encouraging to hear of so many community events aimed at celebrating diversity and increasing understanding of different ethnic and religious groups, we believe that there needs to be more direct discussion of the issues of racism and religious discrimination. The Mayor of Bristol, Marvin Rees, was explicit in stating that the approach to tackling racism and religious discrimination needs to be more direct. He told us that “when we talk about race inequality or racism, we need to be really clear what we are talking about”. He argued that a truly authentic relationship cannot be achieved until all ethnic and religious minorities can relate to others as full, equal citizens, and that anything else is “window dressing”.⁷⁷ An example of putting race and religion explicitly on the agenda of an event was demonstrated by Iqra Ali, who explained how the Youthforia

74 Written evidence from London Youth

75 Written evidence from Communities Together

76 Q27 and Q29

77 Q49

steering group put together packs for all members of the UKYP who then used them to organise and inform workshops in their local schools and youth clubs which included explicitly discussing Islamophobia and anti-Semitism.⁷⁸

61. The Ulster Project has been very successful in directly addressing the feelings of anger and mistrust that continue to be present in Northern Ireland. Trained counsellors carry out interactive conflict resolution sessions which allow young people to explore, discuss and resolve concerns and issues. Discussions are often raw and therefore need to be facilitated effectively, but such discussions enable young people to: learn respect for each other's views; form different opinions; and develop a better understanding.⁷⁹ The project has seen success in changing perspectives of those involved as many who have taken part have gone on to be community leaders.⁸⁰ Furthermore, some parents have also crossed sectarian lines to work cooperatively on behalf of the project and the young people who have taken part have successfully maintained the friendships that were formed with the support of their churches and local communities.⁸¹ This demonstrates the positive impact and change that confronting the issues directly can have.

62. There is already some great work being undertaken to improve inter-faith and inter-race relations. Community work such as the Ulster Project are prime examples of taking people out of their “comfort zone” to explicitly tackle these issues. However, some of the work appears not to be substantive enough (for example, trying food from other cultures) as it does not address directly the core issues of racism and religious discrimination. Improving relations and raising awareness between groups in the community appears to be the secondary aim of some events. *We recommend that local groups, including, for example, schools, youth groups, community projects and places of worship, should hold regular inter-race and inter-faith events with race and religion explicitly explored at these events. Local Authorities should take a role in instigating, overseeing and monitoring this work.*

Lack of resources

63. We are concerned that work being undertaken by community groups to tackle racism and religious discrimination and to improve community cohesion is threatened by a lack of resources. Communities Together, for example, cited examples of successful work such as working with Humberside Police to launch a hate crime reporting app, helping female police officers build a relationship with local Muslim women, working with the local NHS Trust to establish initiatives promoting the value of difference within hospitals, and having a designated worker to act as an Advocate for individual communities. Communities Together argued that they would be able to expand this work if they received greater financial backing and support from Government.⁸² Similarly, Irene Hewitt from the Ulster Project stressed that more funding would enable the project to be open to all regardless of income.⁸³ A further number of our witnesses cited a lack of resources as a barrier to success and that additional funding was needed to support the work of projects and organisations aimed at tackling racism and religious discrimination and supporting

78 Q35

79 Q43, Q46 and Q53

80 Q46

81 Written evidence from the Ulster Project

82 Written evidence from Communities Together

83 Q57

victims.⁸⁴ We welcome the Government's announcements in its hate crime action plan that it will provide further funding and support to improve awareness of hate crime and third party reporting.⁸⁵

64. We have evidence of many examples of effective work being undertaken in communities to tackle racism and religious discrimination and improve community cohesion. We believe that these would be able to be further improved and expanded upon if not for lack of resources. We welcome the Government's announcement that it will provide further support and funding to existing organisations which seek to tackle racism and religious discrimination so that the current work can have a wider impact. We would welcome any further information from the Government on how such funding will be allocated.

The relationship between communities and the police

The problem

65. It was suggested in both written and oral evidence that although young people are aware that incidents of racism and religious discrimination can be reported to the police through various channels, there is reluctance amongst some young people about reporting such incidents. For example, one submission stated that there was a perception that if the incident is considered "small" by the victim then they often assume it will be "unworthy of police time" and so do not report it.⁸⁶ Similarly, Zena Al-Sadoun stated that if no physical harm had been done then some young people think that the police would not believe them as there would be no evidence.⁸⁷ It was also suggested that reporting the incident may make the victim feel too vulnerable,⁸⁸ and that it draws too much attention to them and their families.⁸⁹ Many stated that the key issue in the under-reporting of incidents of racism and religious discrimination is the belief that nothing would be done, including Jabeer Butt from the Race Equality Foundation who stated that until this fear or expectation is addressed the problem will continue.⁹⁰

66. Assistant Chief Constable Mark Hamilton, Hate Crime Lead for the National Police Chiefs' Council, acknowledged in oral evidence that at an official level he did not think police understood the scale and scope of under-reporting. He also noted that there are some crimes reported to the police that should be designated as hate crimes or incidents, and are not.⁹¹ Since we took evidence from Assistant Chief Constable Mark Hamilton the Government has announced that the "National Policing lead and College of Policing have started to identify training needs for police officers that will lead to better understanding and recording of hate crime".⁹²

84 Q52, Q57, Q63, Q64, Q74, and Q108

85 Action Against Hate: UK Government Plan to tackle Hate Crime, July 2016, p30

86 Written evidence from Haleemah Patel

87 Q32

88 Written evidence from Trafford Youth Cabinet

89 Q60

90 Q95

91 Q112

92 Action Against Hate: UK Government Plan to tackle Hate Crime, July 2016, p33

67. Sergeant Janet Hills highlighted that it was very difficult to understand why incidents of racism and religious discrimination go unreported and noted that lack of confidence and trust are factors.⁹³ Paul Downie, Deputy Director for Faith and Integration at the Department for Communities and Local Government (DCLG), also stated that trying to understand the reasons why people do not report is difficult but really important and that people must be constantly reminded that it is important to report and that it is a positive thing as it helps to identify that there is a problem that needs to be addressed.⁹⁴

68. Zena Al-Sadoun stated that she had worked with the Devon and Cornwall Police and found that many young people in Plymouth simply did not know how to report incidents to the police. She advocated the need to raise awareness among young people of the ways to report an incident, saying that it should be comparable to that of how to report an emergency.⁹⁵

Involving communities and young people

69. We heard evidence of great work being carried out to improve the relationship between young people in communities and local police forces. Zena Al-Sadoun highlighted a successful pilot project in Plymouth involving the youth group 'Out' collaborating with local police. The police worked with them to teach them what to do if they were a victim or witness to an incident, how the police could help them and how the incident would not go unnoticed. Working on this pilot police saw a 100 per cent increase in reporting of incidents within that group and the programme has since been rolled out to other youth groups in the area following its success.⁹⁶ Furthermore, Victim Support work with young people and the police to help establish trust among young people who have experienced discrimination and to encourage an understanding among them that the police are there to help them.⁹⁷ Some religious organisations also work in partnership with the police, for example, the Community Security Trust monitors the state of anti-Semitic attacks in the UK and works closely with police to encourage Jewish people, and others, to report when they have been victims.⁹⁸ Tell MAMA plays a similar role in representing the Muslim community. Both organisations have an agreement with all 43 police forces in the UK to share hate crime data with each other.⁹⁹ We are encouraged that in the Government's recently published hate crime action plan they have noted that under-reporting is a problem and have undertaken to work with groups who under-report to encourage reporting.¹⁰⁰

70. Sergeant Hills spoke of local Black Police Associations who engage with their local communities to make sure they understand how the police can help them, to improve trust and confidence in the police, and to encourage the reporting of hate crime. She highlighted that having police officers engage with people in local communities that are of a similar background to that which they come from can help to improve relationships and generate increased understanding of how the police can and will support victims.¹⁰¹ Sergeant Hills also stated that some of their most effective raising awareness of policing

93 Q112

94 Q164

95 Q23

96 Q24 and Q26

97 Q45

98 Q99

99 Q117

100 Action Against Hate: UK Government Plan to tackle Hate Crime, July 2016, p10

101 Q112

took place in schools. The Met Police has dedicated school liaison officers who engage regularly with young people and help to build trust and confidence and Sergeant Hills noted that young people view these officers in a more positive light to those on the street because they have built a relationship with them.¹⁰² This echoed the sentiment of work carried out by Communities Together to improve relations between the police and local communities by helping to establish trust.

71. During his oral evidence, Assistant Chief Constable Mark Hamilton stated that the National Police Chiefs' Council would be keen to work more closely with young people to tackle the issues of racism and religious discrimination. He suggested a possible way to do this was to establish a young people's national hate crime Independent Advisory Group (IAG) for young people, with the Chair of the young people's IAG also sitting on the hate crime IAG.¹⁰³ Sergeant Hills added that at a national level there was not a voice of young people coming through and that bringing young people on board to contribute to discussions would be effective as a lot of the solutions would lie with them.¹⁰⁴

72. As a Committee we were encouraged that the police are aware of the problem of under-reporting and of the clear lack of trust and confidence that some in local communities feel. It is encouraging that police appear to be committed to improving relationships with local communities and are seeking new ways to engage with young people to build greater trust and confidence in the service they provide, and to encourage victims and witnesses of racism and religious discrimination and hate crime to report it. We recommend that these efforts be increased nationwide. We welcome Assistant Chief Constable Mark Hamilton's proposal to establish a national hate crime Independent Advisory Group for young people and recommend that he begin the formal process of setting this up, in consultation with the British Youth Council.

Utilising technology and social media

The current situation

73. During the course of the inquiry we heard evidence that suggested that some young people do not know where or how to report incidents of racism and religious discrimination and hate crime, other than to their teachers or to the police.¹⁰⁵ This caused us much concern as a Committee. However, as we have already explained we welcome the Government's commitments to explore ways to increase reporting of hate crime, including that on the grounds of race or religion.

74. We have heard many examples of ways that victims can access services and different ways that they can report that they have been a victim of racism and/or religious discrimination, including without having to inform the police. Some of the most effective ways to both report incidents and to help raise awareness of services available and ways to report that you have been a victim appear to be through the use of technology and social media.

102 Q114

103 Q115

104 *Ibid*

105 Q32, and written evidence from Derbyshire Youth Council and London Youth

Digital approach

75. Some organisations, for example Kick It Out, have developed their own apps to enable victims to report an incident of racism or religious discrimination, which can be done easily through their mobile device.¹⁰⁶ Similarly, Sophie Taylor, Deputy Director for Due Diligence and Counter Extremism at the Department for Education (DfE), highlighted a good example used by some schools to encourage reporting of incidents through the use of an anonymous text line. This service allows young people to report an incident which is then dealt with discreetly and in confidence by a small number of staff.¹⁰⁷ This method enables young people to report an incident, anonymously if they wish, and access the support they need without drawing attention to themselves.

76. True Vision is the national reporting portal for hate crime and is based within the police service and funded by DCLG and the Home Office. The site enables victims to report an incident online anonymously and also easily access information about what help and support they can get and where to get it. Richard Keyte from the Equality and Human Rights Commission commended the accessibility of a wide range of support services via the site and the fact that it included both general organisations such as ChildLine and very specific organisations for particular groups.¹⁰⁸ True Vision also have a strong Twitter and Facebook presence which allows them to promote their work, raise awareness of the importance of reporting incidents and how to do it, and to reach a wider audience. Mr Downie highlighted True Vision's effectiveness in this area and explained that they have developed methods to identify people who engage on Facebook and other social media and identify words that are commonly used by particular communities. They then post messages using similar language so that they are picked up by the community they are trying to reach.¹⁰⁹

77. Independent organisations, such as the Muslim Council of Britain, Tell MAMA and the Community Security Trust, also use their own online presence in an effort to raise awareness of the need to report discriminatory incidents and provide support to victims. For example, the Muslim Council of Britain used their website to encourage people to report hate crimes following the EU referendum result and encouraged affiliated organisations and Mosques to advocate this as well, in addition to providing counselling to those effected.¹¹⁰

78. The importance of using technology and social media was stressed by several witnesses, including Amanda Naylor from Victim Support, who stated that the effective use of apps and social media platforms ensures that the education of how to report an incident and how to get help is not restricted to the school setting but is incorporated into how young people communicate with each other and how they access information.¹¹¹

79. Young people themselves have also stressed that a great emphasis needs to be put on the use of social media to raise awareness amongst young people on the topics of racism and religious discrimination, including what constitutes an offence, how to report an incident and how to access support services. Zena Al-Sadoun made the important point that this

106 Q5

107 Q163

108 Q139

109 Q157

110 Q108 and Q109

111 Q53. See also Q73.

is especially important because a lot of discrimination takes place on social media and a strong and effective anti-discrimination presence is needed to combat this.¹¹² Talat Ahmed from the Muslim Council of Britain advocated the necessity of easy mechanisms to report incidents of racism and religious discrimination in schools, universities, institutions and the workplace and the need to increase awareness of the importance of reporting such incidents.

80. We have heard several examples of ways to anonymously report incidents of racism and religious discrimination and we agree with what many of our witnesses told us about the role that technology and social media can play in raising awareness of issues. While we strongly encourage victims to report any incident to the police, we recognise that not all are comfortable or confident in doing so. *We welcome the Government's support of online reporting tools and we encourage the Government to undertake a study into the effectiveness of digital reporting apps and systems. We further recommend that methods to report incidents of racism and religious discrimination, such as an anonymous text line or via an app, be widely publicised, particularly to young people. This should be done through greater publication in schools and on social media to raise awareness of the various trusted apps and sites available to report incidents and also to increase knowledge of how to access the support services available. This publication should be targeted on both a national and local basis so that communities have access to information about services in their local area.*

81. Although we did hear evidence of many examples of where to access support and how to report an incident of racism or religious discrimination, we also found that many young people were not aware of such services aside from the police. *We recommend that all organisations, including the Government, use online tools to a greater extent to promote existing services for victims and offenders of racism and religious discrimination and methods of reporting such incidents. We further recommend that social media and other online platforms work with organisations to find opportunities to promote the services of support and reporting organisations, free of charge.*

4 How to oversee tackling racism and religious discrimination

Working together

Current examples

82. We heard examples of Government departments working together, and with other organisations, to tackle racism and religious discrimination. In evidence to us Government officials detailed some of this work, such as:

- the former Prime Minister’s 2020 vision which includes targets in areas where there is cross-departmental responsibility (for example, employment prospects for black and minority ethnic groups);
- the anti-Semitism working group;
- the anti-Muslim hatred working group; and
- the National Citizen Service.¹¹³

83. The Government also works with non-Government organisations too, for example, the Holocaust Memorial Day Trust and the Near Neighbours Programme, which delivers over 1,000 local projects bringing together different faith and ethnic groups.¹¹⁴

84. Communities Together illustrated the work that goes on locally to get different organisations to work together. They explained how they work with the local Council, The Equality Practice Ltd (a social enterprise), Shoreline Housing, Humberside Police, the local Clinical Commissioning Group, NHS, and local schools and colleges to tackle issues related to racism and religious discrimination. This included, for example, these organisations working together to fund a worker at Communities Together to “build relationships with the diverse communities and religious groups, [and this individual] was able to consult with many to understand the issues that these people face”.¹¹⁵ We also heard how the police are working with schools to try to prevent and tackle issues of racism and religious discrimination, and separately with young people to improve relations with the police in the community.¹¹⁶

85. The Government’s recently published hate crime action plan¹¹⁷ also shows that the Government sees tackling issues related to racism and religious discrimination as a collaborative effort between different groups.¹¹⁸ Further, we welcome the new Prime Minister’s audit to tackle racial disparities in public service outcomes, which will cover

113 Q150

114 Written evidence from the UK Government

115 Written evidence from Communities Together

116 Q114 and written evidence from the National Black Police Association

117 Action Against Hate: UK Government Plan to tackle Hate Crime, July 2016

118 The Action Plan represented “A partnership between the government, the criminal justice agencies [...] and community groups representing those affected by hate crime”.

aspects of racism and religious discrimination that our inquiry has not covered.¹¹⁹ This audit will require Government departments to work together and it will require Government to work together with other public sector organisations and community groups.

More formalised working together

86. While we are supportive of the examples detailed in this Chapter and Chapter Two of the Government working together and with others (including community organisations and the police) to tackle racism and religious discrimination, the approach to date has been piecemeal. Different collaborative projects are led by different Government departments and overall there is a lack of a strategic vision. A more formal way of working together is needed.

87. The work within Government, and between Government and other organisations (including with devolved administrations in Northern Ireland, Scotland and Wales) could be better overseen if an Advisory Group was established to bring together these different projects and a representative sample of the people involved in these projects. Young people representation on this group would bring about benefits. The National Black Police Association explained to us that their work involving young people had helped “bridge the gap” between different groups in communities and enabled the police to gain “valuable insight[s] into the concerns of young people”.¹²⁰

88. There should be more formal, co-ordinated joint working between the Government, Local Authorities, the police, reporting services, and young people to establish the best way to tackle racism and religious discrimination. We recommend that an Advisory Group should be established which comprises representatives of the relevant Government departments, at Ministerial and official level, service providers (including schools), representatives of Local Authorities, community groups, race groups, religious groups, and young people. This Advisory Group should be chaired by the Minister with overall responsibility within Government for tackling racism and religious discrimination.

Ministerial responsibility

89. As we have explained, issues such as racism and religious discrimination are cross-cutting and do not fall within the responsibility of one Government department. While structures can be put in place as we have outlined in the preceding paragraphs to ensure that different groups and Government departments work together, structures alone will not provide the required leadership and strategic vision¹²¹ on these issues.

90. It is regretful that it continues to be the case that the Minister for Women and Equalities is also the Secretary of State for Education, an extremely important job in itself. The current set-up gives the impression that the Government Equalities Office role is secondary to the Secretary of State’s education role. This is a concern shared by the

119 UK Government press release, “Prime Minister orders government audit to tackle racial disparities in public service outcomes”, 27 August 2016

120 Written evidence from the National Black Police Association

121 A number of our witnesses (see for example Q90, Q140 and Q141) and the Equality and Human Rights Commission have called for a race equality strategy.

Equality and Human Rights Commission.¹²² We welcome the Labour party's decision in its most recent Shadow Cabinet reshuffle to create the position of Shadow Minister for Black and Minority Ethnic Communities.¹²³

91. **We were encouraged by the joint work within the Government on tackling racism and religious discrimination. However, it is disappointing that because the Government Equalities Office (GEO) is essentially a sub-department of the Department for Education, it has no Ministers entirely dedicated to its work (both GEO Ministers also have roles within the Department for Education). *We recommend that the Government Equalities Office should have a separate Minister who heads up its work and works exclusively on the Government's work tackling discrimination, including racism and religious discrimination, and promoting equality and diversity. This Minister should have the right to attend Cabinet.***

122 Equality and Human Rights Commission, *Healing a divided Britain: the need for a comprehensive race equality strategy*, p13

123 BBC News, "Labour reshuffle: Diane Abbott made shadow Home Secretary", 7 October 2016

Where next?

Much more to do

92. Our inquiry and the findings we have presented in this Report represent a contribution to a much bigger piece of work, some of which has been undertaken. There is, however, still a lot to do. We have deliberately limited our attention to:

- the content of what we as young people are taught in school and how well our teachers are prepared to deliver lessons on, and tackle incidents of, racism and religious discrimination—the school environment is key to raising young people’s education and awareness on these issues;
- work that goes on in communities to tackle racism and religious discrimination and to provide support to victims and perpetrators of such incidents (including in reporting incidents of racism and religious discrimination); and
- how Government could better oversee tackling racism and religious discrimination—racism and religious discrimination is an issue that many Government departments can help to address. A more joined-up Government approach is in our view key to the success of the measures we have recommended and those that follow us recommend.

93. There are many areas we have not touched on in our inquiry, including:

- the impact of racism and religious discrimination on people’s employment prospects;
- the impact of racism and religious discrimination on young people’s mental health and wellbeing;
- the impact of racism and religious discrimination on young people’s educational attainment; and
- the role that more diverse representation in schools and other public organisations would have in helping to tackle racism and religious discrimination.

Some of the issues we have not covered have been covered in other reports and inquiries, but many need revisiting.

Our Report: next steps

94. Many of the recommendations in this Report either fall to the Government to enact or fall to the Government to communicate to those who can enact them. We look forward to the Government giving us an update on its progress with our recommendations when it responds to our Report within the next few months.

95. Individuals, schools, organisations and communities have a role to play too—we ask them to take note of our Report and make applicable changes in their settings to tackle racism and religious discrimination and to raise awareness of these issues.

96. We also invite relevant Select Committees of both Houses of Parliament, Parliament itself, and other organisations to take note of our Report and to contribute to the debate on tackling racism and religious discrimination (including on areas we have not covered). We will seek ways for our Report to be debated in Parliament.

Annex: Young people’s definitions of racism and religious discrimination

The findings in the wordclouds below were created from young people’s contributions to message boards in the Houses of Parliament’s Education Centre and an output sent to us from a workshop held by the Youth Senate in Cheshire West and Chester.



Figure one: *meaning of racism*



Figure two: *meaning of religious discrimination*

Conclusions and recommendations

Introduction

1. People's attitudes towards racism and religious discrimination have become normalised and there is ambiguity surrounding what constitutes such behaviour. (Paragraph 10)
2. *We recommend that the Government should work with young people, the police and race and religion organisations to agree definitions of racism and religious discrimination. The Government should agree definitions within six months and publicise these on gov.uk, through social media and in schools.* (Paragraph 10)

Awareness and education in schools

3. More must be done to stop the normalisation of racism and religious discrimination and to tackle its continued prevalence in schools. (Paragraph 16)
4. We heard that racism and religious discrimination are often dismissed as “banter”. This is not acceptable and teachers must lead by example to give young people the confidence to understand what constitutes racism and religious discrimination. (Paragraph 21)
5. *Teachers should receive better support to give them the confidence to tackle and report incidents of such behaviour and to educate parents and the community on the issues of racism and religious discrimination.* (Paragraph 21)
6. *We recommend that every school should involve young people directly in raising awareness within the school environment of discrimination, including racism and religious discrimination, and how to report and address such discrimination. We further recommend that the Government should produce guidance for schools within the next 12 months on possible ways that schools could develop such a partnership with their students. This guidance could include proposals to involve young people in developing a school's anti-discrimination policy and a proposal to discuss the issues of racism and religious discrimination in existing forums such as school councils.* (Paragraph 25)
7. *In future reviews of the English Baccalaureate's content, the Department for Education should consider that schools are finding it difficult to find time to teach subjects such as RE, which do not currently form part of the English Baccalaureate or school performance indicators.* (Paragraph 31)
8. The current provision of PSHE teaching to young people is not good enough. Action needs to be taken to improve the quality of PSHE education. (Paragraph 39)
9. *We recommend that in any PSHE syllabus developed, either by the UK Government or by individual schools, the issues of racism and religious discrimination should form part of the compulsory content.* (Paragraph 39)

10. We welcome the new Secretary of State for Education's willingness to consider changes to PSHE, including not ruling out making it a compulsory subject in schools with statutory guidance. (Paragraph 42)
11. *We support calls from other Committees, organisations and representatives of teachers that PSHE should be a compulsory subject in schools, with protected classroom time and statutory guidance. To develop a balanced and appropriate syllabus with a clear system to ensure quality across schools we recommend that the Government undertake a consultation within the next 12 months with teachers, representative teaching, faith, race and community organisations, parents and young people, on the teaching and content of PSHE, including whether young people should be required to sit a GCSE in PSHE.* (Paragraph 42)
12. *We recommend in the case that the Government fail to provide schools with clear and definite PSHE syllabus guidance and leadership, Local Authorities should fill this role and establish local guidance, in consultation with local schools, on teaching PSHE. We recommend that should the PSHE syllabus fall to Local Authorities to develop, they should develop the teaching and content of PSHE using the same process as we have recommended to the Government.* (Paragraph 43)
13. *We recommend that as part of teachers' initial training they receive significantly more dedicated training on handling and teaching young people about racism and religious discrimination, as well as other forms of discrimination. We recommend that within the next three months the Government and teacher training organisations should meet to determine the hours of teacher training and resource which should be dedicated to preparing teachers for handling and providing lessons on discrimination. Furthermore, teacher's continuous professional development should include annual refresher training on dealing with racism and religious discrimination.* (Paragraph 47)
14. There are a number of national and local campaigns that currently seek to tackle racism and religious discrimination. However, awareness of these is often low to non-existent. (Paragraph 52)
15. *Schools should be given advice on how to contact these organisations and how to include their work in the many mechanisms available in school settings, including assemblies, to draw these to the attention of young people and to encourage them to engage with these campaigns. Alongside this the Government should consider whether it can support, by way of funding, organisations who visit schools and help them to raise awareness in tackling important issues, such as racism and religious discrimination.* (Paragraph 52)
16. *We recommend that Local Authorities place a legal duty on schools to require them to record and report data on incidents of discrimination, including racism and religious discrimination. This would provide Local Authorities with better information on the prevalence of racism and religious discrimination in schools, and would provide Ofsted with information to inform their assessments of schools.* (Paragraph 56)

Tackling racism and religious discrimination in communities

17. There is already some great work being undertaken to improve inter-faith and inter-race relations. Community work such as the Ulster Project are prime examples of taking people out of their “comfort zone” to explicitly tackle these issues. However, some of the work appears not to be substantive enough (for example, trying food from other cultures) as it does not address directly the core issues of racism and religious discrimination. Improving relations and raising awareness between groups in the community appears to be the secondary aim of some events. (Paragraph 62)
18. *We recommend that local groups, including, for example, schools, youth groups, community projects and places of worship, should hold regular inter-race and inter-faith events with race and religion explicitly explored at these events. Local Authorities should take a role in instigating, overseeing and monitoring this work.* (Paragraph 62)
19. We have evidence of many examples of effective work being undertaken in communities to tackle racism and religious discrimination and improve community cohesion. We believe that these would be able to be further improved and expanded upon if not for lack of resources. We welcome the Government’s announcement that it will provide further support and funding to existing organisations which seek to tackle racism and religious discrimination so that the current work can have a wider impact. We would welcome any further information from the Government on how such funding will be allocated. (Paragraph 64)
20. As a Committee we were encouraged that the police are aware of the problem of under-reporting and of the clear lack of trust and confidence that some in local communities feel. It is encouraging that police appear to be committed to improving relationships with local communities and are seeking new ways to engage with young people to build greater trust and confidence in the service they provide, and to encourage victims and witnesses of racism and religious discrimination and hate crime to report it. (Paragraph 72)
21. *We recommend that these efforts be increased nationwide. We welcome Assistant Chief Constable Mark Hamilton’s proposal to establish a national hate crime Independent Advisory Group for young people and recommend that he begin the formal process of setting this up, in consultation with the British Youth Council.* (Paragraph 72)
22. We have heard several examples of ways to anonymously report incidents of racism and religious discrimination and we agree with what many of our witnesses told us about the role that technology and social media can play in raising awareness of issues. While we strongly encourage victims to report any incident to the police, we recognise that not all are comfortable or confident in doing so. (Paragraph 80)
23. *We welcome the Government’s support of online reporting tools and we encourage the Government to undertake a study into the effectiveness of digital reporting apps and systems. We further recommend that methods to report incidents of racism and religious discrimination, such as an anonymous text line or via an app, be widely publicised, particularly to young people. This should be done through greater publication in schools and on social media to raise awareness of the various trusted apps and sites available to report incidents and also to increase knowledge of how*

to access the support services available. This publication should be targeted on both a national and local basis so that communities have access to information about services in their local area. (Paragraph 80)

24. Although we did hear evidence of many examples of where to access support and how to report an incident of racism or religious discrimination, we also found that many young people were not aware of such services aside from the police. (Paragraph 81)
25. *We recommend that all organisations, including the Government, use online tools to a greater extent to promote existing services for victims and offenders of racism and religious discrimination and methods of reporting such incidents. We further recommend that social media and other online platforms work with organisations to find opportunities to promote the services of support and reporting organisations, free of charge. (Paragraph 81)*

How to oversee tackling racism and religious discrimination

26. There should be more formal, co-ordinated joint working between the Government, Local Authorities, the police, reporting services, and young people to establish the best way to tackle racism and religious discrimination. (Paragraph 88)
27. *We recommend that an Advisory Group should be established which comprises representatives of the relevant Government departments, at Ministerial and official level, service providers (including schools), representatives of Local Authorities, community groups, race groups, religious groups, and young people. This Advisory Group should be chaired by the Minister with overall responsibility within Government for tackling racism and religious discrimination. (Paragraph 88)*
28. We were encouraged by the joint work within the Government on tackling racism and religious discrimination. However, it is disappointing that because the Government Equalities Office (GEO) is essentially a sub-department of the Department for Education, it has no Ministers entirely dedicated to its work (both GEO Ministers also have roles within the Department for Education). (Paragraph 91)
29. *We recommend that the Government Equalities Office should have a separate Minister who heads up its work and works exclusively on the Government's work tackling discrimination, including racism and religious discrimination, and promoting equality and diversity. This Minister should have the right to attend Cabinet. (Paragraph 91)*

Witnesses

Friday 8 July, Morning session

Question number

Jenny Barksfield, Deputy Chief Executive, PSHE Association, **Kim Johnson**, President, National Association of Head Teachers, and **Troy Townsend**, Education and Development Manager, Kick It Out Q1–14

Iqra Ali, Campaign Representative, **Youthforia**, **Zena Al-Sadoun**, MYP for Plymouth, **Mark Bailey**, Advocacy and Engagement Manager, Children’s Rights Services Trafford Council, **Elizabeth Harding**, Chief Executive, Youth Focus North West, **Hania Sulaiman**, Member of Trafford Youth Cabinet, and **Jenny Way**, Youth Worker, Plymouth City Council Q15–39

Friday 8 July, Afternoon session

Alex Raikes, Director, Stand Against Racism and Inequality, **Marvin Rees**, Mayor of Bristol, **Paul Jacobs**, Service Director, Education and Skills, Bristol City Council, **Irene Hewitt**, Secretary, Derry Office, Ulster Project, and **Amanda Naylor**, Senior Manager of the Children and Young People’s Project Q40–57

James Kingett, Campaign Worker, Show Racism the Red Card, **Piotr Teodorowski**, Ethnic Minorities Health Link Worker, Grampian Regional Equality Council and **Jill Wilson**, Communities Together and Director of The Equality Practice Ltd. Q58–82

Friday 15 July, Morning session

Paul Anderson, Chief Executive, VOYAGE, **Jabeer Butt**, Deputy Chief Executive, Race Equality Foundation, and **Lorraine Sweeney**, Youth Co-ordinator and joint Chief Executive, London Gypsy and Traveller Unit Q83–96

Talat Ahmed, Muslim Council of Britain, **Danny Stone**, Secretary, All-Party Parliamentary Group Against Anti-Semitism, and **Richard Verber**, Senior Vice President and Chair of the International Division, The Board of Deputies of British Jews Q97–110

Assistant Chief Constable Mark Hamilton, Head of Legacy and Justice Department, Police Service Northern Ireland and Hate Crime Lead, National Police Chiefs’ Council and **Sergeant Janet Hills**, President, National Black Police Association Q111–128

Friday 15 July, Afternoon session

Richard Keyte, Head of Research, Equality and Human Rights Commission, and **Preeti Kathrecha**, Research Manager, Equality and Humans Rights Commission. Q132–147

Paul Downie, Deputy Director for Faith and Integration, Department for Communities and Local Government, **Anne Frost**, Director of the Post-16 and Disadvantage Group, Department for Education, and **Sophie Taylor**, Deputy Director for Due Diligence and Counter Extremism, Department for Education Q148–167

List of published written evidence

The following written evidence was received and can be view and on the British Youth Council's website

- 1 All Party Parliamentary Group Against Anti-Semitism
- 2 Amy Hussain
- 3 Anslem Mashaka
- 4 Averroes
- 5 Bede Youth Adventure Project
- 6 Black South West Network
- 7 Callum Ellis
- 8 Cecilia George
- 9 Chloe Lintern
- 10 Church of England
- 11 Communities Against Crimes of Hate
- 12 Communities Together
- 13 Connor Hill, MYP for Dudley
- 14 David Johnstone Butcher
- 15 Deniz Gulduren
- 16 Derbyshire Youth Council
- 17 Don't Hate Educate group of County Youth Council for Leicestershire
- 18 Dr Pallavi Amitava Banerjee
- 19 EduMove
- 20 Elevation Networks
- 21 Emily Holloway Smith
- 22 Friends, Families and Travellers
- 23 George Aylett
- 24 Girlguiding UK
- 25 Grampian Regional Equality Council
- 26 Haleemah Patel
- 27 Jackie Lukes
- 28 Jacob Bishop Ponte
- 29 Jagbir Jhutti Johal
- 30 Kashmiri Hawker
- 31 Kay Statter
- 32 Kick It Out
- 33 Kirstie Stage
- 34 London Gypsy and Traveller Unit
- 35 London Youth

- 36 Luwam Habte
- 37 Maaria
- 38 National Black Police Association
- 39 National Police Chiefs Council follow up evidence
- 40 Nompumelelo Ncube
- 41 Northern Ireland Department for Education
- 42 Ofsted
- 43 Oliver Scheidt
- 44 Pegah Moulana
- 45 Plymouth UKYP
- 46 Poole Youth Forum
- 47 Ruqayyah Lorgat
- 48 Saadia Sajid MYP for Newham
- 49 Saba Asif
- 50 Samantha Rose-Beacham
- 51 Scottish Parliament
- 52 Shirley Burnham
- 53 Show Racism the Red Card
- 54 Stand Against Racism and Inequality
- 55 Talya Kurt
- 56 The Library Campaign
- 57 The Ulster Project
- 58 Tom Laing MYP
- 59 Trafford Youth Cabinet
- 60 UK Government
- 61 UpRising Leadership
- 62 Welsh Government
- 63 You&Co
- 64 Your Politics
- 65 Youth Focus North West
- 66 Yusuf Youth Initiative
- 67 Zipporah Kabesa

About the British Youth Council

The British Youth Council is the National Youth Council of the UK. A youth-led charity, we empower young people aged 25 and under to influence and inform the decisions that affect their lives. We support young people to get involved in their communities and democracy locally, nationally and internationally, making a difference as volunteers, campaigners, decision-makers and leaders.

We are young people—and our charity aims to help other young people, whatever their background or barriers they face, to make the world a better place for us all.

Serving our membership

The British Youth Council is made up of more than 200 member organisations who support our common vision for young people. Members elect our board, determine our policies and prioritise our campaigns. They also act as the link between the British Youth Council and millions of individuals within the membership of our members. www.byc.org.uk/members

Youth-led networks

The British Youth Council runs a number of youth-led networks and programmes—including the UK Youth Parliament, Young Mayor Network, Local Youth Council Network, League of Young Voters, NHS Youth Forum, National Scrutiny Group and Youth Select Committee—which encourage young people to get involved in democracy and campaign to bring about change. www.byc.org.uk/programmes

Campaigning and consulting

The British Youth Council seeks to represent the views of young people and our members to stakeholders and decision makers at a local, national and international level. This work is based on the rolling our manifesto, which outlines our beliefs and aspirations. www.byc.org.uk/campaigns

Training and recognition

Our training programmes empower young people with the skills, knowledge and confidence to bring about change. We also recognise young people who have made a significant contribution to their community through our high-profile award schemes. www.byc.org.uk/training

International

Through our international youth participation young people learn about global issues and connect and share with other young people around the world. They are able to take part in discussions and influence decisions made at an international level. www.byc.org.uk/international

For further information

For more information about the British Youth Council visit www.byc.org.uk, email info@byc.org.uk or call 0207 250 8374.

Youth Select Committee 2016



