St Mary's University Twickenham London

Catholic Education Service

Aquinas Centre for Theological Literacy, St Mary's University

Made in God's Image

Challenging homophobic and biphobic bullying in Catholic Schools

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Definitions of homophobic and biphobic bullying

Homophobic bullying is bullying that is based on prejudice or negative attitudes, beliefs or views about lesbian, gay or bi people. Homophobic bullying may be targeted at students who are, or who are perceived to be, lesbian, gay or bi. It can also suggest that someone or something is less worthy because they are lesbian, gay or bi. Homophobic bullying is also often targeted at students who have lesbian, gay or bi family members, and students who do not conform to gender stereotypes or are seen to be 'different' in some way.

For example:

- a boy repeatedly being called 'gay' for holding hands with another boy
- a girl who reports that she keeps repeatedly being called a 'lesbian' and 'not a real girl' by other students because she has short hair
- a boy who is picked on for being gay at break-times because he doesn't want to play football – 'He must be gay if he doesn't like football'
- a girl who reports that since she came out as a lesbian, other girls in her class keep moving away from her and giggling every time they're in the changing rooms

Biphobic bullying is bullying based on prejudice or negative attitudes, beliefs or views specifically about bisexual people. Biphobic bullying may be targeted at students who are openly bisexual, those who are questioning their sexual orientation, or students who are suspected of being bisexual. Biphobic bullying may target students with negative stereotyping, suggesting or assuming that being bisexual is a phase.

For example:

- a bisexual student receiving ongoing name-calling and jokes about being 'greedy' because they are attracted to boys and girls
- a bisexual student repeatedly being asked probing or intimidating questions, such as, 'can't you make your mind up – do you fancy boys or girls?' or 'why can't you be normal and just pick boys or girls?'

Homophobic language

This could be the casual derogatory use of the word 'gay' to mean something negative or the use of explicit homophobic terms.

For example:

- 'that's so gay', or 'you're so gay'; 'those trainers are so gay'
- someone calling another student a 'dyke' or 'faggot'

Biphobic language

For example:

- shouting 'bi-bi'
- referring to a bisexual person as 'greedy'

Section One

Guidance on challenging homophobic and biphobic bullying in our Catholic schools

This guidance forms part of the commitment of the Catholic to the pastoral care of pupils and in particular the elimination of homophobic stereotyping and bullying for all children and young people educated in our Catholic schools. Its aim is to challenge all forms of homophobic and biphobic bullying in order to create safe spaces for pupils to come together to learn.

This guidance and module of work is provided to support the constant effort of schools to address bullying of any kind, but with a special focus on understanding and tackling homophobic and biphobic bullying. It considers the background and context in order that schools may challenge homophobic and biphobic bullying.

All forms of bullying, whatever the motivation, are wrong and must not be permitted in our schools. If we are to create safe communities of learning, of love and of care for each learner, we must eradicate any practice that leaves any individual feeling perplexed or threatened. It is the job of all schools to support any pupil living with ambiguity and ensure that each and every pupil is cared for and valued as an individual.

The intention of this guidance is to help our schools flourish as communities of loving respect where everyone is cherished as a person made in the 'Image of God'. In April 1997[1] Cardinal Basil Hume wrote, 'The Church recognises the dignity of all people and does not define or label them in terms of their sexual orientation. The pastor and counsellor must see all people, irrespective of their sexuality, as children of God and destined for eternal life.'[2]

The Congregation for Doctrine and Faith states this even more fully: 'The human person, made in the image and likeness of God, can hardly be adequately described by a reductional reference to his or her sexual orientation. Every one living on the face of the earth has personal problems and difficulties, but has challenges to growth, strengths, talents and gifts as well. Today the Church provides a badly needed context for the care of the human person when she refuses to consider the person as heterosexual or homosexual and insists that every person has a fundamental identity: a creature of God, and by grace, his child and heir to eternal life.'[3]

Cardinal Hume goes on to say, 'The Church condemns violence of speech or action against homosexual people.' This issue of homophobic harassment was similarly condemned by the Congregation for the Doctrine of Faith's 1986 letter:

'It is deplorable that homosexual persons have been and are the object of violence in speech or in action. Such treatment deserves condemnation from the Church's pastors wherever it occurs. It reveals a kind of disregard for others which endangers the most fundamental principles of a healthy society. The intrinsic dignity of each person must always be respected in word, in action and in law.

Any systematic failure to respect that dignity needs to be tackled, if necessary by appropriate legislation. Nothing in the Church's teaching can be said to support or sanction, even implicitly, the victimisation of anyone on the basis of his or her sexuality. Furthermore, 'homophobia' should have no place among Catholics. Catholic teaching on homosexuality is not founded on, and can never be used to justify 'homophobic' attitudes.

This document does not seek to set out the Church's teachings on relationships and marriage, as these are set out fully elsewhere, but it is situated within them. For the teachings themselves, reference should be made to the Catechism of the Catholic Church, particularly paragraphs 2331-2400. This document is specifically designed to focus on homophobic bullying, placing Church teachings at the heart of this work and setting out the practical actions to be taken to eliminate homophobic and biphobic bullying within a school environment.

1 'A note on the teaching of the Catholic Church concerning homosexuality', Cardinal Basil Hume, April 1997

2 'An Introduction to the Pastoral Care of Homosexual People' prepared by the Catholic Social Welfare Commission of our Bishops' Conference in 1979

3 Congregation for the Doctrine of the Faith, *On the Pastoral Care of Homosexual Persons* (October 1, 1986) www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19861001_homosexualpersons_en.html.

Section Two

Humanity dignity: made in the image of God

The dignity of the human person is central to the life and teaching of the Catholic Church and foundational to any policy on bullying.

Human dignity originates from God – every person has an inherent dignity because we are made in God's own image and likeness.

As Genesis 1: 27 states,
'*So God created humanity in his own image,*
in the image of God he created them;
male and female he created them.'

This is reflected throughout the Old Testament, where the worth and value of widows, orphans, immigrants and the poor is emphasised and in the ministry of Jesus who mixes with and reaches out to those on the margins of society.

This dignity is therefore not based on any social position, legal mandate, human quality or individual merit. Rather it is inalienable, as Gaudium et Spes – *Joy and Hope* notes:

"At the same time, however, there is a growing awareness of the exalted dignity proper to the human person, since he or she stands above all things, and his or her rights and duties are universal and inviolable. Therefore, there must be made available to all people everything necessary for leading a life truly human, such as food, clothing and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, **to respect, to appropriate information**, to activity in accord with the upright norms of one's own conscience, to protection of privacy and **rightful freedom** even in religious matters' (See also Centesimus annus 11, Mater et magistra 215)

The human person is a clear reflection of God among us and therefore, in the words of Pope John Paul II's encyclical Evangelium Vitae – *The Gospel of Life*:

"The life which God gives man is quite different from the life of all other living creatures, in as much as man, although formed from the dust of the earth (cf. Gen 2:7, 3:19; Job 34:15; Ps 103:14; 104:29), is a manifestation of God in the world, a sign of his presence, a trace of his glory (cf. Gen 1:26-27; Ps 8:6). This is what Saint Ireanaeus of Lyon wanted to empahasise in his celebrated definition; 'Man, living man, is the glory of God' Man has been given a sublime dignity, based on the intimate bond which unites him to his creator; in man there shines forth a reflection of God himself.

"At stake is the dignity of the human, whose defence and promotion have been entrusted to us by the creator." Saint John Paul II, Solicitude Rei Socialis

This dignity is realised and protected in community with others (Caritas in Veritate – Charity in Truth 11 2009) and it forms the guiding principle of this document. Any behaviour which undermines someone's dignity is completely unacceptable and must be challenged in the context of a Christian community, which seeks to model God's love and the values of His Kingdom.

Jesus: God in the Image of Us

If this were not enough, the revelation of Jesus as 'the icon of the invisible God' redoubles the sense of human dignity. Jesus is the Word made flesh, God in the image of us (Col 1:15 and John 1:14). This is so radical 'even the least of the brethren' – the sick, the hungry, the thirsty, the naked, the prisoner – are to be treated as the Son of God would be treated (Matthew 25:31-46).

In other words, it is wrong – it is an offence against God – for anyone for any reason to be belittled or disregarded. Jesus even goes so far as to say that to humiliate someone, to call someone a fool, is a serious sin (Matthew 5:22). Humiliation leads to anger which can lead to outward violence and inward depression. Belittling behaviour is exactly what the soldiers did when they taunted Jesus and mocked him with purple robes and a crown of thorns (Matthew 27:29). These memories are retained in Christianity as vivid reminder that Jesus stands in solidarity with the hurt and humiliated, not with the arrogant or exalted.

Pastoral Care in the Church School

The Church teaches that homosexual persons 'must be accepted with respect, compassion and sensitivity' (Catechism of the Catholic Church 2358). The School should be mindful that the Church teaches that homosexual inclinations are not sinful. For older pupils who may publicly identify themselves as such, Church schools should be havens of respect and custodians of the true dignity of each human being They should be as attentive to the possibility of homosexual pupils being marginalized and bullied as they are to discrimination based on religion, gender, race or disability.

Yes, there is more to any of us than our sexual orientation, and our divine destiny and fullest identity is yet to be revealed (1 John 3:2). That said, in aspiring to epitomise Christian values, the pastoral care of homosexual pupils and zero tolerance of homophobic bullying must be embedded in the pastoral planning within our curriculum to make Catholic schools examples of best practice in this matter.

Section Three

Challenges to an 'inclusive' school environment

Bullying

Bullying is a form of gratuitous intimidation. It is wholly unacceptable and is a means by which an individual or a group harms another through acts or threats of physical violence, malicious deeds, unkind words or deliberate forms of exclusion. It is particularly harmful in the school context as the young, in discovering their own identity, are often vulnerable and uncertain of themselves and in need of peer support.

At one extreme a situation may arise which is temporary, regretted by all parties and leaves little lasting damage. At the other, sustained bullying in a school context can lead to physical and psychological damage, depression, absenteeism, academic failure and even suicide. In a Catholic school context as in any school context, bullying is totally unacceptable and must be constantly and consistently challenged when it rears its ugly head.

Homophobic and biphobic bullying

The ways in which pupils can be humiliated are almost infinite. Our young can be picked upon for reasons of looks, school work, diligence, clothing, sport, race, religion, piety, wealth, housing, family, musical taste – the list is endless. Bullying in the realm of sexuality is, however, one of the most unsettling forms of intimidation.

Why? Sexual identity is a constituent part of self-understanding – it is not chosen in the same sense that a sporting allegiance, group belonging or hobby is, nor is it temporary like delayed puberty might be.

As our young people grow they are particularly vulnerable to sexual innuendo and intrusive, belittling intimidation which can cause intimate personal turbulence. It is difficult enough for a young person coming to terms with his or her sexuality to navigate their school years well. Whether someone is homosexual or not, to be subject to homophobic and biphobic bullying is to suffer psycho-somatic wounding which time may not necessarily heal.

The DfE is clear when it states 'Pupils do not necessarily have to be lesbian, gay or bisexual to experience such bullying. Just being different can be enough'.

Bullying and language

Almost nine in ten secondary school teachers (86 %) and almost half of primary school teachers (45%) surveyed say pupils in their schools have experienced homophobic bullying.

The vast majority of teachers – nine in ten in secondary schools (89%) and seven in ten in primary schools (70%) – hear pupils use expressions like, 'that's so gay' or 'you're so gay'.

Two thirds of secondary school teachers (65%) and a third of primary school teachers (32%) have heard pupils use terms like 'poof', 'faggot', 'dyke' and 'queer'.

More than half of secondary school teachers (55%) and four in ten primary school teachers (42%) say they don't challenge homophobic language every time they hear it.

Curriculum and support

More than half of primary school teachers (56%) say they have not addressed different families in a way that includes same-sex parents in the classroom.

A third of secondary school teachers (34%) say they have not addressed issues of sexual orientation in the classroom.

Fewer than one in five secondary school teachers (17%) say their school stocks library books and information about lesbian, gay and bisexual people.

Staff

Very few teachers in primary schools (8%) or secondary schools (17%) say they have received specific training on tackling homophobic bullying.

Three in ten secondary school teachers (29%) and two in five primary school teachers (37%) don't know if they are allowed to teach lesbian, gay and bisexual issues.

More than a third of secondary school teachers (36%) and nearly a third of primary school teachers (29%) have heard homophobic language or negative remarks about lesbian, gay or bisexual people from other school staff.

Fewer than half are confident they would have the support of parents in tackling homophobic bullying in schools (46% of secondary school teachers, 39% of primary school teachers). (2)

Why do such issues exist?

Scheider and Dimito (2008) found that 68% of teachers did not feel enough resources were present in schools to deal with issues on sexual orientation. 60% of teachers interviewed did not feel they had appropriate training and 56% of teachers believed parents would protest if sexual orientation or gender identity were raised at school. [3]

For teachers working in church school contexts there can be a hesitancy in addressing or challenging issues related to sexual orientation. It can be wrongly assumed that, for teachers working in a church school, there is a tension between a strongly held religious belief and equality and respectful treatment for gay people. As the St Mary's University survey shows (Appendix A), many of our Catholic schools toned support in approaching issues relating to sexual orientation and, indeed, to respond to issues of homophobic bullying.

‘The Teachers Report 2014’ is clear in talking about sexual orientation in church schools – when approached sensitively and respectfully – it doesn’t have to be tricky.

“My current school is a strongly Catholic school, with a positive attitude towards lesbian, gay and bisexual students and their parents, and a strong anti-bullying position on all issues, including sexuality”.
Pamela, Teacher (Yorkshire and the Humber) (4)

Any school determined to challenge homophobic bullying must have an inclusive, non discrimination policy that is totally clear and unambiguous in its challenge to any prejudice relating to actual or perceived sexual orientation.

1. *Don’t suffer in silence* DfE
2. Teachers Report: *Homophobic Bullying in Britain’s Schools in 2014* Stonewall / You Gov 2014
3. Scheider and Dimito (2008)
4. Teachers Report to list

Section Four

Supporting inclusion – the legal framework

Equality Act 2010

The Equality Act is one of the most important pieces of legislation for minority groups in the UK. The Act takes all previous equalities legislation and combines them into one overarching act. All Catholic Schools must work within the legal obligations laid down in the Equality Act 2010.

The Act protects the rights of people who hold characteristics in one or more of the following groups:

- Race
- Disability
- Sex
- Age
- Religion
- Sexual orientation
- Pregnancy and maternity
- Gender reassignment

These groups are called ‘protected characteristics’. Below are excerpts from the act that pertain to schools. Teachers working in the area of sexual orientation may want to consider some of the statements so as to be clear on the legislation.

The Equality Act 2010 and Schools – DfE May 2014

1.7 The Act deals with the way in which schools treat their pupils and prospective pupils: the relationship between one pupil and another is not within its scope. It does not therefore bear directly on such issues as racist or homophobic bullying by pupils. However, if a school treats bullying which relates to a protected ground less seriously than other forms of bullying – for example dismissing complaints of homophobic and biphobic bullying or failing to protect a transgender pupil against bullying by classmates – then it may be guilty of unlawful discrimination.

Perception

1.11 It is also unlawful to discriminate because of a characteristic which you think a person has, even if you are mistaken. So a teacher who consistently picks on a pupil for being gay will be discriminating because of sexual orientation whether or not the pupil is in fact gay.

Bullying

2.19 The issue of bullying motivated by prejudice is a particularly sensitive issue. Although the relationship between one pupil and another is not within the scope of the Act (see paragraph 1.7), schools need to ensure that all forms of prejudice-motivated bullying are taken seriously and dealt with equally and firmly.

2.20 The Department for Education has published specific guidance on bullying including homophobic and transphobic bullying and bullying related to sexual orientation, transgender, disability, race and religion. This is available on GOV.UK.

Sexual orientation and marriage and civil partnership

3.24 Schools need to make sure that all gay, lesbian or bi-sexual pupils, or the children of gay, lesbian or bisexual parents, are not singled out for different and less favourable treatment from that given to other pupils. They should check that there are no practices which could result in unfair, less favourable treatment of such pupils. For example, it would be unlawful for a school to refuse to let a gay pupil become a prefect because of his sexual orientation.

3.25 Maintained secondary schools have a legal requirement to teach about the 'nature of marriage' when they are delivering sex education. Many academies (including free schools) also teach about this topic, and when they do so, they must have regard to the Secretary of State's guidance on sex and relationship education. Schools must accurately state the facts about marriage of same sex couples under the law of England and Wales, in a way that is appropriate to the age and level of understanding and awareness of the pupils.

3.26 Teaching about marriage must be done in a sensitive, reasonable, respectful and balanced way. Teachers are subject to professional requirements, the school curriculum, school policies, and anti-discrimination duties towards colleagues and pupils.

3.27 No school, or individual teacher, is under a duty to support, promote or endorse marriage of same sex couples. Teaching should be based on facts and should enable pupils to develop an understanding of how the law applies to different relationships. Teachers must have regard to statutory guidance on sex and relationship education, and to meet duties under equality and human rights law.

3.28 Sexual orientation and religion or belief

3.29 There is a relationship between protection because of sexual orientation and protection of religious freedom. Protection in the area of discrimination on grounds of religion or belief and the right to manifest one's religion or belief is set out earlier in this chapter (3.11 – 3.16).

3.30 Many people's views on sexual orientation and sexual activity are themselves grounded in religious belief. Some schools with a religious character have concerns that they may be prevented from teaching in line with their religious ethos. Teachers have expressed concerns that they may be subject to legal action if they do not voice positive views on same-sex relationships, whether or not this view accords with their faith. There are also concerns that schools with a religious character may teach and act in ways unacceptable to lesbian, gay and bisexual pupils and parents when same-sex relationships are discussed because there are no express provisions to prevent this occurring.

3.31 Schools with a religious character, like all schools, have a responsibility for the welfare of the children in their care and to adhere to curriculum guidance. It is not the intention of the Equality Act to undermine their position as long as they continue to uphold their responsibilities in these areas. If their beliefs are explained in an appropriate way in an educational context that takes into account existing guidance on the delivery of Sex and Relationships Education (SRE) and Religious Education (RE), then schools should not be acting unlawfully.

3.32 However, if a school conveyed its belief in a way that involved haranguing, harassing or berating a particular pupil or group of pupils then this would be unacceptable in any circumstances and is likely to constitute unlawful discrimination.

3.33 Where individual teachers are concerned, having a view about something does not amount to discrimination. So it should not be unlawful for a teacher in any school to express personal views on sexual orientation provided that it is done in an appropriate manner and context (for example when responding to questions from pupils, or in an RE or Personal, Social, Health and Economic education (PSHE) lesson). However, it should be remembered that school teachers are in a very influential position and their actions and responsibilities are bound by much wider duties than this legislation. A teacher's ability to express his or her views should not extend to allowing them to discriminate against others.

Section Five

Supporting inclusion – the Ofsted framework

'No Place for Bullying' Ofsted June 2012

In June 2012 Ofsted produced a report on a survey it had conducted into bullying within schools. The report 'No Place for bullying' has informed the most recent 'Ofsted School Inspection Handbook' for inspecting schools in England and Wales under section 5 of the Education Act 2005 (August 2015).

www.gov.uk/government/publications/school-inspection-handbook-from-september-2015

The aim of the survey 'was to evaluate the effectiveness of the actions that schools take to create a positive school culture and to prevent and tackle bullying. A large part of the survey focused on pupils' own experiences and understanding of bullying and its effects.'

As part of the survey's findings it was indicated that Homophobic language within the schools surveyed was a particular problem, 'Pupils in all of the schools could give a range of examples of disparaging language that they heard in school. This was related to perceived ability, race, religion, sexuality, appearance or family circumstances; homophobic language was frequently mentioned. In contrast, staff often said that they did not hear any of this type of language in a typical week. Few schools had a clear stance on the use of language or the boundaries between banter and behaviour that makes people feel threatened or hurt'.

'Where staff had received training, the majority felt that this had been very effective in helping them to tackle issues around bullying. However, around a third of staff surveyed thought that they still needed more help to feel really confident. Staff felt least confident in terms of tackling prejudice-based language'.

Recommendations within the report centred on the need to tackle homophobic bullying:

- pupils and staff understand the importance of using inclusive and non-derogatory language
- pupils are helped to understand the difference between banter and interactions that can threaten or hurt
- all staff receive appropriate and regularly updated training to give them the knowledge, skills and confidence to teach pupils about diversity and the effects of bullying
- staff consistently and firmly challenge inappropriate interactions, including prejudice-based and aggressive language.

Ofsted Inspection Handbook

Within the 'Ofsted Inspection Handbook' schools need to heed the expectations to tackle homophobic, biphobic and transphobic bullying. Below are listed some of the expectations schools will have to face:

38. Inspectors will request that the following information is available at the start of the inspection: ...records and analysis of bullying, discriminatory and prejudicial behaviour, either directly or indirectly, including racist, disability and homophobic bullying, use of derogatory language and racist incidents

80. Inspectors must take advantage of opportunities to gather evidence from a wide range of pupils, both formally and informally. During informal conversations with pupils, inspectors must ask them about their experiences of learning and behaviour in the school, including the prevention of bullying and how the school deals with discrimination and prejudiced behaviour, if they happen.

Effectiveness of leadership and management

138. In making this judgement in schools, inspectors will consider: ...how well leaders and governors promote all forms of equality and foster greater understanding of and respect for people of all faiths (and those of no faith), races, genders, ages, disability and sexual orientations (and other groups with protected characteristics1), through their words, actions and influence within the school and more widely in the community.

Quality of teaching, learning and assessment

152. Inspectors will make a judgement on the effectiveness of teaching, learning and assessment in schools by evaluating the extent to which: ...equality of opportunity and recognition of diversity are promoted through teaching and learning.

Grade descriptors for personal development, behaviour and welfare

Outstanding (1)
Pupils work hard with the school to prevent all forms of bullying, including online bullying and prejudice-based bullying.

Good (2)
Teachers and other adults promote clear messages about the impact of bullying and prejudiced behaviour on pupils' wellbeing. Pupils work well with the school to tackle and prevent the rare occurrences of bullying.

Inadequate (4)
Incidents of bullying or prejudiced and discriminatory behaviour, both direct and indirect, are frequent.

Grade descriptors for the effectiveness of leadership and management

Outstanding (1)
Pupils' spiritual, moral, social and cultural development and, within this, the promotion of fundamental British values, are at the heart of the school's work.

Leaders promote equality of opportunity and diversity exceptionally well, for pupils and staff, so that the ethos and culture of the whole school prevents any form of direct or indirect discriminatory behaviour. Leaders, staff and pupils do not tolerate prejudiced behaviour.

Good (2)
The broad and balanced curriculum provides a wide range of opportunities for pupils to learn. The range of subjects and courses helps pupils acquire knowledge, understanding and skills in all aspects of their education, including the humanities and linguistic, mathematical, scientific, technical, social, physical and artistic learning. This supports pupils' good progress. The curriculum also contributes well to pupils' behaviour and welfare, including their physical, mental and personal well-being, safety and spiritual, moral, social and cultural development.

Inadequate (4)
Leaders and governors, through their words, actions or influence, directly and/or indirectly, undermine or fail to promote equality of opportunity. They do not prevent discriminatory behaviour and prejudiced actions and views.

Grade descriptors for the quality of teaching, learning and assessment

Good (2)
Teachers challenge stereotypes and the use of derogatory language in lessons and around the school. Teachers promote equality of opportunity and diversity in teaching and learning.

Principles of inspection and regulation

14. In making judgements, inspectors will pay particular attention to the outcomes for the following groups:

- lesbian, gay and bisexual children and learners
- transgender children and learners

The Equality Act 2010

15. Inspectors will assess the extent to which the school or provider complies with relevant legal duties as set out in the Equality Act 2010 and the Human Rights Act 1998, promotes equality of opportunity and takes positive steps to prevent any form of discrimination, either direct or indirect, against those with protected characteristics in all aspects of their work.

Effectiveness of leadership and management

28. Inspectors will make a judgement on the effectiveness of leadership and management by evaluating the extent to which leaders, managers and governors:

- actively promote equality and diversity, tackle bullying and discrimination and narrow any gaps in achievement between different groups of children and learners
- actively promote British values

Quality of teaching, learning and assessment

30. Inspectors will make a judgement on the effectiveness of teaching, learning and assessment by evaluating the extent to which:

- equality of opportunity and recognition of diversity are promoted through teaching and learning

Please refer to 'No Place for Bullying' report to read the case studies provided by Ofsted on tackling Homophobic bullying within different school contexts.

Made in God's image

Challenging homophobic and biphobic bullying

"The Church does not exist to condemn people but to bring about an encounter with the visceral love of God's mercy".

For the Church to offer God's mercy it must "go outside and look for people where they live, where they suffer and where they hope".

The enemy of mercifulness is self-righteousness the disease of religious folk "who live attached to the letter of the law but who neglect love ...who only know how to close doors and draw boundaries", their approach, sadly, is "repeated throughout the long history of the Church".

Pope Francis – *The Name of God is Mercy* 2016

Inclusive education

If we are serious about inclusive education in our Catholic schools then we must be concerned with the quest for equity for all who work within our communities. The social teaching of the Church and our participation within this teaching should be at the heart of what guides our work as a community. The well being of all – staff and pupils – requires the removal of any barriers of prejudice, discrimination and oppression if all are to strive and to realise our potential as unique and fulfilled human beings.

What is Catholic Social Teaching?

"The immediate purpose of the Church's social doctrine is to propose the principles and values that can sustain a society worthy of the human person". (Compendium of the Social Doctrine of the Church 580)

Catholic Social Teaching calls us...

- to be aware of injustice in our society and the wider world
- to challenge and change our attitudes
- to take action to bring about a more just society and world

What is it based upon?

The Church's teaching on social justice is grounded in scripture and in the knowledge gathered from the Christian community's response to issues of justice throughout history.

Key themes of Catholic Social Teaching in supporting this work

Human Dignity: We are made in the image of God. This is the simple starting point of all Catholic social teaching. Each member of the human family is equal in dignity and has equal rights because we are all the children of the one God.

Solidarity: We are our 'brother's/sister's keeper'. We are responsible for one another in real ways.

The Common Good: The conditions that make it possible for each social group and each individual member to achieve their full potential. The rights and responsibilities of individuals and groups must always therefore be kept in balance.

Participation: People have both a right and a duty to participate in those decisions that most directly affect them. We are all called to shape our own destinies and have the right and duty to do so.

Promotion of Peace: peace is a positive, action-oriented concept. In the words of Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations." There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.

Fundamentally Catholic Social Teaching reminds us that our faith is a faith that does justice and commits us to take action.

(Adapted from Sandie Gornish for the Loyola Institute (www.loyola.org.uk and www.cctwincities.org/CatholicSocialTeaching) as cited on the CAFOD website.)

The Great Commandment: Matthew 22:34 – 40

Love thy neighbour was, in part, Jesus' answer when the Pharisees, the chief religious sect of that day, asked Him about the greatest commandment in the Law. These religious leaders had made almost an art form of classifying all the various laws and giving them relative degrees of importance, so in asking Jesus this question, their aim was to test Him. His answer stunned them:

"Love the Lord your God with all your heart and with all your soul and with all your mind."* This is the first and greatest commandment. And the second is like it: *"Love your neighbour as yourself."

Jesus sees the law as a unified whole. From love of God, all other laws can be derived and supported. It is the 'deed of love' that is now the central drive in Christ's message. It is this deed of love which is the foundation of the lesson plans that follow.

We are aware that 'love thy neighbour' will have been a consistent message that pupils will have encountered in their teaching within our schools at both primary and secondary level. We would ask that this central message is ingrained within the lessons that follow and that the words of Jesus resonate time and again within this work.

Guidance on homophobic work

When delivering lessons on homophobia and LGBT issues staff must be confident about their subject and equipped to deal with any challenging behaviour. It is important to remember that it is these challenging attitudes which mean that addressing LGBT issues and anti-homophobia is so necessary. To gain this confidence be prepared to research the topic for yourself and be very familiar with lesson content.

Dealing with challenging behaviour

Challenging behaviour is a key concern for teachers when approaching these topics. It is advisable to begin with a 'Ground Rules' lesson which sets the scene for discussions and provides a framework for safe and respectful discussion. If possible, display the ground rules in a prominent place when delivering any further lessons so that they can be referred to if challenging behaviour arises.

It is important to remember that homophobic behaviour is likely to be displayed by only a small minority of young people. There are likely to be many more young people who are receptive to anti-discrimination messages and it is important to emphasise to the whole class that they are able to challenge their peers' comments and behaviour if they feel able to. Different opinions and views on homophobic comments can be prompted during discussion.

Some pupils may be unreceptive and uncommunicative in these lessons. This might be for a range of reasons: hostility, disinterest, nervousness or discomfort. It is important to deal with the subject non-threateningly and sensitively and not to presume the reasons behind the lack of communication. Regardless of the reasons, hearing positive messages about anti-homophobia and LGBT issues can only be beneficial to them. Although exploring homophobic statements and attitudes is the most appropriate way to challenge pupils it is also important to know where to draw the line. There will be some young people in the class who identify as LGBT, are questioning, or have LGBT family or friends and it is unacceptable for them to be subjected to abusive language and attitudes which cannot be constructively discussed.

Examples and case studies

Case studies are included so that pupils are able to discuss the issues at hand without being expected to refer to themselves, their own experiences or those of other pupils or staff in the school.

Examples of well known LGBT people or LGBT characters on television are also useful to avoid personal examples.

Small group work

It is important to be vigilant when pupils are in small group work to ensure that homophobic comments are not being directed at any member of the groups and inappropriate discussion about other young people is not taking place.

Honesty and openness

Just as with any subject, confidence and sufficient knowledge of the issues being discussed is vital. However, discussing homophobia and LGBT issues may be new territory and delivering such content does not require you to have the answers to everything – it is reasonable to say that you will try to find these answers out and get back to pupils later. Your own openness and honesty about gaps in knowledge is likely to encourage the same openness and honesty amongst pupils.

'Them and us'

It is important to remember that there are likely to be LGBT pupils in your class. It is therefore good practice to avoid describing LGBT people as 'them' and 'they' and non-LGBT people as 'we' and 'us' as this is likely to alienate LGBT pupils and make them feel very different. Talking about 'LGBT people' is more inclusive as it acknowledges that anyone in the class could be LGB or T or know LGBT people.

LGBT teachers

Delivering this content can be challenging for teachers who identify as LGBT. However, this work is about social justice, anti-bullying, discrimination, respect and equality, not about the sexual orientation of any individual teacher, pupil or anybody else. Teachers should not discuss their own sexual orientations just as pupils would never be expected to discuss theirs.

About the lessons

This series of lessons is aimed at Year 9 and above. The lessons could be delivered under the theme of 'Prejudice and Discrimination' as part of any RE module. The lesson time required is 50 minutes to an hour. The sequence of lessons could be changed to suite the teacher's own thinking, although lesson 1 should set the scene and establish ground rules for any discussion in the classroom. Additions such as TV characters, DVD or film materials could easily be added to the lessons as is suggested in lesson two.

	Lesson title	Learning outcomes	Resource support
1	Setting the scene on LGBT issues	By the end of this lesson, pupils will: • have considered and negotiated their own ground rules for acceptable behaviour in the classroom when considering LGBT issues • use the correct terminology to describe LGBT in any future discussions	Matching Grids
2	Outcasts	By the end of this lesson pupils will: • have an understanding that peoples and groups have been considered as 'Outcasts' usually associated with prejudice e.g. Homosexuality • examine the story of one person's persecution due to the law on homosexuality and to have an empathy with how it affected his life • worked through the 'Outsiders' within the Gospel to understand Jesus attitude to those described as such	**Outcasts** Outcasts in the New Testament film 'The Imitation Game' could be used.
3	A reflection on judging others	By the end of this lesson, pupils will: • have reflected on what it is to be judged • have an increased understanding of the Gospel message of love and forgiveness as opposed to judgement and condemnation • Reflected upon their own attitudes towards others	Scripture passage from Luke Meditation on Mercy
4	Relationships	By the end of this lesson, pupils will: • pupils will have explored the positive and negative aspects of relationships with family and friends • pupils will have considered the impact which their own different identities can have on relationships with friends and family	Wayne's World Relationship Mapping
5	Understanding Homophobia	By the end of this lesson, pupils will: • have an understanding of what is meant by homophobia • understand that homophobia can be expressed in a range of ways • gain an understanding of the impact that homophobia has on the lives of all young people. • understand homophobia is not something that is new	Homophobic scenarios
6	Homophobic and biphobic bullying	By the end of this lesson, pupils will: • understand what homophobic and biphobic bullying is • have considered various types of homophobic bullying • understand the impact this has on young people	Worksheet on types of bullying Impact of Bullying worksheet
7	Challenging homophobia	By the end of this lesson, pupils will: • considered the reasons why discrimination (prejudice in action) is not always challenged • thought about what would make challenging discrimination easier • produced strategies for challenging prejudice and discrimination in their everyday lives • understand if we are to live within a Christian community we need to stand up for others	Three case studies to consider
8	A Christ centred community	By the end of this lesson, pupils will: • understood that the Churches beginning is as a persecuted community • understand as a persecuted Church the need for empathy for others who suffer especially those within the LGBT community • ability to use Pope Francis 'tweets' as a tool to focus the whole school community on challenging homophobic bullying	Tweets from Pope Francis @Pontifex

Lesson 1:
Setting the scene on LGBT issues

Lesson title: **Learning the language**

Learning outcomes:

By the end of this lesson pupils will:

- have negotiated their own ground rules for acceptable behaviour in classroom discussion
- understand basic facts about the term LGBT and the numbers of people who identify as LGBT.

Resources required:

Paper, pens, A1 poster paper, marker pens

Lesson summary:

The purpose of the lesson is to provide ground rules for use in lessons related to LGBT issues and homophobia. These ground rules, negotiated and set by pupils themselves, will provide a basis for respectful, safe and supported discussion of potentially new or difficult topics in future lessons.

In developing the group agreement, the teacher initially sets the tone with suggestions, opening discussion up to pupils regarding the values and behaviours which they would like the class to be bound by.
In addition, basic facts about the term LGBT and the number of people who identify as LGBT will be relayed.

Lesson Outline

1. Introduction

Introduce the topics that will be covered in this set of lessons. Explain that this lesson will involve the class developing a set of ground rules in preparation for future lessons in which potentially new and challenging topics will be raised. Outline what ground rules are and what they are for.

The ground rule discussion with the class will cover some of the following points:

- thinking about the words you use
- thinking about each other
- thinking about how everyone can take part and is able to contribute.

Explain that by the end of the lesson pupils will have developed their own set of ground rules governing how they would like themselves and others to interact and behave when the class is discussing potentially sensitive issues. These ground rules should be easily referred to in the future – for example, being on a poster on the wall or written in each pupil's book.

Put the three headings listed above on the board and lead a brief discussion on what each heading might mean in the context of a class discussion.

2. Setting ground rules

Split pupils into small groups and allocate one of the headings to each group. Ask groups to come up with ground rules for the heading they have been given.

Thinking about the words you use

Examples:
'We will think about the effect of the words which we are using on others in the class.'

'We will not use hurtful language.'

Thinking about each other

Examples:
'We will think about each other's feelings.'

'We will not gossip about other people in the class or the school.'

Thinking about how everyone can take part and is able to contribute

Examples:
'It's okay to disagree but not to disrespect.'

'We will try to appreciate where other people are coming from.'

3. Group ground rules

Ask one pupil from each group to read out, one at a time, the ground rules from their group, explaining why they thought these rules were important. A brief discussion with the class about these rules and what they think of them should follow.

Write each of the ground rules underneath the appropriate headings in a way in which they can be displayed / referred to easily in future sessions. Sum up what pupils have achieved in the lesson and discuss how they are going to use the ground rules in future sessions.

4. Defining terminology

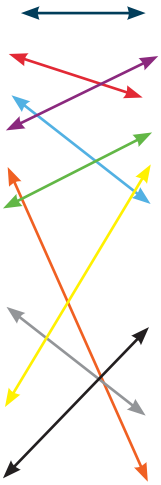
Introduce the 'Matching' activity so as to introduce language that we can all understand in future discussions on the topic of homophobia. It is vital to unpack these statements and to answer questions from the discussion and misunderstanding shown. Ensure pupils are aware that approximately 6% (3.5 million) of the UK population would term themselves under the heading of LGBT.

5. Matching Activity – Understanding the terms: Match the statements with a line from column A to column B

Column A	Column B
Lesbian	A person who is attracted to both people of their own gender and another gender. Also called “bi”.
Gay	A woman who is primarily attracted to other women.
Bisexual	A person who is only attracted to members of the opposite sex. Also called “straight."
Transgender	A clinical term for people who are attracted to members of the same sex. Some people find this term offensive.
Heterosexual	A person who is attracted primarily to members of the same sex. Although it can be used for any sex (e.g. gay man, gay woman, gay person), “lesbian” is sometimes the preferred term for women who are attracted to women.
Ally	A range of negative attitudes and feelings toward homosexuality or people who are identified or perceived as being lesbian, gay, bisexual or transgender (LGBT). It can be expressed as antipathy, contempt, prejudice, aversion, or hatred, may be based on irrational fear, and is sometimes related to religious beliefs.
Homosexual	Typically any non-LGBT person who supports and stands up for the rights of LGBT people, though LGBT people can be allies, such as a lesbian who is an ally to a transgender person.
Homophobia	This term has many definitions. It is frequently used as an umbrella term to refer to all people who do not identify with their assigned gender at birth or the binary gender system. Some transgender people feel they exist not within one of the two standard gender categories, but rather somewhere between, beyond, or outside of those two genders.

Debrief to stress that it is vital to use the correct language so that a common understanding can be had with any class discussion.

Matching Activity with correct match



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Lesson 2: **Outcasts**

Lesson title: **Outcasts**

Learning outcomes

By the end of this lesson pupils will:

- have an understanding that peoples and groups have been considered as 'Outcasts' usually associated with prejudice
- examine the story of one person's persecution due to the law on homosexuality and to have an empathy with how it affected his life
- understand 'Outsiders' within the Gospel and Jesus attitude to those described as such

Resources required

Outcasts worksheet. Gospel outcast's worksheet

Lesson summary

The purpose of the lesson is to provide an understanding for pupils that people and groups throughout history have been perceived as different and have been persecuted for being different. Prejudice and persecution affects the lives of many and as Christians we need to challenge and embrace all people as made in God's image.

Lesson outline

Introduction

1. Explain that this lesson will involve the class looking at people who have been persecuted for being different.
2. Read the 'Outcasts in History' and consider the questions raised by the pupils. Answer the questions openly and honestly.
3. Read the background information on the Outcasts within the society of Jesus and undertake the task to explore Jesus attitude in each situation where he encountered those regarded as Outcasts by the society of his time.

Plenary

Draw together that Jesus attitude to those perceived as outcasts was one of love, tolerance and respect.

Outcasts in history

Throughout our world people are condemned by judgements that others make on them. In many societies people can be outcasts because of religious belief, disability, race, colour, social standing, gender or indeed sexuality.

In Britain before 1968 Homosexuality was regarded as an illness and a criminal offence. In our world today the legal status of people in same-sex relationships depends very much on where they live. At one end of the spectrum there are those countries that punish homosexuality with the death penalty – Iran, Mauritania, Saudi Arabia, Sudan and Yemen – as well as in parts of Nigeria and Somalia. At the other end, there are those countries where gay couples have the same marriage rights as heterosexual couples, as is now the case in Britain.

Please read the following newspaper report on Alan Turing (1912-54) who took his own life due to the persecution he faced by his country for being gay.

Government Communications Headquarters (GCHQ) chief apologises for 'horrifying' treatment of Alan Turing

Guardian newspaper April 16th 2016

The director of GCHQ has apologised for historic prejudice against gay people by the agency and the "horrifying" treatment of Alan Turing. Robert Hannigan said the secret service failed to learn from its mistaken treatment of the genius, and archaic attitudes had persisted for decades, stifling the careers of brilliant minds.

It included a ban on gay people joining the organisation that remained in place into the 1990s, causing long-lasting psychological damage to those who found themselves outed, interrogated and ostracised over their sexuality.

In a rare public appearance at a conference, the digital espionage chief said a former spy, "Ian", who was forced out of the service on suspicion of being gay in the 1960s, had urged him to apologise for his treatment. Hannigan said: "I am happy to do so today and to say how sorry I am that he and so many others were treated in this way, right up until the 1990s, when the policy was rightly changed.

"The fact that it was common practice for decades reflected the intolerance of the times and the pressures of the cold war, but it does not make it any less wrong and we should apologise for it.
"Their suffering was our loss and it was the nation's loss too because we cannot know what Ian and others who were dismissed would have gone on to do and achieve. We did not learn our lesson from Turing."

Known as the father of the modern computer, Turing led the famous Bletchley Park code breakers who cracked Enigma, an encryption device used by the Nazis. Despite his ground-breaking work that is now recognised to have shortened the Second World War, he was hounded from the secret service over his sexuality. Turing faced a criminal charge of indecency over his relationship with another man and after conviction in 1952 was ordered to undergo chemical castration.

In 1954 he took his own life by eating an apple laced with cyanide.

In 2013 he received a royal pardon, although the story of how the war hero's life ended had become "sadly famous". Hannigan said, "In the horrifying story of his treatment, a small ray of light is that he was not abandoned by all of his colleagues at GCHQ. Many stood by him."

More than half a century later, GCHQ now relies on those who "dare to think differently and be different", he said. It included hiring spies on the autistic spectrum, with Asperger's or other syndromes, whom he described as "precious assets" in protecting national security.

In pairs, take the newspaper report and underline words you do not understand. Write questions against any part of the article you would want to ask the writer to obtain further information.

Use these questions as part of the classroom discussion with the whole class.

Read below:

An urban myth – the phone in your pocket

Most company logos go unnoticed, mostly ignored by busy users. One such image is the apple from Apple computers whose logo is a multi-coloured apple with one bite missing. Look at your phone and you will see the key is the missing bite of the apple.

Did Apple have Alan Turing in mind? The man whose genius laid the foundation of the modern computer, whose work in breaking codes probably ended the Second World War two years early saving millions of lives. The man who killed himself by biting into an apple laced with cyanide because of the persecution he suffered for being gay by the country he served so faithfully.

Alan Turing's Story is retold in the film *The Imitation Game*.

In the time of Jesus there were many different outcasts in the society in which he lived.

Tax collectors and money lenders – The tax collectors were Jews who collected taxes from fellow Jews for the Roman Empire. They made their living by charging an extra amount. Some of them made more than a living. They exacted any amount they could and thus became well to do. They were considered traitors who became wealthy by collaborating with Roman authorities at the expense of their own people.

The sinners associated with tax collectors were in a special class. These were people who deliberately and persistently broke the requirements of the Jewish law. Included in this group would be money-lenders who charged interest on loans advanced to fellow Jews. This was a clear violation of the law of God stated in Leviticus 25:36-38.

Samaritans – Samaritans were those who worshiped the God YHWH. Unlike mainstream Jews who held Mount Zion in Jerusalem as sacred and the one valid place to build an altar or temple for the public worship of God, the Samaritans worshipped on Mount Gerizim (near ancient Shechem in Samaria). The Samaritan maintained that their line of Levitical priests working on Mount Gerizim were the legitimate priests from the line of Moses as opposed to the priests functioning in the Jerusalem temple The Samaritans accepted only the five books of Moses (the Pentateuch) as authoritative Scripture unlike mainstream Judaism who looked also to the writings of the Prophets and other writings being developed at this time.

The sick – These included the paralytic, the blind and those with diseases. The social structure during the time of Jesus sees them as sinners. Having been sick during their time made them sinners. They were believed to be being punished by God for sins they might have committed or might have been committed by their parents and ancestors. These people were looked down upon by the people around them. For many Jews they deserve what has happened to them because they were sinners.

Prostitutes – These were individuals who sold themselves to a life of sin in deliberate disregard of the law of God. They were considered unclean during the time of Jesus. It is evident even until now why they are treated as such by the Jews and the society Jesus lived in. These sinners made other people sin. If you were not married it was called fornication, if you are married it is called adultery.

Women – Women were segregated from men both in synagogues and in the Jerusalem Temple. Women had to remain behind a screen in the synagogue. They were not counted in the number ten which was the minimum required to hold a synagogue service. The Temple forecourt was divided in two by a wall, the western half and the eastern half. The eastern half was called the Women's Forecourt or Court of Gentiles, because women were also allowed access there and only male Israelites had access to the western half of the Temple, which was the Temple proper. Women were allowed take part in the Passover Seder meal, but they were forbidden from taking part in the Passover Seder liturgy. As Judaism developed, women became more segregated and among the morning prayers of orthodox Jews was this prayer, "I thank Thee, O Lord, that Thou has not made me a woman",

Lepers – The Old Testament laws about diagnosing Leprosy and dealing with it are very detailed and strict. From the day they were diagnosed, they were to be regarded as 'unclean' and excluded permanently from society. They had to live alone outside the city walls, away from family and friends. Anyone who so much as touched them, even accidentally, was also regarded as temporarily 'unclean', and had to follow a special bathing ritual. Then they had to wait till after sunset, before they could come back inside the city

Jesus wasted no time in challenging the damage to the 'outcasts'' low self-worth. His words and actions created a renewed sense of personal value for each of those who were considered to be on the outside of society. By consistently loving and accepting those who had been judged to be 'different' in the society in which he lived.

Jesus laid a foundation for all Christians to live in harmony with their neighbour. Not judging and not condemning people who are deemed to be different.

In groups, take one of the 'Outcasts' above. Read carefully why they were considered outcasts and then read the Gospel stories listed below. How does Jesus show in his words or actions his support for those who have been excluded?

Each group presents back to the whole class.

Jesus and the Tax collector – Luke 19: 1-10
Jesus and Healing of Woman – Matthew 9: 18-26
Jesus and the Good Samarian – Luke 10: 25-37
Jesus and the Leper – Mark 1: 40-45
Jesus and the Sick – Mark – 2: 1-12
Jesus and the Prostitute – John 8: 1-11

Lesson 3: **A Gospel reflection**

Lesson title: **Judging others**

Learning outcomes

By the end of this lesson pupils will:

- have reflected on what it is to be judged
- have an increased understanding of the Gospel message of love and forgiveness as opposed to judgement and condemnation
- Reflected upon their own attitudes towards others

Resources required

Scripture passage Luke 7: 36-7
Copy of meditation adapted from CAFOD
Candle for meditation

Lesson summary

An opportunity for pupils to reflect through meditation on Jesus attitude to those held up as outcasts in the society in which he lived.

Lesson outline

Introduction
Return to the previous lesson to highlight Jesus attitude to those who were regarded as outcasts. Reinforce to the class that Jesus did not judge people, but openly welcomed them even though it would have been frowned upon by onlookers.

Jesus and the Prostitute
Before reading this passage you may want to explain that a servant would normally wash the feet of the guest. In this story the woman of 'ill repute' should have been thrown out of the home yet acts as a servant to Jesus. Explain to the pupils that they are going to take part in a meditation / reflection on this story

Reflection (adapted from CAFOD 'Rediscovering Mercy in our World. CAFOD have a much fuller reflection on their website and other excellent resources to complement the Year of Mercy)
Explain that the reflection is not what is written in the Gospel but an interpretation of what the woman must have been thinking as she approached Jesus. Ensure pupils have time to think through on the questions they will be asked. They may want to write down answers which could be put into a dish in the centre of the room with a statement that reads 'To [NAME], I am sorry for all the times I have ...'

Plenary

Bring out that our judgements of others can be very hurtful. To be 'Christ like' we need to stand up against those who judge others. Show that the Pharisee in the story is so busy pointing out that what Jesus is doing is wrong, that he fails to have forgiveness in his own heart.

'Judging others' a Gospel reflection

During a penitential service at St Peter's Basilica on 12th March 2015, Pope Francis announced his intention for the forthcoming liturgical year as the Extraordinary Jubilee Holy Year of Mercy, thus inviting all followers of Christ to become 'Missionaries of Mercy'.

Archbishop Rino Fisichella said the motto for this jubilee, "Merciful like the Father," "serves as an invitation to follow the merciful example of the Father who asks us not to judge or condemn, but to forgive and to give love and forgiveness without measure."

Throughout the New Testament, Christ is shown to be the ultimate model of love (Caritas) and mercy in his solidarity with those on the margins of his society and with all of humanity. As Christians, it is our relationship with Christ that inspires us to love others and to act when we see them denied justice. "Love – caritas – is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace." (Caritas in Veritate, 1)

Read the following passage of scripture

Jesus, the woman and the Pharisee (Luke 7:36-40; 44-47)

One of the Pharisees invited Jesus to a meal. When he arrived at the Pharisee's house and took his place at the table, suddenly a woman came in, who had a bad name in the town. She had heard he was dining with the Pharisee and had brought with her an alabaster jar of ointment. She waited behind him at his feet, weeping, and her tears fell on his feet, and she wiped them away with her hair; then she covered his feet with kisses and anointed them with the ointment.

When the Pharisee who had invited him saw this, he said to himself, "If this man were a prophet, he would know who this woman is and what sort of person it is who is touching him and what a bad name she has. Then Jesus took him up and said, "Simon, I have something to say to you." He replied, "Say on, Master."

Then he turned to the woman and said to Simon, "You see this woman? I came into your house, and you poured no water over my feet, but she has poured out her tears over my feet and wiped them away with her hair. You gave me no kiss, but she has been covering my feet with kisses ever since I came in. You did not anoint my head with oil, but she has anointed my feet with ointment. For this reason I tell you that her sins, many as they are, have been forgiven her, because she has shown such great love. It is someone who is forgiven little who shows little love."

Invite all to sit comfortably in their chairs and to prepare to meditate on the word of God. The story is told from the perspective of the woman, inviting participants to engage emotionally with the experience of 'mercy'. This meditation is read slowly, with pauses, to allow participants to imagine the scene.

Touched by mercy: A meditation from the perspective of the woman, based on Luke 7:36-40, 44-47 (Adapted from CAFOD 'Rediscovering Mercy in our World)
(To be read by a leader)

Close your eyes, relax your shoulders, take a moment to notice sounds around you and let them go. Breathe out any tension in your body and when you are ready, allow yourself to gently enter the scene from the story, imagining yourself seeing and feeling the experience of the woman on that day:
"I am still not certain what drew me there...
I had heard people talking…"
He is here… in the city… at the Pharisee's house!"
"He is here… he is here… he is here… Something about those words wound their way through the emptiness, to my heart…".
"He is here…"
Some impulse set me on the path to the house that day.

My hands grasping the alabaster jar… every step heavy with guilt… desperation… doubt… 'Turn back… he won't want to see you. You, with what you have done?'

But somehow, there was no going back.
The doorway appeared black… unseen, I peered inside… heart pounding… bones shaking… Eyes drawn to the light at the centre… a flickering candle, spreading its gentle glow, casting shadows… the low murmur of conversation… shapes gradually coming into focus… and there he was!

…as if sensing my presence he lifted his gaze and his eyes met mine. I looked away, startled, embarrassed.

…I held my breath… nothing had prepared me for that look…

…deep within, I felt the stirrings of grief and shame for all I had been, for all I had lost, for all I had seen and felt in my ruined life.

At that moment, I could have turned away… I could have run away from here, but the same impulse which led me to the house that day, led me running to him… until I found myself beside him, spilling welled-up tears at his feet… drying them with my hair as if to wipe away my shame… kissing them… blessing them with ointment…

Looking up at him, I waited for the judgment… the judgment I had heard so many times before from the holy men of this city… the harsh words of reproach… but none came, not from him…

…not even a question…

…just that look… seeing through the tears to my broken heart… to the person I am… the person I long to be…

...I have no more to give… no more tears… the alabaster jar at his feet now empty... but my heart now full… wide… open… anointed with the healing ointment of mercy and compassion…"

Allow a few moments of silence
When you are ready, slowly withdraw from the scene.

What about my own story?
When have I judged others unfairly? (pause)
When have I found myself judged unfairly? (pause)
When have I experienced compassion, like the woman? (pause)
When have I responded with compassion, to another? (pause)
Where do I need compassion in my own life? (pause)
What prevents me from receiving compassion? (pause)
What prevents me from being compassionate? (pause)

Allow a few moments of silence for personal reflection and then lead out of the meditation.
Notice your breath once more… become aware of how you feel… be aware of being back in this room. When you are ready, open your eyes.

As a group, listen to/sing the hymn '*Make me a Channel of Your Peace*'

Pray together:
We have been given eyes to see and ears to listen
We have been given tongues … to speak for the innocent…
and the guilty,
To praise, encourage and support,
To proclaim in season and out, the news that is good news.

We have been given hands to reach out and strengthen the fearful,
To protect the weak and lift up the fallen,
To embrace the dying,
To share burdens and wipe away tears…
To build up, not to tear down,
To fan the embers not to quench the smouldering wick,
To bless, not to strike,
To give not to withhold.

We have been given minds to judge… ourselves, not others,
Situations, not motives;
To seek solutions, not excuses, justice not expediency;
To discern the essential from the merely desirable,
The good from the less good and the less good from the bad…
We have been given hearts to feel,
To interpret the hidden meanings beneath the words spoken,
To open doors closed by despair,
To discover the best in others and set it free,
To understand and to forgive… or to simply forgive…
To comfort the sorrowful, to love and thereby heal the scars.

We have been given all these things so that people around us
May neither doubt nor forget God's presence among them;
That in our touch, our words, our actions,
God may touch and speak and act and others, in turn, may sense the presence of God when we pass by, and seeing us know with little effort
That they can catch a glimpse of God.

Lesson 4: **Relationships**

Lesson title: **Relationships**

Learning outcomes

By the end of this lesson, pupils will:

- have explored the positive and negative aspects of relationships with family and friends
- have considered the impact which their own different identities can have on relationships with friends and family

Resources required

Copies of relationships circle, character name cards, copies of 'Wayne's World', board/flipchart and pens.

Lesson summary

The Gospel readings are the foundation of Catholic Social Teaching's vision of a just and peaceful world. This is dependent on each of us recognising our place in the web of relationships in the world of which we are part. We are all connected to one another. If one part of the web is damaged, it collapses. If our brother or sister within our community, society or world is suffering, we join with them in their suffering. The compassionate life is community life, locally and globally. Relationship with Christ is relationship with our brothers and sisters. (Taken from CAFOD reflection on relationships.)

Using a case study about a teenage boy called Wayne, pupils will be prompted to think about the different relationships in their lives and what they mean to them They will be asked to consider how relationships might change if the person is categorised under different titles such as LGBT.

Lesson outline

1. Relationship Web

Invite all within the class to stand (you could use group exercise but not less than eight in a group). Pass a ball of string/wool back to the first person in the group. They are to state what they like about another person in the group and to then pass the ball of string/wool to this person. This person repeats the process and passes the sting wool on to connect each person. Repeat the process until everyone within the group is linked and a web shape has been formed.

Questions

1. What would it feel like for someone if they were not linked within the group?
2. If the group understands that this is web based upon positive thoughts about each other, how could the web be broken?

2. Read Wayne's World below

Wayne's World

Wayne's alarm clock is his mum's third shout in the morning to 'Get a move on'. Breakfast is a bit of toast as he runs to catch the school bus at the end of the road.

On the bus Wayne always grabs a seat beside Emma a great friend since his infant school days. After the initial chat about last night's television, Emma takes out her phone to start the first text of the day. This gives Wayne an opportunity to look over the previous night's homework for any mistakes. As always, there are a few.
Wayne works through his timetable as usual in the morning with Science a struggle but PE is great as he scored three baskets in the short game of competitive basketball. Wayne spends most of his lunchtime with his two best friends Jaz and Lucas. They take their sandwiches to the edge of the play area so as they can hurriedly eat and join in with the game of soccer that takes place every day without fail. They have to watch out for Moc and his friends from the year above who like nothing better than to come and disrupt their game. No need to worry today as Moc is in detention for his behaviour during morning break.

Wayne takes his history test in the afternoon. He likes history as Mr Knowles is a great history teacher who can present difficult topics in a fun way. He has always thought Wayne to be a good student and Wayne has always tried to do his best in return.

After school it's time for guitar lesson. His tutor is Ms Coles the coolest most laid back tutor in the world. Wayne is able to play reasonably well and has joined a local band that normally meets after guitar practice. Tonight he can't stay as his granddad is picking Wayne up to give him a lift home.

Wayne has maths homework this evening so he does it while he has his dinner in front of the TV with his granddad, mum and Jan, his sister. He argued with Jan over what to watch but that's nothing new, she's a total pain.

Wayne's granddad leaves at 9.30 and Wayne goes up to his room and messes about on the computer, chatting with Jaz and Lucas and a couple of other friends. His mum puts his light out at 10.40 but he manages to read in bed using the bedside lamp for a bit and then goes to sleep at about 11.30.

3. Discussion and work related to the web exercise

Discussion of Wayne and his life – what would Wayne look like? Is he happy? Does he seem to have a lot of people in his life? What are his relationships like? Would pupils like to have the type of relationships that Wayne has? Are there any potential problems in his relationships?

Based on what you have decided about Wayne's relationships, either as a whole class or in smaller groups, position the name cards on Wayne's relationship web – the closer the person is to Wayne the closer they are on the web.

- What might make Wayne's relationships with the people in his web worse – for example, if he fell out with his friends?
- What if Wayne was a Goth? Move cards on the web if you feel this would affect relationships and be able to explain your answers.
- What if Wayne was gay? Move cards on the web if you feel this would affect relationships and be able to explain your answers
- Why might his relationships change? What is it that would make them change?
- There is a danger that Wayne will have fewer people close to him when he is LGBT – what does the class think of this?
- How is Wayne likely to feel if his relationships change as a result of his sexual orientation?
- What if he keeps it a secret? Would his relationships still change? Would this be a good idea?

Plenary: Some key messages: to explore in discussion

- It is people's reactions to Wayne that change his relationships.
- Wayne's feelings and behaviours might change depending on what is happening within and around him and how much support he has.
- Identifying as 'different' in some way can have an impact on your life if you don't have support and acceptance.
- Does Wayne have to change who he is or do the people around him need to change their attitudes? There is no need for his relationships to change if all of the people in Wayne's web accept him for who he is.

Wayne's World

Ms Coles Wayne's guitar teacher	Wayne's Granddad	Wayne's band
Wayne's Mum	Lucas Wayne's best friend	Moc bit of a bully
Mr. Knowles Wayne's History Teacher	Emma Wayne's friend from infant school	Jan Wayne's sister

Lesson 5: **Understanding homophobia**

Lesson title: **Homophobic scenarios**

Learning outcomes

By the end of this lesson pupils will:

- have an understanding of what is meant by homophobia
- understand that homophobia can be expressed in a range of ways
- gain an understanding of the impact that homophobia has on the lives of all young people
- understand homophobia is not something that is new

Resources required: Scenarios

Lesson summary

In a series of scenarios pupils will be asked to consider their understanding of what homophobia is in their daily dealings with other pupils and in the society in which they live.

Lesson outline

Introduction

In previous lesson we explored how love for people and not judgment is central to the Gospel message. Explain that today's lesson is about the particular type of prejudice against LGBT people, and the common word used for this is homophobia.

1. Types of homophobia

Use the scenarios below. Discuss in groups whether the statement/incident is homophobic or not and the reason for their decision. When feeding their findings back, refer to the definition as a focus for discussion.

		Homophobic	Reason
1.	Sophie is watching TV with her dad, and he changes the channel three times before sighing and saying, 'These gays are all over the TV nowadays. It's like they're taking over. I've got no problem with them, but they don't have to shove it in my face.'	☐ Yes ☐ No	
2.	John, a new pupil, does not like football and his best friend is a girl. When he walks past a group of boys, they whisper 'poofter', 'queer' and 'gay boy'.	☐ Yes ☐ No	
3.	Suzanne, John's best friend, is with him when the boys are whispering these insults. She feels embarrassed for John and so she pretends it hasn't happened.	☐ Yes ☐ No	
4.	Steven's mum has bought a new Smart Car. Steven's friend laughs when he sees it and says, 'I can't believe she bought that. Smart Cars are like the gayest cars you can get.'	☐ Yes ☐ No	
5.	Kevin's trainers are non designer as his parents cannot afford to purchase 'named brands'. Wearing them for the first time his pals make fun of his 'gay' trainers.	☐ Yes ☐ No	
6.	Monika and Pippa have been friends since infant school. In walking down the school corridor holding arms they hear the chant of 'Lezzies' as they pass a group of girls in their year.	☐ Yes ☐ No	
7.	Jay is gay. He is open and honest about his sexuality and likes to dress in his own special style. In walking down the street a group of lads stand with their back to the wall until he has passed by. Nothing is said.	☐ Yes ☐ No	
8.	Jan has just joined her local rugby team. Her friends claim she is not 'butch' enough to be part of the team.	☐ Yes ☐ No	
9.	Ben parents are of the same sex. At parents evening he overhears his teacher remark as to why he has brought his dad and uncle.	☐ Yes ☐ No	
10.	That's so Gay' Paul shouts to Kevin as he kicks the ball wide of the goal.	☐ Yes ☐ No	

Through discussion, make clear that all of these scenarios are homophobic in different ways.

2. Impact of Homophobia on Young People

Take scenario 2, 4, 5, 6 and 10 above and ask pupils to write down a few words about how they think each young person in the story might feel or react.

Take each of the five scenarios listed again and ask pupils to write down a few words about how each young person in the story might feel if they were LGB or T.

Plenary/discussion impact

Make clear in the scenarios that homophobia affects all young people, whether they are LGBT or not.

Lesson 6: **Homophobic bullying**

Lesson title: **Homophobic bullying**

Learning outcomes:

By the end of this lesson pupils will:

- understand what homophobic bullying is
- have considered various types of homophobic bullying
- understand the impact this has on young people

Resources required

Types of Bullying handout, *Impact of Bullying* worksheet

Lesson summary

Homophobic bullying destroys lives. Pupils will be led through the various types of homophobic bullying to realise just how harmful an impact it can have on real lives.

Lesson outline

Introduction
Review previous lesson on homophobia and refer to working definition. Display learning outcomes and discuss.

Homophobic bullying
In groups, arrive at a definition of what homophobic bullying is. Base the discussion around the definition of homophobia and what pupils know about bullying. By the end of the session ensure that you have captured the following in the definition they provide:

Homophobia is the fear, dislike or hatred of gay people. Bullying involves excluding, humiliating or threatening people. Therefore homophobic bullying is when someone is excluded, humiliated or threatened because they are (or people think they are) gay.

Discussion and reflection on the damage that homophobia and homophobic bullying can do.

Types of homophobic bullying
Homophobic bullying can take the form of:

Name calling: 'That's so gay' 'Lezzie' 'Faggot'	Using threatening homophobic language or behaviour	Physical or sexual assault based on someone's perceived sexual orientation or gender identity
Not letting someone join in with activities and games because of their perceived sexual orientation or gender identity	Stealing from someone because of their perceived sexual orientation or gender identity	Using email, texts or online technologies to threaten someone or spread rumours about someone's sexual orientation or gender identity
'Outing' or threatening to 'out' someone as lesbian, gay, bisexual or transgender to their peers, teachers or family	Rumour spreading and gossip about a young person's sexual orientation or gender identity	Damaging property with homophobic graffiti

In pairs, put these cards in a diamond nine starting with what you think is the most common form of bullying you have witnessed or indeed encountered in your time in school.

The following scenarios explore different types of homophobic bullying. Pupils are to discuss the scenarios in groups and record their thoughts about:

1. How the bullied person feels
2. Why the incident should not be allowed to take place.

Aaron enjoys dance and drama in school. When he walks past a group of boys, they whisper 'poofter', 'queer' and 'gay boy'. His friend has told him that there's a fake Bebo account about him which says he is gay.

> Almost two thirds (64%) of Gay and bisexual boys and more than two in five (44%) lesbian and bisexual girls face verbal abuse.
> *Source Stonewall 'The Teachers' Report 2014*

Natasha used to be best friends with Katz but recently Katz told their group of friends that Natasha tried to kiss her. Since then the friends have been laughing when Natasha comes up to the group and they move away to another side of the playground. One time when they walked away, one of them said, 'Watch out, she'll try it with you next, the dyke.'

> Almost a third of lesbian, gay and bisexual pupils are ignored and isolated by other people.
> *Source Stonewall 'The Teachers' Report 2014*

Sam left his bag in the cloakroom while at PE and when he got back he found the words 'Sam is gay' written on the front of his bag in marker pen. When he turned round he saw a group of younger boys looking in his direction and laughing.

> More than one in ten lesbian, gay and bisexual pupils has their property vandalized or stolen.
> *Source Stonewall 'The Teachers' Report 2014*

Feedback the discussion.

Impact of homophobic bullying on young people

The following are true stories of young LGBT experiences in schools. In pairs, choose three of the statements that you recognise have happened to people in your class. Agree on which two statements are the most upsetting/disturbing and explain why.

1.	I've been threatened with rape by two boys when my friends and I were walking home. They were both sentenced in court. (Female, 19 years)
2.	I felt very lonely, no one stood by me. I had no friends at school. The teachers did not listen. I felt let down by everyone and everything that possibly could let me down. I started self-harming at the age of 14. (Female, 20 years)
3.	A lot of kids call me a freak and throw bottle lids at me. They make fun because I'm often on my own and they hiss at me. (Female, 13 years)
4.	It made me feel ashamed of what I really am! (Female, 15 years)
5.	If I went to any teachers in school I would always get the same spiel: 'Well, if you don't want to get bullied, change the way you dress, change the way you are', as if it's my fault. Why should I have to change who I am just because people won't accept it? (Female, 16 years)
6.	Young people need to see that there is nothing wrong with it and that it is not right to make fun of people who might be gay. It's horrible to have to go into school every day and worry about whether you are going to be called a 'poof' in the corridor or have people staring at you. It should not be allowed. (Male, 16 years)
7.	I suffered severe depression. I felt as if I was a bad person and, because I couldn't talk it over with anyone, I tried to kill myself – three times or so. I felt angry at myself, I felt frustrated that I was gay. (Male, 16 years)
8.	Depressed, left out and like I have done something wrong. (Female, 19 years)
9.	I had my hair pulled by one individual. I was thrown down some stairs by another. (Female, 15 years)
10.	I was nearly stabbed with a knife in a food tech classroom. I was getting abused and bullied everywhere I went in school. (Male, 17 years)
11.	I had books being thrown at me in lessons. The teacher only intervened because of the damage to the books. (Female, 16 years)
12.	They wouldn't let me in the girls' changing rooms for a year or two, so I changed for PE in the loos. (Female, 18 years)
13.	Last summer, I was attacked on Facebook through a series of comments and wall posts calling me a 'fag'. (Male, 16 years)
14.	I was alone for quite a long time, in lessons as well as during breaks. Other people only talked to me to tease me. (Female, 16 years)

Plenary discussion

Reflection on the damage that homophobia and homophobic bullying can do.

Lesson 7: **Challenging homophobia**

Lesson title: **Challenging homophobia**

Learning outcomes

By the end of this lesson pupils will have:

- considered the reasons why discrimination (prejudice in action) is not always challenged
- thought about what would make challenging discrimination easier
- produced strategies for challenging prejudice and discrimination in their everyday lives
- understand if we are to live within a Christian community we need to stand up for others

Resources required

Copies of case studies

Lesson summary

This lesson focuses on practical ways in which homophobia can be challenged. Pupils will discuss how characters in case studies could challenge homophobia and discuss how easy or difficult this is in practice and what needs to be considered. Pupils will also have the opportunity in small groups to consider how they can challenge homophobia in their everyday lives.

Lesson outline

Introduction

Revisit the Group Agreement from lesson One if applicable.
If required, recap outcomes of previous lessons to set the scene for the practical application of this learning.

Ask pupils how easy they find it to stand up against something that they know is wrong. If pupils can't think of examples, a range might be: someone dropping litter, someone saying bad things about a member of their family or somebody saying something racist. Is it okay to challenge these things? Does it depend on what it is? Or who they are challenging?

Explain that this lesson will focus on challenging homophobia and explain learning outcomes.

Plenary discussion

Some key messages:

- Homophobia and other forms of discrimination are allowed to keep happening when they are not challenged.
- Challenging things together is easier and makes more of a difference.
- Small challenges can make a big difference in the long term if everyone does it.

If we are to live in a Christ centred community that respects all people we must challenge any homophobia when we see it take place. Case studies: Rachel, Uncle Michael and Caitlin.

As a class, read through the three case studies, which are examples of homophobia in three different settings – home/family, close friends and in public. In each of the case studies, the main characters feel confused or angry about the situation and would like to do something about it.

Divide the class into smaller discussion groups and distribute one of the case studies to each group. Ask each group to discuss the following points:

- What exactly is it that Rachel, Andrew and Caitlin want to challenge?
- What might make it difficult to challenge?
- Think about what would happen if they do challenge the other characters. Do you think they are going to be able to do it? If yes, why? If no, why not?

Ask each group to feed back to the class. Challenging discrimination is different in different settings and with different people – which of the scenarios did they think would be most difficult to challenge?
Focus on the responses from those who think that the characters would not be able to challenge the behaviour. Reasons might include:

- **Rachel:** because they might think she was gay, they might not want to be friends anymore, they might start bullying her.
- **Uncle Michael:** because it's his mum, because she might be disappointed that he doesn't think the same way as her, because she might think that he was gay.
- **Caitlin:** because they might think she was gay, they might pick on her, because it might not be safe for her.

Discussion around:

- the fear of being labelled as lesbian, gay or bisexual – why is this? Does it matter?
- whether other types of discrimination would be easier to challenge. What is different about homophobia?
- how the characters will feel if they don't challenge what they think is wrong
- whether the characters might find it difficult to challenge people's actions because they are on their own doing it – what if
- everyone challenged it? Would it become easier? And would it make Paul, Lindsey, Jemma and Michael's lives better?

1. So what can we do about it?

Divide the class into smaller groups again. Ask them to come up with a couple of ways in which they could challenge homophobia when they come across it. Emphasise that these could just be small things that pupils feel they would be able to do in their everyday lives.

Ask each group to feed back two things they could do. Write up the response as part of the plenary feedback.

Examples might be: thinking before using homophobic language, challenging a friend if s/he calls something 'gay', not laughing at homophobic jokes, not describing something that is bad or perceived as rubbish as being 'gay'.

Challenging homophobia case studies

Case study 1: Challenging homophobia

Rachel and her friends

Rachel and Sasha are sleeping over at their friend Anna's house. They are sitting around, chatting and looking through magazines.

'Ewwww! You're joking! I used to like her, I didn't know that she was like that!' says Anna to the magazine she's flicking through.

Rachel and Sasha huddle round to see what she's talking about. In the magazine there's an interview with a famous Hollywood actress who all of the girls like. Next to a picture of the actress is a caption quoting her: 'I've experimented with both men and women and, yes, I do see myself as bisexual.'

'No way!' says Sasha, 'Her? Really?'

'That'll be who Lindsey and Jemma are copying then. Imagine it – eurgh…' says Anna.

Lindsey and Jemma are two girls in their year who've been best friends for years. Recently there's been a rumour going round that they're actually going out with each other and Colin Davies says that he saw them getting off with each other in town. It's a bit of a scandal at school and Rachel has heard a group of boys in their year shout things at them: 'lezzer weirdos', 'freaks', and things like that. Most of the girls avoid Lindsey and Jemma, 'just in case'.

Sasha and Anna keep gossiping and don't seem to notice that Rachel isn't saying anything. Rachel is feeling uncomfortable and annoyed with her friends. She's thinking that it's not that fair – who cares if Lindsey and Jemma are going out with each other? Or who the actress sleeps with? Lots of people are gay or lesbian or bi or whatever, who cares?

Case study 2: Challenging homophobia

Uncle Michael

Andrew's mum and dad have had some sort of problem with his Uncle Michael for years. Uncle Michael never comes along to family events even though Andrew knows that he only lives in four miles away. He remembers Michael from years back when he was little – he had always got him good presents at Christmas.

On her birthday, Andrew's mum opens a card. Almost straight away she tosses it down on the kitchen table, stomping out of the room. Andrew looks at it and sees that it's from Uncle Michael. His mum is in a bad mood for the rest of the day. Andrew is confused – what on earth has Michael done?

Although he doesn't know if she'll tell him, later on he asks his mum what's going on. She sighs and says that Andrew is old enough to know now: Uncle Michael is gay and has been living with his boyfriend for the last five years. His mum is looking really upset. 'That sort of thing isn't right, Andrew, and I'm not having it – living with a man, for God's sake! I wouldn't be exposing you to that nonsense. He knows the family doesn't approve of him and he just goes right ahead and does it anyway.' Andrew is surprised, and even more confused. 'So that's why you don't like him anymore? Just because he's gay? Why?'

'It's wrong, Andrew. Now just leave it, will you?'

Andrew didn't think his mum was like this. After that, whenever he tries to talk about it, his mum refuses.

Case study 3: Challenging homophobia

Caitlin on the bus

Caitlin is on the bus home from school. She lives quite far out of town and her friends have already got off a couple of stops earlier. The bus is pretty empty now apart from Craig and Kris who are sitting a few seats behind her. They're in the year below Caitlin and she knows Kris' older sister but it's not like she would speak to them.

Caitlin hears them going on about a maths teacher and how unfair it is that he's given them work over the holidays 'He's out of order though,' Craig says, 'None of the others have bothered, it's totally gay.'

Caitlin rolls her eyes. She's just about to put her earphones in to listen to some music so that she doesn't have to listen to them anymore, when Kris says something that catches her attention. He's talking about Paul, one of Caitlin's friends. Paul is an easy target for bullies – he's small, he doesn't like football, he's clever and he doesn't get on with the boys in their year because he prefers to hang about with Caitlin and the other girls in her group.

Kris is calling Paul all the usual names: 'poof', 'gay boy' and so on, and then makes up some rubbish about Paul probably looking at other boys in the showers after swimming.

Craig and Kris are laughing their heads off and going on about having their backs to the wall when Paul is around. Caitlin's face is burning and she can feel herself getting angrier and angrier – who do they think they are? How dare they say anything about Paul? They don't even know him! 'That's so gay', 'He's so gay' – why don't they just shut up?

Lesson 8: **A 'Christ' centred community**

Lesson title: **Standing up for what we believe**

Learning outcomes

By the end of this lesson, pupils will have:

- understood that the Church beginnings is as a persecuted community
- understand as a persecuted Church the need for empathy for others who suffer, especially those within the LGBT community
- ability to use Pope Francis 'tweets' as a tool to focus the whole school community on challenging homophobic bullying

Resources required: Pope Francis https://twitter.com/Pontifex

Lesson summary

Catholic schools have a significant part to play in the Mission of the Church "This educational mission entails the ongoing development of the entire potential of every person. It seeks to promote the well being and freedom of every person which shape the daily life of a Catholic school as a community in which faith is expressed and shared through every aspect of its activity"
(Catholic Bishops Conference of England and Wales, May 2000)

Lesson outline

To show our beginnings is as a persecuted Church. Persecuted because we were seen to be different in what we believe and for how we act. As Christians we are here to defend the rights and dignity of all made in God's image. We need to make this clear in the classrooms and corridors of the community in which we work and in the society we share, with all who are perceived as 'different'

1. Introduction

Recap on the work undertaken over the past seven lessons.
Stress how important it is to challenge injustice where there is a lack of respect or dignity shown to another human being.

2. A persecuted Church

It is important for Christians to remember that our humble beginnings as a Church, was as a persecuted Church.

Christians were horribly targeted for persecution from the beginnings of the foundation of the Church. In 64 AD a great fire broke out destroying much of the city of Rome. Rumours abounded that Emperor Nero was to blame but he used the Christians in the city as scapegoats for starting the fire. He ordered Christians to be rounded up and killed. Some were torn apart by dogs, other burnt alive as human torches lighting the path to Nero's new palace, built on part of the site of the great fire.

The Christians were easy targets for the many rumours around their religion. These charges included cannibalism, probably resulting from garbled accounts and ignorance of rites that took place in secret – the Eucharist (partaking of the body and blood of Christ). For the best part of three centuries the Church found itself to be a focus of hostility and conflict by those outside Christianity.

In many parts of the world today, the Church continues to be persecuted. Christians are being killed for their faith in Iraq, Egypt, Syria, Pakistan and Nigeria. For the first time in almost 2000 years there are no Christians left in Mosul, Syria due to the persecution they have suffered.

Research:

- Find, through an internet search, a story of Christian persecution happening at present.
- Rework your research as a newspaper headline and story to put up on the wall to share with the rest of the class.
- Find, through an internet search, a story on homophobic persecution. What similarities can we find from both stories?

3. Poster activity

As a persecuted Church we should have empathy and understanding for others who are persecuted. The Gospel is a Gospel of Love, of Good News. It is also a Gospel of action where we are challenged to put the greatest of God's commandments at the centre of our lives – to love God with all our heart and to love our neighbour (even our enemies) as much as we should love ourselves.

Below are a few of the many 'tweets' Pope Francis has made. Choose one of these or go to Pope Francis' Twitter online to make a poster that challenges homophobic bullying that includes one of these sayings. These posters could be laminated and then displayed in classrooms or corridors throughout the school to challenge thinking on this issue.

God love us as we are: no sin, fault or mistake can make Him change His mind.
Pope Francis @Pontifex July 30 2016

Jesus seeks hearts that are open and tender towards the weak; hearts that are not hard, but docile and transparent.
Pope Francis @Pontifex July 30 2016

A merciful heart has the courage to leave comforts behind and to encounter others, embracing everyone.
Pope Francis @Pontifex July 28 2016

In a broken world to communicate with mercy means to help create closeness between the children of God.
Pope Francis @Pontifex May 23 2016

The firm commitment for human rights springs from an awareness of the unique and supreme value of each person.
Pope Francis @Pontifex May 20 2016

If our hearts and actions are inspired by charity, by divine love, then our communication will be touched by God' own power.
Pope Francis @Pontifex May 13 2016

What we say and how we say it. Our every word and gesture ought to express God's compassion, tenderness and forgiveness for all.
Pope Francis @Pontifex May 11 2016

Dear young friends your names are written in heaven in the merciful heart of the father. Be brave and go against the tide.
Pope Francis @Pontifex May 3 2016

The way of the Church is not to condemn anybody; it is to pour out the balm of God's mercy.
Pope Francis @Pontifex April 16 2016

No one can be excluded from the Mercy of God. The Church is the house where everyone is welcomed and no one is rejected.
Pope Francis @Pontifex March 17 2016

4. Display of posters

Select the top ten posters as decided by the class. Reinforce what we are challenged to undertake to build a Christ centred community. Copy and laminate posters for display in classrooms and corridors and staff room as a visual sign to stamp out homophobia.

Moving forward

Teachers have expressed concern that parents and carers in the school community will be resistant to an inclusive approach that includes tackling homophobic and biphobic bullying. Should these concerns be raised, point out that all schools have a responsibility under the Public Duty of the Equality Act 2010 to eliminate discrimination, harassment and victimisation, and it is something that Ofsted inspectors are trained to ask about.

We would also suggest explicitly incorporating the work on tackling homophobic and biphobic bullying into broader equality work, such as holding a parents evening to discuss the anti-bullying policy which includes homophobic and biphobic bullying. Some schools have found it useful to incorporate their approach to equality in home-school agreements, and by putting their policies on the website. It is important to recognise that some parents and carers will be grateful that the school is taking an approach to tackling homophobic and biphobic bullying and language.

Some other issues to consider

Could a team work together on the school policies to ensure specific policies on tackling homophobic and biphobic bullying are updated (See Appendix 2)?

Could an inset day be organised with the support of outside agencies to ensure that all teachers and supporting staff working within the school community are aware of the legislation and guidance that needs to be in place?

Could you distribute the lesson plans or indeed parts of this document on your school website for parents to see what you are using in the classroom?

Could you use this document for Governor training on the issues around homophobic and biphobic bullying?

Appendices

Appendix A
St Mary's University survey on homophobic resources in Catholic Schools

The results of two surveys conducted throughout 2015/16 with Catholic School in England and Wales on resources and materials used in schools for dealing with homophobic bullying.

Appendix B
Exemplar of School Anti-bullying Policy

Our thanks to Oaklands Catholic School and Sixth Form College, Hampshire for exemplar Anti-Bullying Policy.

Appendix C
School toolkit and whole school training on tackling homophobic, biphobic and transphobic (HBT) bullying relating to faith and culture

Barnardo's is one of the largest and most renowned charities in the UK, delivering over 900 services supporting 200,000 children, young people and their families every year.

They have developed, with the support of the wider community a school toolkit, to assist them in addressing HBT bullying where there are issues relating to faith, culture and religion. The toolkit includes views from those within faith communities and resources for anyone wanting to tackle HBT bullying with reference to faith and culture. It is not their intention to try and change the teachings of any religious or community groups but to enable schools to tackle HBT bullying and create an environment where everyone feels respected and safe.

Barnardo's has whole school training packages to train and develop ALL school staff in the challenge to tackle HBT bullying.

Appendix D
Acknowledgement to Catholic Schools who shared resources and ideas

Our thanks to schools who have shared their resources in helping in the preparation of the supporting document and teaching resources.

Appendix A
St Mary's University survey of Catholic schools on resources used for homophobic and biphobic bullying

The challenge

To understand the issues around homophobia and homophobic and biphobic bullying we sought the advice and guidance of Catholic secondary schools throughout England and Wales. An initial survey of 48 Catholic secondary schools was conducted in a small number of diocesan areas, as it was important that the survey was not London centric.

The survey took place in September 2015 to ascertain how schools dealt with homophobia and homophobic bullying in the KS3 curriculum. Schools were asked to respond by the October half term 2015.

Of the 48 schools involved in the survey 40 (83%) responded. To the question 'We are presently using materials at KS3 addressing homophobic bullying', only two (5%) schools gave a positive reply. In these two schools, the issues of homophobic bullying were addressed specifically in RE for school one and in both RE and PSE for school two.

Of the two schools who responded positively, only one of the schools agreed that they 'would be willing to share their materials for any St Mary's/CES future publication'. In total, this represents only 2% of the schools originally identified that took part in the survey.

A second survey

Aware that the first approach to schools came through St Mary's University we repeated the survey with the support of the Catholic Education Service (CES) and the network of Diocesan Advisors. It was felt that an approach from a recognisable contact might enable schools to be more forthcoming on work they were undertaking in this area.

The questions asked are presented below.

Survey response

49 schools from 14 dioceses in England and Wales responded. This represents some 12% of the 400 Catholic secondary schools and is a representative of 63% of the 22 dioceses. Respondents were either Heads (13), Deputy Heads (17), Assistant Heads (14), or other (5).

Q1. Does your school have an existing anti-bullying policy that includes strategies for combating homophobic bullying?	**Yes** 47 (96%)	**No** 2 (4%)
Q2. Do you have access at KS3 to resources/ materials that would help to challenge homophobic bullying?	**Yes** 29 (59%)	**No** 20 (41%)
Q3. Are you presently using materials at KS3 to address homophobic bullying?	**Yes** 20 (41%)	**No** 29 (59%)
Q6. Do you have any policies or questionnaires on homophobic bullying that you have worked on or trialled that you would be willing to share with full acknowledgement given to the school?	**Yes** 8 (16%)	**No** 41 (84%)
Q7. Do you have any case studies on homophobic bullying that you could share anonymously for guidance to other Catholic schools?	**Yes** 5 (10%)	**No** 44 (90%)

Conclusions

It would appear in their reluctance to share policies, questionnaires or case studies on homophobic and biphobic bullying, that schools perceive work in this area as controversial within a Catholic school setting. It would also appear that schools either do not feel they have sufficient formal guidance or formal authority/permission to pursue issues around homophobia or homophobic bullying. Schools are either reluctant to admit that they are using materials in this area or they simply do not use materials to address these issues in our secondary schools.

Ways forward

Schools need to be empowered through guidance from a 'central authority' to deal with homophobic bullying. There is an abundance of Catholic Church documents and statements on the 'Dignity of the Person', however, there is no direct Church guidance given to schools as to why they should challenge homophobic language and homophobic and biphobic bullying specifically.

Catholic Secondary School survey on homophobia and homophobic and biphobic bullying

Name of School: .....

Diocese: ..... Post code: .....

Position of respondent: .....

Email: ..... School contact number: .....

Q1. Does your school have an existing anti-bullying policy that includes strategies for combating homophobic and biphobic bullying? ☐ Yes ☐ No

Q2. Do you have access at KS3 to resources/materials that would help to challenge homophobic and biphobic bullying? ☐ Yes ☐ No

Q3. Are you presently using materials at KS3 to address homophobic and biphobic bullying? ☐ Yes ☐ No

Q4. Are you willing to share these materials with other schools? ☐ Yes ☐ No

If no, can you tell us why?

Q5. In preparing guidance for Catholic schools on homophobia and homophobic and biphobic bullying for KS3, what would you want to see included that could support your work in this area?

Model policies on Equality and Inclusion: ☐ Yes ☐ No

Model policies on Bullying: ☐ Yes ☐ No

Model Bullying questionnaire for use in school: ☐ Yes ☐ No

Model Monitoring forms to track incidents of homophobic and biphobic bullying: ☐ Yes ☐ No

Central directive by the CES on anti homophobic and biphobic bullying: ☐ Yes ☐ No

Resources from a central source on combating homophobic and biphobic bullying: ☐ Yes ☐ No

Any other guidance you would think helpful?

Q6. Do you have any policies or questionnaires on homophobic and biphobic bullying that you have worked on or trialled that you would be willing to share with full acknowledgement given to the school? ☐ Yes ☐ No

Please list what you could share:

Q7. Do you have any case studies on homophobic and biphobic bullying that you could share anonymously for guidance to other Catholic schools? ☐ Yes ☐ No

Q8. Are there any materials you have on homophobia or homophobic and biphobic bullying not mentioned above that you would be willing to offer to any future guidance document? ☐ Yes ☐ No

Can you list the materials you could offer below?

Appendix B
Oaklands Catholic School and Sixth Form College Anti-bullying Policy

Oaklands Catholic School is committed to providing a caring, friendly and safe environment for all of our students so that they can learn in a relaxed and secure atmosphere. It is of utmost importance that all our students feel safe, feel supported and look forward to coming to school. We believe that how we feel affects how we learn and we want all students to have the opportunity to achieve their full potential. Bullying of any kind is unacceptable at our school. If bullying does occur, all students should be able to tell and know that incidents will be dealt with promptly and effectively.

Community 'No-one gets left behind'
(Oaklands Mission Statement)

'Oaklands students will grow up as determined, courageous and humble individuals who will embody the gospel values throughout their lives with a deep appreciation of the beauty of God's world around them.'
Strategic Priority 5

This policy is based on DfE guidance *Preventing and Tackling Bullying. Advice for headteachers, staff and governing bodies*, March 2014 www.gov.uk/government/publications/preventing-and-tackling-bullying and *Cyberbullying: Advice for headteachers and school staff*, November 2014

Aims of this Policy

This aim of this policy is to ensure that all governors, teaching and non-teaching staff, pupils and parents:

- have an understanding of what bullying is
- are aware of our School Code of Conduct, by having it in the Homework Planner and displayed around the school
- know that: Bullying will not be tolerated at Oaklands
- promote discussion on the topic within PDC and ensure parents are aware of our stance. The underlying theme should be that of rights and responsibilities – students have a right to learn in a safe environment and a responsibility to treat others in a respectful manner
- know that as school we take bullying seriously. Students and parents should be assured that they will be supported when bullying is reported
- encourage promotion and development of Anti-Bullying Campaigns
- encourage an atmosphere in which students feel comfortable to confide in staff with a promise of investigation
- to prevent or stop any continuation of harmful behaviour
- to safeguard the student who has experienced bullying and to implement support where necessary for the family
- to apply consistent and robust sanctions where deemed necessary and appropriate in order to deter harmful behaviour and repeat bullying

In addition to this, we will aim to create an atmosphere in which there is mutual respect and tolerance of an individual's right:

- not to be bullied, emotionally, verbally or physically, will thrive
- to encourage pupils to take responsibility for their own freedom from intimidation and the freedom of others in the same respect
- to encourage a consistent approach and attitude by all adults which creates an environment in which incidents can be dealt with appropriately and promptly
- to create an open atmosphere within the school where pupils can go to a variety of listeners for support
- advise all staff of our policy, procedures and sanctions

Definition of bullying

Bullying is "behaviour by an individual or a group, usually repeated over time that intentionally hurts another individual either physically or emotionally". (DfE "Preventing and Tackling Bullying", March 2014)

Bullying can include: name calling, taunting, mocking, making offensive comments; kicking; hitting; taking belongings; producing offensive graffiti; gossiping; excluding people from groups and spreading hurtful and untruthful rumours. This includes the same inappropriate and harmful behaviours expressed via digital devices (cyberbullying) such as the sending of inappropriate messages by phone, text, Instant Messenger, through websites and social media sites and apps, and sending offensive or degrading images by mobile phone or via the internet.

Bullying is *not* a one-off fight or argument; a friend sometimes being nasty or an argument with a friend.

Forms of bullying covered by this Policy

Bullying can happen to anyone. This policy covers all types of bullying including:

- Bullying related to race, religion or culture
- Bullying related to SEND (Special Educational Needs or Disability)
- Bullying related to appearance or physical /mental health conditions
- Bullying related to sexual orientation (homophobic bullying)
- Bullying of young carers, children in care or otherwise related to home circumstances
- Sexist, sexual and transphobic bullying
- Bullying via technology – "cyberbullying"

Preventing, identifying and responding to bullying

The school community will:

- Create and support an inclusive environment which promotes a culture of mutual respect, consideration and care for others which will be upheld by all
- Consistently foster a school culture in which students feel welcomed, valued and motivated (Strategic priority 5)
- Work with staff and outside agencies to identify all forms of prejudice-driven bullying
- Actively provide systematic opportunities to develop pupils' social and emotional skills, including their resilience
- Provide a range of approaches for pupils, staff and parents/carers to access support and report concerns
- Provide exceptional pastoral support for students and families so that young people can engage positively with Oaklands (Strategic priority 5)
- Challenge practice which does not uphold the values of tolerance, non-discrimination and respect towards others

- Consider all opportunities for addressing bullying in all forms throughout the curriculum and supported with a range of approaches such as through displays, assemblies, peer support and the school council
- Ensure age-appropriate anti-bullying education at Key Stages 3, 4 and 5 through PDC, tutor periods, induction day activities and assemblies
- Regularly update and evaluate our approaches to take into account the developments of technology and provide up-to-date advice and education to all members of the community regarding positive online behaviour
- Ensure that Oaklands students know how to keep themselves and others safe online in a culture of dignity and respect (Strategic priority 5)
- Train all staff including teaching staff, support staff (including administration staff, lunchtime support staff and site support staff) and pastoral staff to identify all forms of bullying, follow the school policy and procedures (including recording and reporting incidents)
- Proactively gather and record concerns and intelligence about bullying incidents and issues so as to effectively develop strategies to prevent bullying from occurring
- Actively create "safe spaces" for vulnerable children and young people
- Use a variety of techniques to resolve the issues between those who bully and those who have been bullied
- Work with other agencies and the wider school community to prevent and tackle concerns
- Celebrate success and achievements to promote and build a positive school ethos
- Inspire ambition which will encourage Oaklands students to be successful (Strategic priority 5)

Involvement of pupils

We will:
- Listen to children and young people's views on the extent and nature of bullying
- Ensure that all pupils know how to express worries and anxieties about bullying
- Ensure that all pupils are aware of the range of sanctions which may be applied against those engaging in bullying
- Involve pupils in anti-bullying campaigns in schools and embedded messages in the wider school curriculum
- Publicise the details of help lines and websites
- Offer support to pupils who have been bullied and to those who are bullying in order to address the problems they have
- Help students understand the role of bystander and how effective they can be in preventing, stopping and reporting bullying

Responsibilities of staff

We will:
- Listen and respond attentively
- Investigate the incident
- Record incidents of bullying on SIMS and use the necessary Incident Forms and keep on file
- Where appropriate, liaise with members of the Pastoral Support Team to explore the options available to support the victim and/or the bully
- If appropriate, facilitate a meeting between the bully and victim as an opportunity for the bully to understand how their actions have affected the victim
- Contact the parents of both the victim and bully to discuss the problem
- In more serious cases, or if a pupil is repeatedly bullying, involve the Senior Designated Person responsible for child protection who will support the investigation and actions that need to follow
- Uphold the policy

Liaison with parents and carers

We will:
- Make sure that key information (including policies and named points of contact) about bullying is available to parents/carers in a variety of formats
- Ensure that parents/carers know who to contact if they are worried about bullying
- Ensure parents/carers know where to access independent advice about bullying
- Work with parents/carers and the local community to address issues beyond the school gates that give rise to bullying
- Ensure that parents work with the school to role model positive behaviour for pupils, both on and offline

Links with other school policies and practices

This Policy links with a number of other school policies, practices and action plans including:
- Behaviour Policy
- Complaints Policy
- Safeguarding and child protection policies
- Confidentiality Policy
- e-Safety (Online Safety) and Acceptable Use Policies (AUPs)
- Curriculum Policy
- Mobile phone and social media procedures
- Searching and confiscation procedures

Links to legislation

There are a number of pieces of legislation which set out measures and actions for schools in response to bullying as well as criminal law. These include:
- The Education Acts
- The Equality Act 2010
- The Children Act 1989
- Protection from Harassment Act 1997
- The Malicious Communications Act 1988
- Public Order Act 1986
- The Computer Misuse Act 1990

Responsibilities of leadership and governance

It is the responsibility of:
- School Governors to take a lead role in monitoring and reviewing this policy
- Governors, the Headteacher, Senior Managers, Teaching and non Teaching staff to be made aware of this policy and implement it accordingly
- The Headteacher to communicate the policy to the school community and to ensure that disciplinary measures are applied fairly, consistently and reasonably

Dealing with incidents

The following steps may be taken when dealing with incidents:

- If bullying is suspected or reported, the incident will be dealt with immediately by the member of staff who has been approached
- A clear and precise account of the incident will be recorded and given to the Head of Year
- The Head of Year or member of SLT will interview all concerned and will record the incident
- Form Tutors will be kept informed
- When responding to cyberbullying concerns the school will take all available steps to identify the bully, including looking at the school systems, identifying and interviewing possible witnesses, and contacting the service provider and the police, if necessary. The police will need to be involved to enable the service provider to look into the data of another user
- Where the bullying takes place outside of the school site then the school will ensure that the concern is investigated and that appropriate action is taken in accordance with the schools behaviour and discipline policy
- Parents/carers will be kept informed
- Sanctions will be used as appropriate and in consultation with all parties concerned
- If necessary and appropriate, the police or other local services will be consulted

Supporting pupils

Pupils who have been bullied will be supported by:

- Offering an immediate opportunity to discuss the experience with their teacher or a member of staff of their choice
- Being advised to keep a record of the bullying as evidence and discuss how respond to concerns and build resilience as appropriate.
- Reassuring the pupil and providing continuous support
- Restoring self-esteem and confidence
- Working with the wider community and local/national organisations to provide further or specialist advice and guidance

Pupils who have bullied will be helped by:

- Discussing what happened and establishing the concern and the need to change
- Informing parents/carers to help change the attitude and behaviour of the child
- Providing appropriate education and support
- If online, requesting content be removed and reporting account/ content to service provider
- Sanctioning in line with school behaviour/discipline policy. This may include official warnings, detentions, removal or privileges, fixed-term and permanent exclusions
- Speaking with police or local services

Supporting adults

Adults (staff and parents) who have been bullied or affected will be supported by:

- Offering an immediate opportunity to discuss the concern with a member of SLT
- Being advised to keep a record of the bullying as evidence and discuss how respond to concerns and build resilience as appropriate
- Where the bullying takes place outside of the school site then the school will ensure that the concern is investigated and that appropriate action is taken in accordance with the schools behaviour and discipline policy
- Reassuring and offering appropriate support
- Working with the wider community and local/national organisations to provide further or specialist advice and guidance

Adults (staff and parents) who have bullied will be helped by:

- Discussing what happened with a member of SLT and establishing the concern
- Clarifying the schools official procedures for complaints or concerns
- If online, requesting content be removed and reporting account/ content to service provider
- Instigating disciplinary, civil or legal action

Further guidance for parents

If your child tells you they are being bullied:

- Listen to your child
- Try not to overreact
- Tell your child that bullying exists and it's not their fault
- Check all the facts – is it bullying or friendship problems, which may resolve naturally?
- Talk about possible strategies for your child to use – try the websites listed opposite
- Encourage your child to tell a teacher
- Do not involve yourself by contacting the child/parents (directly or via social media) as this makes it "personal"
- If the situation is serious, contact the Form Tutor or Head of Year yourself

The school will deal firmly with bullying behaviour in a way that reflects our commitment to equality and justice for all.

Appendix C
Preventing and tackling homophobic, biphobic and transphobic (HBT) bullying – Barnardo's Toolkit and Training

A toolkit for addressing issues relating to faith and culture

Barnardo's is one of the largest and most renowned charities in the UK, delivering over 900 services supporting 200,000 children, young people and their families every year. We believe it is everyone's right to be able to live free from harassment and abuse no matter who they are.

While we know that different faith and cultural groups have different views on Lesbian, Gay, Bisexual, Transgender and Questioning (LGBTQ) issues and acknowledge that within every faith, religious texts can be interpreted differently by groups and individuals, we also know that they are keen to tackle bullying and victimisation wherever this might happen. Faith and culture can also form an important part of our education around values such as diversity, tolerance and respect.

We want all young people, regardless of their faith and culture, to feel safe and supported as individuals and feel positive about their identity. We also want young people to demonstrate respect and tolerance for others who might be different to them in any way and value this diversity.

The UK has taken many positive steps to try and bring LGBTQ people's rights in line with those who do not identify as LGBTQ through legislative change. Despite this LGBTQ people still report prejudice, isolation and being the victims of hate crime within their community.

We believe it is everybody's responsibility to work together to try and eradicate Homophobic, Biphobic and Transphobic (HBT) bullying. With a community approach we hope to eradicate HBT Bullying and develop an inclusive, diverse and respectful environment for all.

Schools and wider communities/organisations are a crucial environment for young people to explore different views as well as to discover and celebrate the wide diversity of people within society. Schools and wider organisations can be a supportive force in young people's identity development; however Homophobic, Biphobic and Transphobic (HBT) bullying can have a devastating effect on LGBTQ young people as well as those perceived to be LGBTQ.

LGBTQ young people can be a vulnerable group in our society. They can be at an increased risk of homelessness, being the victim of a hate crime, alcohol or substance misuse, mental health difficulties including suicide and self-harm, isolation and missing school. It is therefore important that schools are able to create an environment where LGBTQ lives are visible and supported and prejudice is challenged.

Purpose

We all have a role to ensure young people should not have to choose between their faith, culture and religion and their identity. Schools in particular have a duty to address bullying of any kind. There are also key pieces of legislation which promote equality of opportunity for LGBTQ young people and staff. The need to tackle HBT bullying both within school and in the wider community is underpinned by British law and values.

This toolkit has been developed, with the support of the wider community, to assist schools in addressing HBT bullying where there are issues relating to faith, culture and religion. The toolkit includes views from those within faith communities and resources for anyone wanting to tackle HBT bullying with reference to faith and culture. It is not our intention to try and change the teachings of any religious or community groups but we want schools to feel able to tackle HBT bullying and create an environment where everyone feels respected and safe.

The toolkit is made up of three sections:

1. The Information pack includes the law, what HBT bullying is, school responsibilities, information from different faiths, case studies and links to LGBT faith communities; highlighting the importance of respect, difference and tolerance. A number of guides have been produced including challenging HBT bullying; supporting young people with faith and includes personal case studies from individuals who identify as LGBTQ and their experience of faith/identity.
2. Classroom resources which include lesson plans on values, communities and homophobia, biphobia and transphobia and Faith. The session plans have been trialled in schools and feedback has been positive.
3. A classroom PowerPoint including assembly, a presentation, posters and postcards.

Believe in children Barnardo's

POSITIVE IDENTITIES SERVICE
CELEBRATING DIVERSITY WITH PRIDE

Appendix D
Acknowledgement to Catholic Schools for sharing ideas and resources

All Hallows Catholic College	SK11 8LB	Shewsbury
All Saints Catholic College	SK16 5AP	Shrewsbury
Archbishop Ilsley	B277XY	Birmingham
Bishop Challoner Catholic Collegiate School	E10LB	Westminster
Cardinal Newman	WA4 1RX	Shrewsbury
Cardinal Newman Catholic Secondary School	BN36ND	Arundel and Brighton
Cardinal Newman Catholic Secondary School	LU2 7AE	Northampton
Carmel	DL38RW	Hexam and Newcastle
Carmel College	DL54SZ	Hexham and Newcastle
Chatsmore Catholic High School	BN125AF	Arundel and Brighton
Christ the King Catholic High School	PR14PR	Lancaster
De Lisle College A Catholic Voluntary Academy	LE11 4SQ	Nottingham
Harrytown Catholic High School	SK6 3BU	Shrewsbury
Loreto Grammar School	Wa14 4AH	Shewsbury
McAuley Catholic High School, Doncaster	DN3 3QF	Hallam
Newman Catholic School	CA1 1NA	Lancaster
Notre Dame High School	NR! 6PB	East Anglian
Oaklands Catholic School	PO7 7BW	Portsmouth
Our Lady of Sion	BN11 4BL	West Sussex
Our Lady's Abingdon	OX14 3PS	Portsmouth
Our Lady's Catholic College, Lancaster	LA4 6BB	Lancaster
Our lady's Catholic High School	PR40RJ	Lancaster
Richard Challoner School	KT3 5PE	Southwark
Saint John Houghton Catholic Voluntary Academy	DE74HX	Nottingham
St Anselm's Catholic School	CT1 3EN	Southwark
St Augustine's Catholic College	BA149 HE	Clifton
St Bede's Inter-Church School	CB1 3TD	East Anglia
St Benedicts	CA287PQ	Lancaster
St Bernadette Catholic Secondary School	BS14 9LS	Clifton
St Bernard's Catholic Grammar School	SL3 7AF	Northampton
St Chad's Catholic and Church of England High School	WA7 5YH	Shrewsbury
St Columba's Catholic Boys' School	DA67QB	Southwark
St Edmunds Catholic School Dover	CT16 2QB	Southwark
St Illtyd's	CF3 1XQ	Cardiff
St John Fisher Catholic High School	PE1 5JN	Peterborough
St John's Catholic Comprehensive school	DA12 2JW	Southwark
St. John's College	CF35YX	CARDIFF
St Joseph's Catholic High School	CA14 3EE	Lancaster
St Joseph's College	SE19 3HL	Southwark
St Joseph's RC High School	NP10 8XH	CARDIFF
St Marys Catholic Academy	FY37EQ	Lancaster
St Michaels College	BR2 8AP	Southwark
St Peter's Catholic school Guildford	GU1 2TN	Arundel and Brighton
St Philip Howard Catholic Voluntary Academy	SK13 8DR	Nottingham
St Richard's Catholic College	TN40 1SE	Arundel and Brighton
St Simon Stock Catholic School	ME16 0JP	Southwark
St Thomas More Catholic High School	CW2 8AE	Shrewsbury
St Wilfrid's Catholic School	RH11 8PG	Arundel & Brighton
The Catholic high school, Chester	CH45 6XP	Shrewsbury
The Trinity Catholic School	NG8 3EZ	Nottingham
Thomas More Catholic School	CR8 2XP	Southwark
Ursuline College	CT8 8LX	Southwark