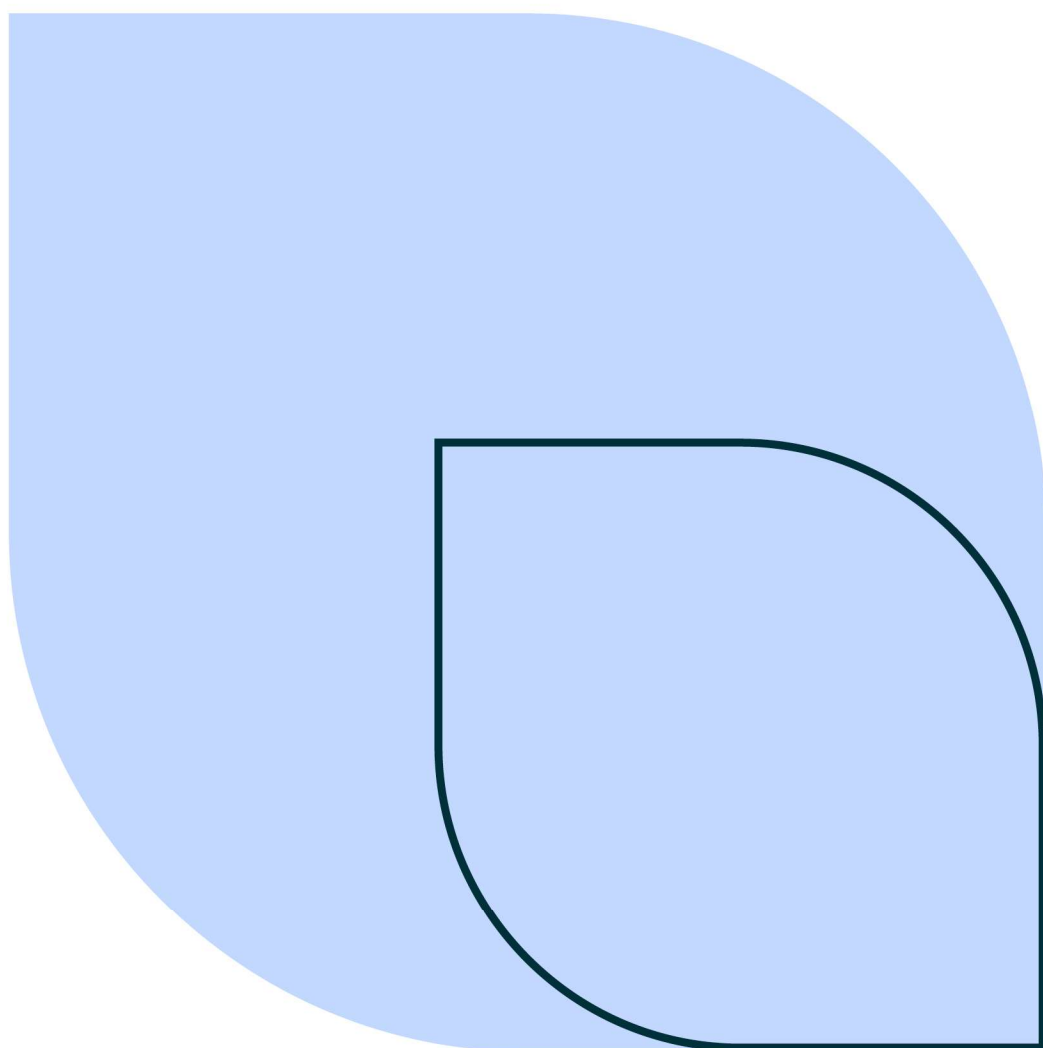


Flourishing for All: Anti-bullying Guidance for Church of England Schools

Introduction (Part A) and executive summaries of Parts B-F

July 2026





Contents

Foreword.....	2
Introduction.....	3
Part A: Our hope for a flourishing school system - affording each person the dignity to live and learn without fear	4
A1. Part A Executive Summary.....	5
1. Flourishing in schools: our approach	6
2. Why anti-bullying should be at the heart of any flourishing school	7
2.1 Prevention of Bullying	8
2.2 Forms of Bullying.....	9
3. Church schools' duties with regards to bullying.....	11
3.1 Educating children to live in modern Britain and a global society	11
3.2 The legal framework for tackling bullying towards those with protected characteristics.....	12
3.3 Safeguarding Children and Young People: Keeping Children Safe in Education	15
4. Inspection of Church schools' work to address bullying.....	16
4.1 Ofsted and Anti-bullying.....	16
4.2 Statutory Inspection of Anglican and Methodist Schools (SIAMS) and Anti-Bullying	16
5. How this suite of guidance works: an holistic approach.....	17
6. Part A Conclusion	18
Flourishing for All Part B: Guidance for preventing and tackling homophobic, biphobic and transphobic bullying.....	19
B1. Part B Executive Summary.....	19
Flourishing for All Part C: Guidance for Preventing and Tackling Race-based Bullying	21
C1. Part C Executive Summary.....	21
Flourishing for All Part D: Preventing and Tackling Bullying on the Basis of Faith and Belief	23
D1. Part D Executive Summary.....	24
Flourishing for All Part E: Guidance for Tackling Bullying Based on SEN and/or Disability	25
E1. Part E Executive Summary	26
Flourishing for All Part F: Preventing and Tackling Sexual Harassment and Violence Against Women and Girls (VAWG).....	27
F1. Part F Executive Summary.....	28
Bibliography	29



Foreword

Bullying has no place in our schools. Every child deserves to learn in an environment where they are loved, supported, and respected.

The Church of England's Vision for Education, 'Deeply Christian, Serving the Common Good', sets out the core principles that underpin our commitment to education.¹ This vision has anchored and underpinned our collective work since it was published in 2016. It will do so for years to come as we continue to play our role in serving the children, young people, families and communities of this nation through our schools.

The outworking of this vision is grounded in the desire to shape education for 'life in all its fullness' (John 10.10). One of its four central pillars is Educating for Dignity and Respect. In rearticulating our vision through the publication of *Our Hope for a Flourishing Schools System* we have set out what that dignity and respect entails. We write: "All children deserve to love their childhood, finding space for play, exploration, imagination and creativity. They should be surrounded by loving relationships, structures and systems which release and enable life in all its fullness."²

Our hope and prayer is that these resources will be used by schools across the country to enable such flourishing and ensure that each and every child, knowing they are unique and made in the image of God, will find in our schools a safe environment where bullying of any kind is not tolerated. They should all know themselves to be loved, supported and championed, irrespective of physical appearance, gender, race, religion, ethnicity, socioeconomic background, academic ability, disability, age or sexual orientation.

'*Flourishing for All*' helps schools to offer the Christian message of love, joy and the celebration of our humanity without exception or exclusion. I commend this guidance as an ongoing and evolving contribution to that work.

The Rt Revd Dr Jonathan Frost, Bishop of Portsmouth
Lead Bishop for Education and Chair of The National Society

¹ The Church of England Education Office, *Church of England Vision for Education* (Autumn 2016), https://www.churchofengland.org/sites/default/files/2017-10/1687943692_2016-church-of-england-vision-for-education-web-final.pdf

² The Church of England Education Office, *Our Hope for a Flourishing Schools System* (London: Church of England, 2023), 9, <https://www.rdbe.org.uk/attachments/download.asp?file=1350&type=pdf>.



Introduction

In 2023, a survey by the Anti-Bullying Alliance revealed that almost 1 in 4 (23%) of children in England's schools report being frequently bullied, resulting in a much poorer experience of school.³ For over a decade, the National Society for Education (Church of England Education Office) has sought to support Church of England schools in addressing bullying, harm and discrimination of some of their most vulnerable pupils. Church schools all over the country have worked with great determination to develop preventive strategies and robust approaches, seeking to address bullying in all its forms.

They have done this against a backdrop of societal debate which has frequently been toxic and polarised, and does nothing to help the young people caught in the middle whose wellbeing should be prioritised above all. We have seen school leaders acting with courage and a strong sense of justice, to put the safety and mental health of their pupils first. This guidance is designed to support this ongoing work.

Over recent years, terminology and understanding of different characteristics has evolved substantially, and both the real and virtual world in which our children and young people are growing up have transformed at an incredible rate. There have been remarkable advances in technology which have brought about particular challenges in the area of bullying, especially with the widespread use of smartphones. Young people's worlds are increasingly dominated by social media, where cyberbullying is having an alarming impact on the mental health of children and young people.

Understandably, there have been calls from school leaders for greater clarity and guidance from government to help them navigate such a complex and fast changing context. A very specific example of this has been the need for statutory guidance setting out expectations for schools with regards to pupils questioning their gender, which has been published for the first time in 2026⁴. Part B of this guidance sits alongside the guidance from government, both in protecting gender questioning pupils and transgender adults from harm and in preventing bullying of pupils and adults who are (or are perceived to be) lesbian, gay or bisexual.

Alongside this important work, we have seen a greater urgency in addressing racial harm and discrimination within the work both of the Church of England broadly⁴ and the National Society more specifically. It is vital, therefore, that schools have the language, guidance and resources to both prevent and tackle race-based bullying, and an increasingly prevalent form of race-based bullying, bullying on the basis of faith or belief. This can be found in Parts C and D which are complementary.

Survey analysis and stakeholder feedback have additionally raised concerns about the vulnerability of pupils with Special Educational Needs and Disabilities (SEND) in school, and it is clear from the Church of England's Vision for Education that meeting these pupils' needs must be at the heart of a deeply Christian approach to education⁵. Ensuring the guidance is as accessible as possible for both pupils and the adults working with them has been central to the development of Part E in this suite of documents.

³ Anti-Bullying Alliance, *Pupil Bullying, Wellbeing and School Experiences in Schools in England 2023* (London: Anti-Bullying Alliance, 2024), [page number], <https://anti-bullyingalliance.org.uk/>.

⁴ Church of England Racial Justice Unit, *From Lament to Action: The Report of the Archbishops' Anti-Racism Taskforce* (London: Church of England, 2021), [page number], <https://www.churchofengland.org/sites/default/files/2021-04/FromLamentToAction-report.pdf>.

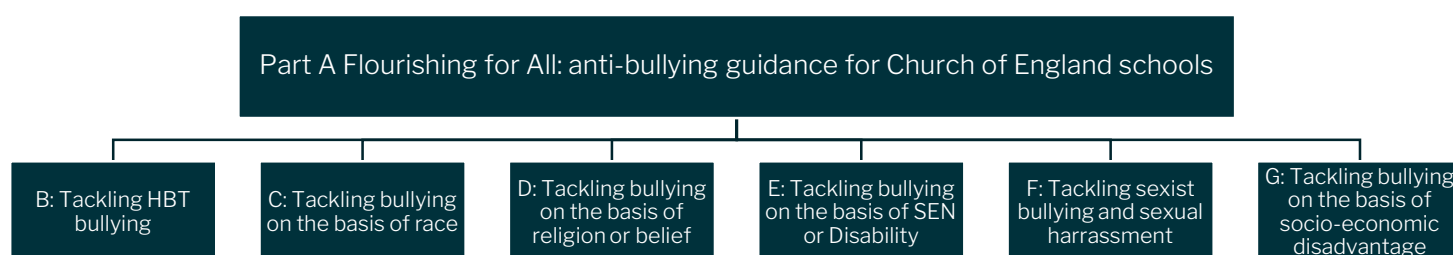


There is a clear imperative to also address two key issues impacting wider society and therefore schools; the treatment of women and girls, and socio-economic inequality. Both sit right at the heart of the establishment of the National Society, which places a responsibility on Church schools to be leading the way in preventing and tackling bullying and harm which takes place for these reasons.

Ultimately, schools should and will refer primarily to government guidance for appropriate detail in each area, but our hope for Church schools is that this suite of resources will enable leaders root their work in the context of the Church of England's Vision for Education. This vision sets out a deeply Christian approach and seeks the flourishing of all for the common good. For amongst the complexity of debates, discussions and disagreements, what remains vital is that the **dignity of every child**, as made in the image of God, is valued, honoured and upheld.

Part A: Our hope for a flourishing school system - affording each person the dignity to live and learn without fear

This suite of guidance is designed to enable Church of England schools to understand how to tackle different types of bullying. It explains how the Church of England *Vision for Education: Deeply Christian, Serving the Common Good*⁵ and subsequent documentation require schools to take seriously any harm caused towards its pupils, as well as the adults within the school community. Beyond this, it outlines the importance of focusing specifically on different groups whom research has shown are at higher risk of bullying than other pupils.⁶ The expectation for Church schools⁷ is that their approach to protecting vulnerable pupils should emanate from their Christian vision to secure **flourishing for all**.



The guidance is split into several sections. This section, Part A, deals with the reasons why tackling bullying is integral to flourishing for all. That includes our Christian vision for anti-bullying along with the legal, statutory and inspection frameworks Church schools are expected to work within. Subsequent sections, Parts B – G, deal with the specific nature of tackling bullying on the basis of different characteristics. These sections sit side-by-

⁵ The Church of England Education Office, *Church of England Vision for Education: Deeply Christian, Serving the Common Good* (London: Church of England, Autumn 2016), [page number], https://www.churchofengland.org/sites/default/files/2017-10/1687943692_2016-church-of-england-vision-for-education-web-final.pdf.

⁶ Anti-Bullying Alliance, "At-Risk Groups," accessed July 22, 2026, <https://anti-bullyingalliance.org.uk/tools-information/all-about-bullying/at-risk-groups>

⁷ Where we have used the term 'Church schools' this means Church of England schools specifically



side, since each area is a key concern for Church schools today, and there should be no hierarchy in protecting pupils and adults from harm. Moreover, schools will ideally use these parts alongside one another, since we know that where pupils or adults have more than one area of vulnerability, their likelihood of being bullied increases. We hope this proves to be a comprehensive resource for Church schools providing the language, tools and confidence to challenge rigorously any repeated and intentional harm done to members of their school community.

Each section of the specific parts (B to G) will address:

- our Christian imperative for focusing on that particular type of bullying
- the specific nature of that type of bullying within Church schools
- particular concerns or complexities that exist specifically for Church schools in that area
- advice on how to be proactive in building a culture where bullying is unacceptable
- guidance on how to deal with any bullying that might happen, including how to support those affected
- phase-specific guidance for preventing and tackling this type of bullying
- key recommendations for schools, dioceses and the National Society for Education

A1. Part A Executive Summary

- A deeply Christian vision, which serves the common good, expects flourishing for all. This includes both pupils and adults within a school community.
- Full flourishing requires every person in a Church school to be valued as having inherent worth as made in the image of God. This particularly includes those who are marginalized, disadvantaged or vulnerable who often require special attention.
- The Church of England's Vision for Education is centred on Jesus' promise of 'life in all its fullness'. In stark contrast to this promise, bullying in schools causes harm to individuals – both victim and perpetrator – damages relationships and fills communities with fear.
- It is therefore essential for Church schools to ensure every pupil and adult is protected from harm, and to prioritise those most at risk of bullying.
- Evidence shows that there are particular groups at a higher risk of being bullied; Church schools need to be intentional in their efforts to ensure that pupils and adults from these groups in particular are protected from harm.
- All state-funded schools, including Church schools, are required to comply with the law, including the Equality Act and Public Sector Equality Duty. They must also adhere to all statutory guidance, including Keeping Children Safe in Education and the government's Relationships, Sex and Health Education guidance, which refers specifically to bullying.
- Church schools are subject to two inspection frameworks which both look at how bullying is prevented and tackled within the school.
- The starting point for tackling all forms of bullying is a welcoming and inclusive culture in which all pupils and adults feel a sense of belonging.



- The drive to eliminate bullying should go beyond compliance to deep compassion and relentless pursuit of flourishing for all.
- There can be a cumulative effect for those with a range of different characteristics and vulnerabilities and therefore Church schools need to consider an intersectional approach to anti-bullying.

1. Flourishing in schools: our approach

In 2016, the Church of England published its Vision for Education: *Deeply Christian, Serving the Common Good*.⁸ This is a vision for 'life in all its fullness' for both children and adults, in all schools across the country. It articulates this through four domains: educating for wisdom, knowledge and skills; educating for hope and aspiration; educating for community and living well together; educating for dignity and respect. It is a vision which is firmly rooted in Christian teaching, particularly the words and life of Jesus, and it is a vision which is inclusive of all, regardless of religion, belief or background. It is a call to remember our purpose in education – to ensure the flourishing of those within our community. In a school context, this looks primarily like academic and vocational flourishing, which in itself requires physical, emotional and psychological wellbeing.

This calling was then explored more fully in the 2020 document: *Called, Connected, Committed*.⁹ The document sets out 24 Leadership Practices which enable school leaders to deliver the four domains of the Vision for Education (wisdom, hope, community and dignity). *Called* leaders stay rooted in their sense of vocation, *connected* leaders develop deep relationships and networks to enable effectiveness, and *committed leaders* stand firm for the long term to achieve visionary goals. Again, flourishing is at the heart of these practices: 'leaders unlock opportunities for their children to flourish'.¹⁰

A deeper understanding of what 'flourishing' might look like within a school context is set out in *Flourishing Together*¹¹ and *Our Hope for a Flourishing Schools System*.¹² These texts, underpinned by extensive research, make it clear that the flourishing of children cannot be seen in isolation from the flourishing of adults and their wider school communities. We 'flourish together, not alone' is a key theme of this work.¹³ Indeed, *Our Hope for a Flourishing Schools System* reminds us that the history of the Church's role in education 'was centred on social justice, access for all and a deep investment in the flourishing of children, adults and communities through the transformational power of education, free at the point of access'.¹⁴

This document aims to instill foundational Christian values of hospitality and welcome, dignity and respect, and appreciation of the diversity of all God's people from an early age. It draws upon the teachings of Jesus to love one another, and follows His example in seeing those on the margins as having innate worth and treating them

⁸ The Church of England Education Office, *Church of England Vision for Education*

⁹ David F. Ford and Andy Wolfe, *Called, Connected, Committed: Flourishing Together in the Church of England* (February 2020), [page number], https://cofefoundation.contentfiles.net/media/assets/file/Called_Connected_Committed_-_David_Ford_and_Andy_Wolfe.pdf.

¹⁰ Ford and Wolfe, *Called, Connected, Committed*, 13

¹¹ Lynn E. Swaner and Andy Wolfe, *Flourishing Together: A Christian Vision for Students, Educators, and Schools* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2022)

¹² The Church of England Education Office, *Our Hope for a Flourishing Schools System*, [Internet], Available at https://cofefoundation.contentfiles.net/media/assets/file/Our_Hope_for_a_Flourishing_Schools_System.pdf

¹³ The Church of England Education Office, *Our Hope for a Flourishing Schools System*, page 12 [Internet], Available at [Our_Hope_for_a_Flourishing_Schools_System.pdf \(contentfiles.net\)](https://cofefoundation.contentfiles.net/media/assets/file/Our_Hope_for_a_Flourishing_Schools_System.pdf)

¹⁴ The Church of England Education Office, *Our Hope for a Flourishing Schools System*, 4.



with kindness and compassion. It is rooted in the hope of reconciliation and healing for any situation, while ensuring that harm is acknowledged and dealt with. By fostering these qualities during formative years, children and young people will be better equipped to thrive in a globalised society – and ultimately contribute towards building a more compassionate and just world.

2. Why anti-bullying should be at the heart of any flourishing school

‘Flourishing children are to be loved unconditionally, enabled ambitiously, supported compassionately and championed relentlessly.’¹⁵

At the heart of a deeply Christian vision for schools is an upholding of the worth of each person: all are made in the image of God – and are thus innately worthy of dignity and honour. The hallmark of authentic, life-giving relationships is recognition of the uniqueness and value of the other so that all are welcomed wholeheartedly. Each individual should be able to flourish, irrespective of physical appearance, gender, race, religion, ethnicity, socio-economic background, academic ability, disability, age or sexual orientation.

‘Life in All its Fullness’

Full flourishing is only possible when each and every member of our school communities:



- Experiences true **belonging** – knowing they are welcome, completely included, valued and celebrated
- Finds every possible avenue of academic and vocational **progress and success** open to them, without needing to overcome institutional barriers
- Feels totally **safe and secure** wherever they are, and fully connected with others
- Is able to meaningfully **participate** in the life of their school – with their voice heard and their ideas acted upon
- Believes that a **hope-filled future** can and will be theirs, because they see themselves represented in all aspects of school life, particularly in leadership

Therefore, any barriers to full flourishing must be addressed as a matter of urgency. ‘Ensuring our children are kept safely from harm and educated in an environment where all God’s children are valued is of the highest priority’.¹⁶ Evidence tells us that pupils can only learn effectively in environments where they feel safe: ‘an unsafe environment can raise anxiety and lead to class avoidance and/or disengagement.’¹⁷ Around a third of pupils who display emotionally based school avoidance (EBSA) have experienced bullying or relationship issues, causing

¹⁵ The Church of England Education Office, *Our Hope for a Flourishing Schools System*, 9

¹⁶ The Church of England Education Office, *Church of England Vision for Education*, 11

¹⁷ Advance HE, *Education for Mental Health Toolkit*.



them to be fearful of attending school at all.¹⁸ Furthermore, if bullying towards one particular group is left unchecked, it leaves other members of the community feeling more vulnerable.

The purpose of this suite of documents is to help schools address **any repeated and intentional harm** that children and young people may experience within or through their school contexts, and the cultures which enable this to take place. Doing so is essential for any school aiming to see ‘life in all its fullness’ – and therefore seeking to eliminate fear - for its children, staff and wider community.

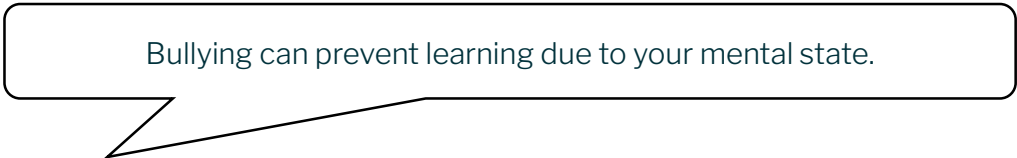
2.1 Prevention of Bullying

The Department for Education defines bullying as ‘behaviour that is:

- repeated
- intended to hurt someone either physically or emotionally
- often aimed at certain groups, for example because of race, religion, gender or sexual orientation¹⁹

Bullying of any kind has no place within our schools and every effort must be made to eliminate it. The Vision for Education states: ‘among issues especially relevant to dignity in education are safeguarding, **prevention of bullying**, special educational needs and disabilities.’²⁰ From an individual perspective, bullying damages and diminishes the preciousness of each person. From a community perspective, bullying fractures and undermines the whole since ‘if one part suffers, every part suffers with it.’ (1 Corinthians 12:26). Or in the words of Ricoeur, ‘we are only persons with each other: our humanity is ‘co-humanity’²¹

Bullying prevents belonging and inclusion for those being bullied, hinders academic and vocational progress, diminishes the ability or desire to participate in school life and disconnects them from others. Pupils in our survey said:



Bullying can prevent learning due to your mental state.

In the most extreme cases, bullying can lead to self-harm or, long-term, to suicidal ideation.²² Bullying robs children, young people and adults of their present safety and security, whilst diminishing their hope for a flourishing future. This is particularly true if a child or adult is being bullied about an aspect of their identity or a characteristic that, by law, should be protected. The members of our school communities need to know and feel

¹⁸ Leeds Beckett University, *Emotionally Based School Avoidance: How to Get Persistently Absent Children Back into School*, 10, accessed July 23, 2026, <https://www.leedsbeckett.ac.uk/epsaguide>

¹⁹ GOV.UK, “Bullying at School: Bullying - a Definition,” accessed July 23, 2026, <https://www.gov.uk/bullying-at-school/bullying-a-definition>.

²⁰ The Church of England Education Office, *Church of England Vision for Education*, 11

²¹ The Church of England Education Office, *Church of England Vision for Education*, 7

²² The Anti-Bullying Alliance, “The Impact of Bullying,” accessed July 23, 2026, <https://anti-bullyingalliance.org.uk/tools-information/all-about-bullying/prevalence-and-impact-bullying/impact-bullying>



that **who** they are is valued, **what** they have experienced in life is understood, and **how** they live and practise what they believe is respected.

Bullying is obviously extremely harmful to the victims, but it also harms the perpetrators. Research by the Anti-bullying Alliance suggests that those who engage in bullying are ‘the most likely to report poor experiences at school’.²³ By engaging in bullying, a person is causing damage to their victims, their community – fracturing relationships and destroying any sense of ‘living well together’ – and ultimately to themselves. Jesus’ imperative to ‘love your neighbour as yourself’ (Matthew 7:12) clearly requires people to treat one another with dignity and respect. But this can only be enacted if a person has the sufficient self-worth to recognise what love actually looks like. There are no excuses for bullying, but for Church schools – who often employ restorative justice approaches – there is a mandate to engage with the perpetrators to understand the behaviour and work with them to put an end to it. There are many reasons why someone might engage in bullying behaviour. As well as causing fear, bullying can often emanate from fear; fear of ‘those who seem ... dangerously different’;²⁴ fear of not joining in with others who are bullying or fear of exposure, being seen as they truly are. The Bible tells us ‘there is no fear in love, for perfect love casts out fear’ (1 John 4:18). School cultures focused on the flourishing of all prioritise belonging over distance,²⁵ embrace over exclusion, dialogue over division and love over fear.

2.2 Forms of Bullying

In order to understand what it is a Church school should do to demonstrate its vision for the flourishing of all and its commitment to tackling bullying in service of that vision, it is important to recognise what bullying actually looks like.

Context:	Bullying behaviours that might occur:
In-school bullying	Bullying actions on the school site might include: • Use of discriminatory or offensive language, name-calling • Physical harm, including threats of physical harm • Coercive and harmful sexual behaviour • Damage to property or stealing • Repeated exclusion from groups, games and other activities • Intentional ignoring to cause hurt • Sharing of untrue or private information without permission
Off-site bullying	Bullying actions (such as those above) which occur off the school site. This includes bullying which takes place on the journey to and from school. Schools retain powers to tackle these behaviours, even if they occur off-site. ²⁶
Online bullying (cyber-bullying)	Bullying actions which occur online, such as through social media or messaging apps. These can include:

²³23 The Anti-Bullying Alliance, *Pupil Bullying, Wellbeing and School Experiences in Schools in England 2023*, 4

²⁴24 The Church of England Education Office, *Church of England Vision For Education*, Page 12

²⁵25 Miroslav Volf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*, rev. ed. (Nashville, TN: Abingdon Press, 2019), 25

²⁶26 GOV.UK, “Behaviour in Schools: Sanctions and Exclusions: School Behaviour Policy,” accessed July 23, 2026, <https://www.gov.uk/school-behaviour-exclusions>



- | | |
|--|---|
| | <ul style="list-style-type: none">• Use of discriminatory or offensive language, name-calling• Threats of physical harm• Attempts to coerce another into unwanted sexual activities• Repeated exclusion from groups, games and other activities• Intentional ignoring to cause hurt• Sharing of untrue or private information without permission• Creation and sharing of images intended to denigrate or shame another person• Inappropriate or unkind commenting on social media posts |
|--|---|

Research shows that more than likely, bullying will cross over two or more of these contexts, so that it feels pervasive to the whole of life.²⁷

When pupils were asked ‘what does your school do well to stop people being bullied?’ one response was:

They do give you support if it is necessary. However, it is difficult for them to tackle bullying that takes place outside of the school day, and it is also difficult to fully put a stop to the bullying.

With the constant rise of the online world, children and young people are often unable to escape bullying which can follow them wherever they are. Moreover, studies are beginning to show how reducing smartphone usage can actually decrease instances of bullying.^{28 29} Schools should be very mindful of the ways in which smartphone usage can contribute to bullying, both in and out of school, and give due regard to this in setting and reviewing their policies around mobile devices. Whilst mobile devices such as smartphones can support learning, they can also be utilised to cyberbully. Without the victim physically present, careless and unkind messaging or rumour-spreading can feel easier and can quickly spiral into harmful targeting and victimisation.

Therefore, any approach to tackling and eliminating bullying needs to go beyond the school to engage families and households, churches, local community groups and other partners involved in pupils’ lives.³⁰ Each section of this resource will look at the particular considerations needed when working beyond the school around different types of bullying.

²⁷ The Anti-Bullying Alliance, “What Is Online Bullying?,” accessed July 23, 2026, <https://anti-bullyingalliance.org.uk/tools-information/all-about-bullying/online-bullying/what-online-bullying>

²⁸ Pilar Beneito and Óscar Vicente-Chirivella, “Banning Mobile Phones in Schools: Evidence from Regional-Level Policies in Spain,” *Applied Economic Analysis* 30, no. 90 (2022): 153-175, accessed July 23, 2026, <https://doi.org/10.1108/AEA-05-2021-0112>.

²⁹ UNESCO, *Global Education Monitoring Report 2023: Technology in Education: A Tool on Whose Terms?* (Paris: UNESCO, 2023), accessed July 23, 2026, <https://unesdoc.unesco.org/ark:/48223/pf00000385723>.

³⁰ The work of the Global Centre for Contextual Safeguarding speaks directly to this Global Centre for Contextual Safeguarding, “About Us,” *Contextual Safeguarding*, accessed July 23, 2026, <https://www.contextualsafeguarding.org.uk/about-us/>.



3. Church schools' duties with regards to bullying

3.1 Educating children to live in modern Britain and a global society

Modern Britain is a diverse and multicultural society, enriched by its complex history and global influences. Church schools have played an enormous part in shaping the landscape of this country, often acting as safe havens of love and reconciliation, and going above and beyond for the most disadvantaged. To prepare pupils for this diverse world, Church schools must continue their work on creating inclusive cultures which promote dignity and respect for all. In the words of Professor Miller: 'It's no longer about just preparing for your local community but it's about preparing for a global community which we are a big part of'.

Understanding and implementing legislation including the Equality Act (2010) and the Public Sector Equality Duty (PSED) is essential for educators.³¹ This knowledge empowers them to lead discussions that reduce bullying, prevent trauma, and support the flourishing of all pupils.

The increasing visibility of diverse role models with whom children and young people can identify has made a significant impact upon diverse communities. However, this progress is not an indicator that the UK and wider world are considered safe and welcoming by people from all marginalised groups and backgrounds. Whilst all inhabitants of this country, including children, are formally protected by the Equality Act, many children and young people living in the UK are still subjected to discriminatory and exclusionary behaviours.

Bullying, when left unchecked can escalate into even more serious behaviours. Over the last ten years, hate crime has almost quadrupled.³² Around 70% of hate crime is directed at people where race is a protected characteristic. 5.6% was based on religion and 9% based on disability. 16.5% of hate crimes were motivated by homophobia or biphobia, with 3% motivated by transphobia. However, transgender hate crime has increased by 11% compared to the previous year.³³ It is therefore possible that pupils in Church schools may have either experienced or witnessed criminally harmful behaviour towards a person or people on the basis of their gender, race, religion or sexuality (for example), and will need support for the impact this has upon them.

Schools play a critical role in educating children and young people in how to live well together with people who may not share the same ways of life or beliefs as they do. The consequences of not doing so stands in opposition to flourishing for all in the modern world. Everyone deserves to live in a world free from fear. Therefore, schools should support all pupils to know their worth so they can protect themselves or know how to find the support they need. The United Nations charter on the 'Rights of the Child'³⁴ can be a very useful place to start with this; many Church schools are already 'Rights Respecting Schools' weaving this through their approach to inclusion.³⁵

³¹ Paul Miller, *Understanding EDIJ in Education* (London: Academic Press, 2022).

³² House of Commons Library, *Hate Crime Statistics*, by Yago Zayed and Grahame Allen (London: UK Parliament, January 15, 2024), accessed July 23, 2026, <https://commonslibrary.parliament.uk/research-briefings/cbp-8537/>

³³ Home Office, *Hate Crime, England and Wales, 2022 to 2023: Second Edition* (London: Home Office, November 2, 2023), accessed July 23, 2026, <https://www.gov.uk/government/statistics/hate-crime-england-and-wales-2022-to-2023/hate-crime-england-and-wales-2022-to-2023>

³⁴ United Nations, *Convention on the Rights of the Child* (New York: United Nations, 1989), accessed July 23, 2026, https://downloads.unicef.org.uk/wp-content/uploads/2010/05/UNCRC_united_nations_convention_on_the_rights_of_the_child.pdf.

³⁵ UNICEF UK, "The Rights Respecting Schools Award," accessed July 23, 2026, <https://www.unicef.org.uk/rights-respecting-schools/>.



3.2 The legal framework for tackling bullying towards those with protected characteristics

All Church of England schools and academies are subject to English law and are required to ensure their compliance with legal duties and statutory documentation. This requirement must underpin any approach to tackling bullying, particularly bullying towards those with protected characteristics. More than this, though, a Church school's Christian vision should be one that seeks the flourishing of each and every pupil, founded upon excellent safeguarding practice and a deep love for those most at risk of harm. In the words of the prophet Ezekiel, 'they will live in safety and no one will make them afraid.' (Ezekiel 34:28).

In order to fulfil this mandate, schools and those working with schools to support them (including diocesan boards of education, school trusts, governing boards and churches) need to have a secure grasp of the legal and statutory frameworks underpinning this work.

3.2.1 *The Equality Act 2010*

The Equality Act 2010 protects people from discrimination (both direct and indirect), harassment and victimisation based upon an actual or perceived protected characteristic. The nine protected characteristics under the Act are:

- age
- disability
- gender reassignment³⁶
- marriage and civil partnership
- pregnancy and maternity
- race
- religion and belief
- sex
- sexual orientation

Part 6 of the Equality Act, which applies to all maintained schools and academies, makes it unlawful for the responsible body of a school to discriminate against, harass or victimise a pupil or potential pupil in various respects, including:

- in relation to admissions.
- in the way it provides education for pupils.
- in the way it affords pupils access to any benefit, facility or service.
- by excluding a pupil.
- by subjecting a pupil to any other detriment.

³⁶ We recognise that this is the legal terminology currently used in the Equality Act and therefore use it here. In this document, we use the term *transgender* in relation to adults represented by this category.



With regards to bullying in schools, it pertains to how a school deals with bullying incidents; it does not apply to how pupils treat one another.³⁷

3.2.2 Public Sector Equality Duty

A key provision of the Act is the Public Sector Equality Duty (PSED), which places a general duty on public authorities (including schools) to be proactive in addressing inequalities. The PSED requires schools to have due regard to the need to:

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

If someone thinks they have been discriminated against, they may bring proceedings in a court or Employment Tribunal. Failure to observe the Public Sector Equality Duty could result in enforcement action by the Equality and Human Rights Commission. It could also put schools and other establishments at risk of challenge on grounds of discriminatory practice, not to mention failing to prevent the negative effects of prejudice and discrimination on children.

The effect of the PSED is to require schools to have regard to the matters it addresses in both their policy making and in their decision-making in individual cases. Schools should consciously consider the need to comply with the PSED both when a policy is developed, and also when it is implemented.

The implications of the PSED in relation to the elimination of harassment and the fostering of good relations make it clear that schools and other establishments must address bullying and prejudice-related incidents based on a protected characteristic, such as racism or homophobic bullying. The expectation in law is not only for schools and establishments to respond when an incident occurs but also to take steps to try and prevent those incidents from occurring or escalating. Schools and establishments can only do this if they have a sense of what is happening in their environment, effective procedures which staff understand and support, and a leadership that creates a culture of trust and respect.

3.2.3 The Education and Inspections Act 2006

There are a number of statutory obligations on schools with regard to behaviour that establish clear responsibilities for responding to bullying. In particular, Section 89 of the Education and Inspections Act 2006:

- Provides that every school must have measures to encourage good behaviour and respect for others and to prevent all forms of bullying among pupils.
- Gives headteachers the ability to ensure that pupils behave when they are not on school premises or under the lawful control of school staff.

³⁷ Department for Education, *The Equality Act 2010 and Schools: Departmental Advice for School Leaders, School Staff, Governing Bodies and Local Authorities* (London: Department for Education, May 2014), accessed July 23, 2026, https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/315587/Equality_Act_Advice_Final.pdf.



The measures – implemented to encourage good behaviour – should be part of the school's behaviour policy and this must be communicated to the whole school community: pupils, staff and parents.³⁸

3.2.4 Equality information and objectives

Secondary legislation imposes specific duties that support the general PSED. Current guidance expects schools to provide information about compliance with the general duty – this information must be published online and updated annually.³⁹ What is published will vary according to school size but it could include basic data supported by a narrative of the number and type of incidents reported and resolved. Care must be taken not to publish any details that could identify specific individuals, since this would violate the General Data Protection Regulation (GDPR).

Schools should also set any objectives required to further the aims of the general PSED and review them regularly.⁴⁰ These objectives could relate to bullying and prejudice related incidents, as necessary and appropriate. A school can include relevant objectives in the school's development plan.

3.2.5 Criminal law

Bullying is not a criminal offence in the UK but some types of harassing or threatening behaviour or communications could be a criminal offence (for example, under the Protection from Harassment Act 1997, the Malicious Communications Act 1988, the Communications Act 2003 or the Public Order Act 1986). For example, under section 1 of the Malicious Communications Act 1988, it is an offence for a person to send an electronic communication to another person with the intent to cause distress or anxiety or to send an electronic communication which conveys a message which is indecent or grossly offensive, a threat, or information which is false and known or believed to be false by the sender.⁴¹

The current age of criminal responsibility in the UK is 10, and therefore schools will need to help children understand the legal implications of criminal bullying behaviour which can result in them becoming subject to criminal proceedings with consequences which could last a lifetime.

If staff believe that a criminal offence may have been committed they should report this to the police and take their advice before acting further.

³⁸ Department for Education, *Preventing and Tackling Bullying: Advice for Headteachers, Staff and Governing Bodies* (London: Department for Education, July 2017), 5, accessed July 23, 2026, https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/1069688/Preventing_and_tackling_bullying_advice.pdf.

³⁹ Department for Education, "What Academies and Further Education Colleges Must or Should Publish Online," GOV.UK, last updated October 24, 2024, accessed July 23, 2026, <https://www.gov.uk/guidance/what-academies-free-schools-and-colleges-should-publish-online>

See also: Equality and Human Rights Commission, *Technical Guidance on the Public Sector Equality Duty: England*, updated April 14, 2023, accessed July 23, 2026, <https://www.equalityhumanrights.com/guidance/public-sector/public-sector-equality-duty/technical-guidance-public-sector-equality-duty-0>

⁴⁰ Department for Education, "What Academies and Further Education Colleges Must or Should Publish Online."

⁴¹ Department for Education, *Preventing and Tackling Bullying*, 6



3.3 Safeguarding Children and Young People: Keeping Children Safe in Education

The expectation to address any bullying behaviour, especially that which occurs on the basis of a protected characteristic (e.g. towards SEND pupils or those who are LGB/GQ⁴²) is threaded throughout Section 1 of Keeping Children Safe in Education (⁴³), and is therefore essential to a school's safeguarding policies and procedures. Bullying towards pupils who have SEN or a disability, towards those who are (or perceived to be) LGB/GQ, racial discrimination and sexualised bullying as part of sexual harassment are all specifically outlined within KCSiE. There are particular considerations for the online world, and the prominence of cyberbullying. KCSiE also outlines duties of schools with regards to differing types of bullying under the Public Sector Equality Duty (PSED – see 3.2.2 above).⁴⁴

Under the Children Act 1989, a bullying incident should be addressed as a child protection concern when there is 'reasonable cause to suspect that a child is suffering, or is likely to suffer, significant harm.'⁴⁵ Where this is the case, staff should report their concerns to their local authority's children social care team. Even when a case has not reached the safeguarding threshold of significant harm, schools and other establishments may need to draw on a range of external services to support a child who is experiencing bullying, or to tackle any underlying issue which has contributed to a child bullying another.

Schools are specifically expected to make every effort to prevent child-on-child abuse. Child-on-child abuse can look like:⁴⁶

- Bullying (including cyber-bullying, prejudice-based or discriminatory bullying)
- Hate incidents or hate crimes (including online)
- Abuse between young people in an intimate relationship
- Physical abuse such as hitting, kicking hair pulling, or threats of physical harm
- Racism (including verbal abuse or physical attacks)
- Sexual violence (such as sexual assault)
- Sexual harassment (in person or online)
- Coercive sexual behaviour
- Consensual and non-consensual sharing of nude and semi-nude images or videos
- Upskirting
- Initiation or hazing violence or rituals
- Misogyny (prejudice towards girls and women) or misandry (prejudice towards boys and men)

⁴² In line with Keeping Children Safe in Education (2026), this document uses LGB/GQ throughout to refer to children and young people who are lesbian, gay, bisexual and/or gender questioning

⁴³ Department for Education, *Keeping Children Safe in Education 2026 (Comes into Force from 1 September 2026)* (London: Department for Education, 2026),

https://assets.publishing.service.gov.uk/media/6a4cf903b7203c4c023fd2f3/Keeping_children_safe_in_education_2026.pdf

⁴⁴ Department for Education, *Keeping Children Safe in Education 2026 (Comes into Force from 1 September 2026)* (London: Department for Education, 2026),

https://assets.publishing.service.gov.uk/media/6a4cf903b7203c4c023fd2f3/Keeping_children_safe_in_education_2026.pdf.

⁴⁵ Department for Education, *Preventing and Tackling Bullying*, 6

⁴⁶ Farrer & Co, *Addressing Child-on-Child Abuse: A Resource for Schools and Colleges* (London: Farrer & Co, September 2023), accessed July 23, 2026, <https://www.farrer.co.uk/globalassets/clients-and-sectors/safeguarding/addressing-child-on-child-abuse.pdf>.



4. Inspection of Church schools' work to address bullying

4.1 Ofsted and Anti-bullying

Ofsted's Education Inspection Toolkit (2025) makes it clear that all schools must address bullying. Addressing bullying is included within the criteria for safeguarding, with regards to child-on-child violence. Within Behaviour and Attendance, it requires that schools: 'creat[e] an environment in which pupils feel safe, and in which bullying, unlawful discrimination, harassment (including sexual harassment), victimisation, physical and sexual abuse and/or violence and emotional abuse – online or offline – are not accepted and are dealt with quickly, consistently and effectively.'⁴⁷ Within the section on Behaviour, bullying is a key element, looking at the environment, pupils' confidence in reporting and the support available to victims. The toolkit also directs inspectors to look specifically at how the school supports the needs of distinct groups of pupils, requiring leaders to recognise that: 'bullying is often motivated by prejudice against particular groups, for example on grounds of race, religion or belief, sex, sexual orientation, gender reassignment, SEND, or because a pupil is adopted, in care or has caring responsibilities; it might be motivated by actual differences between pupils, or perceived difference.'⁴⁸

4.2 Statutory Inspection of Anglican and Methodist Schools (SIAMS) and Anti-Bullying

The SIAMS Framework sets out the expectations by which Church of England and Methodist schools and academies will be judged.⁴⁹ Starting with a contextually appropriate Christian vision that reflects the school's foundation and meets the needs of its current community, SIAMS explores ways in which that vision enables pupils and adults to flourish.

Intrinsic elements of being able to flourish are being safe and being treated well. This principle applies to each person, because each one is made in the image of God and is precious.

Bullying is therefore unacceptable. A journey through the SIAMS inspection questions enables us to understand this in the following ways.

- A school's Christian vision should be entirely commensurate with the premise that bullying of any kind and of any person is both unacceptable and at odds with the purpose of a Church school.
- The school's curriculum should, in turn, reflect that vision. The curriculum will reinforce the principle that bullying of any kind has no place in the life of the school.
- Furthermore the school's worship life, and the concomitant focus on the spiritual growth of both adults and pupils, should reinforce that to be made in the image of God and to be human is to be diverse. Understanding of difference, therefore, is a key element of developing as a holistic spiritual human being. An understanding of difference removes any tendency towards bullying.

⁴⁷ Ofsted, *State-Funded School Inspection Toolkit*, GOV.UK, updated June 2026, accessed July 23, 2026, <https://www.gov.uk/government/publications/school-inspection-toolkit-operating-guide-and-information>.

⁴⁸ Ofsted, *State-Funded School Inspection Toolkit*, 38

⁴⁹ National Society for Education, *SIAMS Framework* (London: Church of England Education Office, September 2025), accessed July 23, 2026, <https://ianfrostededucation.com/wp-content/uploads/2025/06/58949-siamsframework-september2025.pdf>



- As members of a Church school community grow in their full humanity, all can be expected to be treated well. It is unthinkable that a Church school's vision, when effectively shaping the life of the school, could tolerate bullying. All should be treated well in a Church school, and all should *know* that they are being treated well.
- As each person relaxes in the knowledge and experience of being treated well, they develop the confidence and ability to reach out to and on behalf of others. This reaching out subsequently grows into a more universal, language and set of behaviours. The benefits spread and bullying is nowhere to be seen.
- A crucial part of understanding difference and diversity, and of eradicating bullying, is knowledge of other people's religious beliefs and practices. From such knowledge grows understanding. Therefore, an effective, well-taught religious education curriculum is an essential feature of a school in which human beings grow to neither bully nor to be bullied.

During a SIAMS inspection, inspectors will need to gather evidence to ensure that they understand how the Christian vision creates an environment in which all are valued and are treated with dignity and respect. They will also seek evidence as to whether all *know* that they are treated with dignity and respect.

Inspectors understand that each school will have its own system for establishing and sustaining a culture that is free from bullying, and that it may interpret bullying differently to a neighbouring school.

5. How this suite of guidance works: an holistic approach

This suite of guidance is designed to enable Church schools to understand how to tackle bullying towards pupils and adults on the basis of different characteristics, ensuring this emanates from their Christian vision for the flourishing of all. Whilst each section looks at a particular characteristic specifically, there will need to be an understanding of how these characteristics interact with one another, and the cumulative effect multiple characteristics can have.

It is vital to pay careful attention to the cumulative impact of discrimination and bullying on young people. Where a young person has more than one characteristic on the basis of which they can experience discrimination and exclusion, they are more likely to be bullied. For example, an LGBT/GQ pupil who has race or disability and/or free school meals as a factor, is statistically likely to be more disadvantaged or vulnerable than their peers. This layering or cumulation of identities which can experience discrimination is sometimes called 'intersectionality'. 'We are all marginalised or privileged by the intersection of multiple aspects of our personal characteristics and identities such as class, religion, ethnicity.'⁵⁰ Therefore, schools must be aware of and adjust their strategies to take account of the cumulative impact on children, young people and adults who experience multiple forms of discrimination.

Church schools need to be proactive in creating an environment where those who are most likely to be disempowered via intersectionality are given special attention and are proactively protected from bullying.

⁵⁰ University of Oxford, Department of Physiology, Anatomy and Genetics, "Anti-Racism Resources March 2023: Intersectionality of Privilege," March 2023, accessed July 23, 2026, <https://www.dpag.ox.ac.uk/work-with-us/equality-diversity-inclusion/anti-racism-working-group/anti-racism-resources-march-2023-intersectionality-of-privilege>.



Whilst each section of *Flourishing for All* looks at a different specific characteristic on its own, since there are particularities to each type of bullying which need addressing individually, the intention is that the combined suite of guidance will enable schools to think more holistically about how different characteristics overlap and combine.

6. Part A Conclusion

In 2016, the Church of England Vision for Education stated: *‘Among issues especially relevant to dignity in education are safeguarding, prevention of bullying, special educational needs and disabilities. Ensuring our children are kept safely from harm and educated in an environment where all God’s children are valued **is of the highest priority** and highlighted in our work on the prevention of homophobic bullying. Special educational needs and disabilities are often associated with shame, humiliation and lack of self-worth. We see it as vital for the health of our whole educational system that we do well with regard to both issues, and we will search out and spread good practice.’*⁵¹

This suite of documents represents the National Society for Education (NSE)’s renewed commitment to this priority. Where we have previously spoken specifically into one area of anti-bullying, namely HBT bullying, through the 2014 document *Valuing All God’s Children*,⁵² this suite of documents moves beyond the focus on one particularly at-risk group, to include similarly vulnerable groups of pupils and adults within our schools. For example, since 2020, the NSE has intensified its efforts to see racial justice work in schools across the country; through its trailblazing *Leaders Like Us* training programme, it is working to increase the representation of UKME/GMH leaders in schools exponentially.⁵³ Alongside this must be a commitment to deal ever more decisively with racism in schools. Additionally, through its networks and programmes, the NSE has been drawing together experts and school leaders to collaborate around one of the most pressing needs of schools today: provision for pupils with Special Educational Needs and Disabilities. Again, the high rates of pupils with disabilities who are victims of bullying must be addressed in tandem with this work.

As national leaders in Religious Education, working across faith groups and a range of religious and non-religious worldviews, we have a specific responsibility to speak out about faith-based bullying (to be addressed in Part D). Working in partnership across the National Church Institutions (NCIs) and with the Church of England’s National Safeguarding Team (NST), we are deeply committed to addressing violence against women and girls (VAWG) and enabling schools to ensure consistently positive and healthy messaging about females across all demographics. Moreover, as the National Society for Education – founded to ensure safe, educational settings for the poorest in society – it is within our very DNA to ensure we are addressing issues around child poverty and bullying on the basis of socio-economic disadvantage.

There is much to be proud of in our Church schools; protection of the most vulnerable is a key legacy from the foundation of Church schools in 1811. Over 200 years later, many of our schools are still leading the way, with their Christian vision for the flourishing of all. We hope that these documents encourage, guide and support you in all you do to make that a reality.

⁵¹ The Church of England Education Office, *Church of England Vision for Education*, 12.

⁵² Church of England, *Valuing All God’s Children: Guidance for Church of England Schools on Challenging Homophobic, Biphobic and Transphobic Bullying* (London: Church of England Education Office, July 2019), accessed July 23, 2026, https://www.churchofengland.org/sites/default/files/2019-07/valuing-all-gods-children-july-2019_0.pdf.

⁵³ Church of England Foundation for Educational Leadership, “Leaders Like Us,” accessed July 23, 2026, <https://www.nse.org.uk/foundation-for-educational-leadership/leaders-like-us>



This summary document sets out the executive summaries for each specific area (Parts B-G). A detailed description of each point within the executive summary can be found in the main Flourishing for All documents: [Inclusion: Flourishing for all – National Society for Education](#)

Flourishing for All Part B: Guidance for preventing and tackling homophobic, biphobic and transphobic bullying

Every school is required to keep each of its pupils safe and should protect all its members from harm and enable them to flourish. The impact of this extends to the adults in the school and also to those in the wider community. In a Church of England school this will require ‘special attention to the marginalised...’⁵⁴, ensuring that the voices of those who are most vulnerable are listened to, acted upon and centred in all decision-making processes. Schools must do this lawfully, following the Equality Act and Public Sector Equality Duty, and utilising the advice of government and the inspectorate, to ensure that legal requirements are met. They must ensure they provide physical and psychological safety, which enables the high-quality learning all our pupils need to take place.

Part B of *Flourishing for All – Anti-bullying Guidance for Church of England Schools* deals specifically with how to protect from harm pupils who are (or perceived to be) lesbian, gay or bisexual. It also considers how to keep safe gender questioning pupils, including those who have already socially transitioned and those in the process.⁵⁵ Additionally it looks at how to deal with bullying towards lesbian, gay, bisexual and transgender adults within a school’s community. Throughout the document, we will speak about ‘LGB/GQ pupils’ (lesbian, gay, bisexual and/or gender questioning) or ‘pupils who are (or perceived to be) LGB/GQ’. This follows the language used by the Department for Education since 2024 in ‘Keeping Children Safe in Education’.⁵⁶ In recognition that gender reassignment remains a protected characteristic in the Equalities Act 2010, we refer to adults in the document as LGBT+ or transgender. This document also acknowledges that some pupils are bullied because they appear to be LGB/GQ, and some adults because they are perceived to be LGBT+, regardless of whether that is in fact accurate.

B1. Part B Executive Summary

- Every LGB/GQ pupil and LGBT+ adult has innate worth as made in the image of God and must therefore be treated with the same dignity and respect as their peers.
- Pupils who are (or perceived to be) LGB/GQ are at higher risk of being bullied at their schools. This includes Church schools.
- Gender questioning children and transgender adults are at the highest risk of bullying and therefore need particular pastoral support and protection.

¹ David F. Ford and Andy Wolfe, *Called, Collected, Committed* (February 2020), 26, https://cofefoundation.contentfiles.net/media/assets/file/Called_Connected_Committed_-_David_Ford_and_Andy_Wolfe.pdf.

⁵⁵ This document is designed to sit alongside [Keeping Children Safe in Education 2026](#), which sets out specific principles in relation to responding to requests to socially transition. This guidance also recognises that prior to September 2026 there was no statutory guidance for schools, and pupils in different types of schools may have already socially transitioned. Guidance is therefore needed to ensure that both groups of pupils are supported and protected.

⁵⁶ Department for Education, *Keeping Children Safe in Education* (London: Department for Education, September 2024), 55, <https://www.gov.uk/government/publications/keeping-children-safe-in-education--2>. This language remains the same in subsequent versions (as of July 2026).



- Churches and their clergy, governors, parents/ carers and faith communities have an important role to play in working with the school to ensure pupils who are (or perceived to be) LGB/GQ are protected from harm.
- Although there are different viewpoints on human sexuality and gender identity within the Church of England, as well as in other faith communities and society at large, it is never acceptable for LGB/GQ pupils or LGBT+ adults to be bullied at school.
- Church schools must be proactive in tackling homophobic, biphobic and transphobic (HBT) bullying.⁵⁷
- Church schools should ensure their school culture sends a clear message of welcome and inclusion to LGB/GQ pupils and LGBT+ adults, together with explicit communication about the unacceptability of HBT bullying.
- Teaching and activities designed to prevent and tackle HBT bullying need to be age appropriate.
- Church schools must deal decisively with any HBT bullying incidents, utilising the challenge, report, support framework.
- Diocesan boards of education have an important role to play in supporting and advising their Church schools to navigate any challenges they face in dealing with HBT bullying.

Note: This document is provided to support schools in their legal and pastoral duties towards their pupils and school community. To that end, the advice offered and the language used in this document is designed to sit alongside guidance provided by the Department for Education, Ofsted and other statutory bodies. Schools will need to understand and comply with current statutory expectations (such as those outlined in Part A),⁵⁸ and should take account of guidance documents which pertain to this area. At the time of this update in July 2026, the Department for Education have published guidance pertaining to pupils questioning their gender within the statutory 'Keeping Children Safe in Education'⁵⁹ and the revised statutory guidance for Relationships, Sex and Health Education, both of which come into force in September 2026.⁶⁰

Part B sets out guidance for Church schools in order to enable them to prevent and tackle HBT bullying; it is not intended for any other purpose.

For more detail about the language contained in Part B, please see Appendix 2 of the main document: [Inclusion: Flourishing for all – National Society for Education](#)

⁵⁷ Homophobic, biphobic and transphobic (HBT) bullying are the terms used to describe bullying which is motivated by prejudice, intolerance or hate of children or young people who are (or perceived to be) LGB/GQ or LGBT+ adults.

⁵⁸ Department for Education, "Relationships and Sex Education (RSE) and Health Education," GOV.UK, last updated December 19, 2025, <https://www.gov.uk/government/publications/relationships-education-relationships-and-sex-education-rse-and-health-education>;

Ofsted, *Inspecting Teaching of the Protected Characteristics in Schools* (Manchester: Ofsted, 2023),

<https://www.gov.uk/government/publications/inspecting-teaching-of-the-protected-characteristics-in-schools>.

⁵⁹ Department for Education, *Keeping Children Safe in Education*, 55

⁶⁰ Department for Education, "Relationships and Sex Education (RSE) and Health Education.



Flourishing for All Part C: Guidance for Preventing and Tackling Race-based Bullying

Part C of *Flourishing for All – Anti-bullying Guidance for Church of England Schools* focuses specifically on supporting schools with preventing and addressing bullying towards pupils and adults because of their race and/or ethnic identity. This document calls for Church schools to do all they can to be places where living well together is the normative culture. Race-based bullying prevents this from occurring.

As guidance for schools in England, this document is based in English law as well as a Christian vision for reconciliation and justice. For the purposes of this document, the definition of race ascribed by the Equality Act 2010 is utilised as it has determined the language used by the Department for Education and other government bodies. Reference will be made to the various ways race-based bullying can manifest when focused on race, ethnicity or nationality. The Equality Act⁶¹ recognises that each of these terms has been historically used to varied extents with different UK Minoritised Ethnic /Global Majority Heritage (UKME/GMH) racialised groups.

Race-based bullying is defined as “*harassment or unwanted behaviour connected to someone’s race, ethnicity or cultural background which has the purpose or effect of violating their dignity or creating an intimidating, hostile, degrading or offensive environment*”⁶²

As with bullying in general, race-based bullying can occur in various forms, including directly through physical violence or indirectly through continuous hateful remarks around a person’s racial group. Whether intentional or not, when actions are undertaken to cause continual offence, exclusion, harassment or harm, schools are required to protect adults and pupils within their care.

Race-based bullying can overlap with some forms of faith-based bullying. While the intersection of faith and race are discussed briefly in Part C, this section of the antibullying guidance primarily focuses on race. A subsequent section, Part D of *Flourishing for All – Antibullying guidance for Church of England Schools*, focuses specifically on faith-based bullying.

C1. Part C Executive Summary

- Pupils and adults of every ethnicity, nationality and culture have innate worth as made in the image of God and must therefore be treated with the same dignity and respect as their peers.
- **Difference should be embraced, not erased.** It is crucial for Church schools to embrace and celebrate differences, as failing to recognise diversity (colour-blindness) can cause harm.
- Pupils and adults from particular ethnic groups are at a higher risk of being bullied at their schools. Bullying on the basis of skin colour remains prevalent within society and this includes schools.
- Race-based bullying also includes pupils and adults from particular faith or cultural backgrounds, for example bullying of GRT pupils and adults as well as Islamophobic and antisemitic bullying.
- Race-based bullying can take a number of forms, including persistent microaggressions which cause ongoing harm to UKME/GMH people. This can include UKME/GMH school staff, who are much less likely than their peers to progress into leadership.

⁶¹ Department for Education, Government Equalities Office, and Equality and Human Rights Commission, *Equality Act 2010: Guidance* (London: Government Equalities Office, 2013; updated June 16, 2015), accessed July 23, 2026, <https://www.gov.uk/guidance/equality-act-2010-guidance>.

⁶² Equality Act 2010, c. 15, § 26 (UK), <https://www.legislation.gov.uk/ukpga/2010/15/section/26>.



- When race overlaps with other characteristics (e.g. their gender, religion or poverty), a pupil or adult can become even more vulnerable to bullying and may need special attention to ensure their safety.
- Sometimes pupils and adults can experience bullying between or within cultural groups; it is therefore essential for Church schools to be attuned to their local context and communities to understand possible areas of conflict.
- Churches governors, parents/ carers and faith communities have an important role to play in working with the school and local communities to understand contextual issues, report specific race-based incidents and to work together to bring about reconciliation.
- A Church school's approach to preventing and tackling race-based bullying should emanate from its Christian vision, ensuring 'life in all its fullness' for all.
- Church schools should ensure their school culture sends a clear message of welcome and inclusion to pupils and adults from all different ethnicities, nationalities and cultures, together with explicit communication about the unacceptability of race-based bullying.
- Proactive teaching about difference is needed to ensure a Church school's culture actively prevents race-based bullying.
- Policies in place within a Church school should ensure the physical, emotional and psychological safety of all its pupils and adults.
- Church schools must deal decisively with any race-based bullying incidents, utilising the challenge, report, support framework.
- Diocesan boards of education have an important role to play in supporting and advising their Church schools to navigate any challenges they face in dealing with race-based bullying.

Note: In this document we use the term United Kingdom Minoritised Ethnic/Global Majority Heritage (UKME/GMH) which is recognised as a broad and relatively up to date way to reference those who are not racialised as White British. This captures that the reference is specific to the UK and that ethnic groups have had the "minority" label ascribed to them. This umbrella term, as with all aggregated terms (BAME, BME, GMH etc.) generalises the characteristics and issues facing multiple identities. There are known limitations in some of the racialised terminology used within this document. For example, it is recognised that racialised groups are very diverse within themselves and their lived experience. Schools should consider the self-identification of the individual when dealing with incidents or issues, and the broader impact for diverse racial and ethnic groups when examining the wider possible patterns.

Within this document, whenever required, specific racial groups are referred to. Again, there are ethnic variations within the broader racial groups which schools must consider in order to tailor a structured antibullying process that is effective at supporting a truly antiracist culture.

In the Equality Act, Section 9, race refers to colour, nationality, ethnic or national origins. As such, in defining the protected characteristic, a racial group can be made up of two or more distinct racial groups such as Irish Travellers, Black British.

In sociological terms⁶³,

⁶³ See: Heidi Safia Mirza and Ross Warwick, *Race and Ethnicity*, The IFS Deaton Review of Inequalities (London: Institute for Fiscal Studies, 2022), <https://ifs.org.uk/publications/race-and-ethnicity>; University of Bristol, *Ethnicity and Race*, Inclusive Writing Guide, accessed July 23, 2026, <https://www.bristol.ac.uk/style-guides/writing/inclusive/ethnicity-race/>. And Advance HE, *Use of Language: Race and Ethnicity*, accessed July 23, 2026, <https://www.advance-he.ac.uk/>



- Race is a historic, social construct used to categorise people on perceived physical differences.
- Ethnicity refers to identity and heritage based in shared cultural, historic and geographical traditions.
- Nationality is the status of belonging to a nation state and identity.

Flourishing for All Part D: Preventing and Tackling Bullying on the Basis of Faith and Belief

Part D of *Flourishing for All – Anti-Bullying Guidance for Church of England Schools* builds directly on the foundations set in Part C, which focuses on race-based bullying. This section recognises that prejudice and discrimination are rarely isolated; they often cross over identity markers, with faith frequently being a point of misunderstanding or bias. For many, religion or belief is a central aspect of identity, shaping family life, cultural expression, and personal values. When this identity becomes the target of mockery, harassment, or exclusion, the consequences can be deeply damaging, undermining wellbeing, belonging, and trust within the school community.

Bullying on the basis of faith and belief (faith-based bullying) affects not only pupils but also staff, governors, and parents. It can take place in classrooms, playgrounds, staffrooms, or online, and is sometimes fuelled by global or local events that heighten tensions. Church schools are therefore called to name faith-based bullying clearly, to recognise its impact, and to take intentional steps to address it. Just as Part C requires schools to take a firm stand against racism, so Part D calls school communities to protect those of all faiths and none, building cultures that are grounded in dignity, justice, welcome, and compassion.

At its heart, this guidance is rooted in a Christian vision for education. The Church of England affirms that every person is created in the *imago Dei*, the image of God (Genesis 1:27), and is therefore worthy of dignity, respect, and protection.⁶⁴ The Church of England's vision for schools is that all should experience "life in all its fullness." (John 10:10) Such flourishing cannot exist in environments where pupils or adults are excluded, belittled, or made unsafe because of their beliefs. Instead, Church schools are to be places where difference, including difference of faith or belief, is celebrated as part of God's creation, and where every member of the community is enabled to grow in wisdom, hope, and love. In this, they follow the example of Jesus, who reached across cultural and religious boundaries to engage with and honour others.

Part D therefore equips schools with both practical strategies and theological foundations to respond effectively to faith-based bullying. By combining clear policies with a Christian vision of justice and hospitality, Church schools can be communities where every individual, with a whole range of religious

⁶⁴ Church of England Education Office, *Church of England Vision for Education*, 11.



and non-religious worldviews, is enabled to belong, to contribute, and to flourish. This guidance sets out an holistic framework: preventing harm through culture and education, responding swiftly and consistently to incidents, and promoting healing through pastoral and restorative approaches. At every stage, the aim is clear: to ensure that Church schools are places where faith is celebrated, not used as a cause for exclusion or fear, and where difference is welcomed hospitably so that every individual is enabled to flourish.

D1. Part D Executive Summary

- Faith-based bullying affects pupils and staff who hold a particular religious (and in some cases, non-religious) worldview, who identify with a faith-based community or who are perceived to belong to a particular faith group due to their ethnicity.
- Faith-based bullying is often a form of race-based bullying or xenophobia (which are addressed in greater depth in Part C of this guidance).
- All schools have a legal and statutory responsibility to deal with faith-based bullying.
- Church schools have a particular responsibility to stand up against faith-based bullying, and protect those pupils and adults who are harmed because of their faith or worldview.
- Church schools should be places of hospitality for pupils and adults from all faith communities, where each person is valued as made in the image of God. In this respect, they can follow the example of Jesus who crossed cultural divides throughout his ministry and was himself a Jewish person during his life on earth.
- Faith-based bullying can have a particularly corrosive impact upon whole communities, and Church schools are well-placed to engage with local faith communities to ensure that faith-based bullying of any kind is addressed.
- A whole-school approach is needed to prevent and tackle faith-based bullying. This should include: staff training, communications, tracking and accountability measures along with audits of the curriculum and collective worship.
- Tackling faith-based bullying should include clear systems and processes, including understanding how to appropriately escalate any incidents if needed.
- Governors have a key role to play in preventing and addressing faith-based bullying in a Church school. This should take the form of tracking any incidents of faith-based bullying carefully and taking a clear stance regarding the importance of faith, ensuring that all pupils and adults experience freedom of religion and belief within the school context.
- Church schools should aim to seek reconciliation wherever possible to heal any faith-based tensions that arise. This does not mean that faith-based bullying or discrimination is excused, but rather acknowledges when harm has been done and seeks a way forward.
- Staff in Church schools may also be at risk of faith-based bullying, either from pupils, parents/carers or other adults within the school community. All staff within a Church school should be protected from harm, including those from different faith backgrounds, and made to feel welcome and valued.
- In all phases, Church schools can be addressing faith-based bullying in age-appropriate ways. From storytelling, role play and celebrating a range of religious festivals and practices to



informed discussion about the impact of global events on the lived experience of people from a range of faith communities, Church schools can model what it means to live well together.

- Intentional, planned teaching about the diversity of religious and non-religious worldviews within the school's community and in modern Britain, both in Religious Education and across the wider curriculum, can play a vital role in combatting faith-based bullying.

Flourishing for All Part E: Guidance for Tackling Bullying Based on SEN and/or Disability

Part E of *Flourishing for All: Anti-bullying Guidance for Church of England Schools* deals with tackling bullying based on Special Educational Needs and/or disability (SEND). It focuses on preventing bullying, discrimination, and harm of any kind and promoting inclusion, which aligns with Christian pastoral principles and our vision for education. The guidance for Church schools is to tackle and prevent bullying, demonstrating our ongoing commitment to addressing all forms of bullying in Church schools and nurturing environments where all pupils and staff can belong, achieve, and flourish.



The guidance emphasises love, joy and celebrating humanity, focusing on inclusion without exclusion.

In Church schools, responses to SEND-based bullying must reflect a commitment to justice, compassion, and the flourishing of every child. Effective strategies must be rooted in both practical wisdom and theological understanding, ensuring that every pupil, especially those with SEND, is supported to thrive. This guidance takes a proactive, inclusive and strengths-based approach to confronting the challenges of bullying in relation to pupils with special educational needs and disabilities. This means moving away from deficit framing, and therefore, this guidance does not make excuses or focus on limitations but instead centres on dignity, justice and the Church's commitment to equity.

E1. Part E Executive Summary

- Church schools should proactively build a culture of understanding across the whole school community (among pupils, staff, governors, and families) so that those with SEND are not stigmatised but embraced as 'wonderfully and fearfully made'.
- At every phase, Church schools must seek to meet needs, not just labels. This requires attentiveness to individual pupils all through their education to prevent harmful misconceptions and bullying based on presumed labels.
- Staff in Church schools need to be equipped to understand the diversity of child development, modelling a posture of curiosity and compassion towards their pupils. This increases understanding of the variety of ways pupils can behave, speak or interact, due to their developmental phase.
- Church schools can helpfully share examples from the Bible and throughout history of key figures with disabilities or additional needs, which increases the empathy of others, pride in each person's unique gifts and talents and wisdom for treating one another well.
- Equity, not just equality, should guide a Church school's approach. Pupils with SEND and adults with disabilities may need different support to access the same opportunities. This involves tailoring of learning and social situations, as well as teaching all children about inclusion and fairness. It is important to also include parents and carers in this work to explain why adaptations are necessary.
- Interventions for pupils with SEND should be proactive rather than reactive; they then become opportunities to restore relationships, rebuild confidence, and reaffirm the God-given worth of each individual.
- Church schools must be clear and confident in their inclusive policies. Provision for pupils with SEND and adults with disabilities should be detailed in policies dealing with all areas of school life and particularly in anti-bullying policies.
- Every pupil with SEND deserves to be safe, seen and supported in school. However, evidence shows that pupils with SEND are at greater risk of bullying which in turn may affect their confidence and mental health. They are more likely to be taken advantage of due to their perceived vulnerability, so schools need to be mindful to protect them well.
- Pupils with SEND may also not always communicate that they are being bullied or even recognise bullying behaviours as harmful. This can be due to the masking that pupils with SEND may use to hide their true selves, or a lack of support with communicating their needs (e.g. for non-verbal pupils).
- Pupils with SEND are also at risk of being perceived to bully others if they are not aware of the impact or consequences of their actions or words. This is particularly true for pupils who use different ways of communicating socially. Schools should look carefully at bullying incidents involving pupils with SEND to



understand the intent behind the behaviour and any unmet needs. This may result in adaptive approaches to addressing SEND-based bullying.

- Church schools should put systems and processes in place to ensure the voice of pupils with SEND are listened to and acted upon. This enables a safe environment and a sense of belonging for all.
- Tracking and monitoring of SEND-based bullying needs to be undertaken regularly to deal with any patterns of harmful behaviour aimed at pupils with SEND.
- The relational nature of Church schools can make a huge impact on the wellbeing of pupils with SEND and adults with disabilities. A strong Christian ethos can positively impact the way all pupils and adults treat one another as a model to the wider community.

Flourishing for All Part F: Preventing and Tackling Sexual Harassment and Violence Against Women and Girls (VAWG)

Part F of Flourishing for All: Anti-bullying Guidance for Church of England schools deals with pre-empting and tackling sexual harassment and violence against women and girls (VAWG). It focuses on preventing bullying, discrimination and harassment on the basis of gender, demonstrating the ongoing commitment to addressing all forms of bullying in Church schools while developing an environment of mutual respect where pupils and adults thrive.

This guidance for Church schools is rooted in the belief that everyone is made in the image of God, therefore are inherently worthy and deserving of love and respect. Through Jesus' ministry there are many examples of his humble, servant leadership which uplifted women and provided positive examples of masculinity for men and boys.



In Church schools, responses to sexual violence and harassment against women and girls must be rooted in practical wisdom and theological understanding, with a clear regard for legal obligations. This guidance utilises a relationship-based approach that challenges harmful stereotypes while building empathetic dignity into interactions.⁶⁵ It further recognises that schools must demonstrate justice and empathy while supporting the victim, perpetrator and bystanders of harmful behaviours. Through this, Church schools can develop an environment where women and girls are free from harm and all are supported to flourish.

F1. Part F Executive Summary

- Bullying, discrimination and harm towards girls in school – including within Church of England schools - is a serious issue, rooted in cultural, social and institutional factors.
- Church schools must take any harm perpetrated extremely seriously, following the core belief that each and every person is made in the image of God.
- Church schools have a remit to ensure all pupils and adults are treated with the utmost dignity and respect; sexual harassment and VAWG damages the dignity of both the victim and the perpetrator.
- Church schools should also be aware that pornography and the sharing of explicit images is widespread amongst children and young people, with a rise in consumption of misogynistic online content.
- Church schools need to work closely with parents and carers, and in some cases external agencies, to protect pupils in all contexts being mindful of the dangers within the digital world, harm such as FGM and any signs of grooming or exploitation.
- Church schools should draw upon the Bible, providing positive and varied examples of women, as well as drawing upon Jesus' example in modelling positive masculinity.
- Whilst it is recognised that there may be differences in theology with regards to the role of women in the church, safeguarding women and girls must take precedence.
- Church schools should be proactive in creating a positive culture towards women and girls, and use a framework, such as the 'challenge, support, report' framework to deal with any incidents of sexual harassment in, or outside of, school.
- Church schools will need to be mindful of behaviours that can become increasingly harmful and monitor situations before they reach the threshold of a safeguarding incident. They must keep records of all incidents. For example, what may start as 'banter' can quickly lead to more harmful behaviours if left unchecked.
- Church schools should review their curriculum, ensuring robust Relationships, Sex and Health Education (RSHE) teaching as well as checking that positive messaging about sex and gender are consistent throughout the curriculum. The explicit teaching of consent should form part of this teaching. Special attention should be given to more vulnerable pupils, for example those with SEND.

⁶⁵ See also: Archbishops' Commission on Families and Households, *Love Matters: Final Report of the Commission* (London: Church House Publishing, 2023), accessed August 5, 2026, <https://www.churchofengland.org/about/archbishops-commissions/families-and-households/love-matters-final-report-commission>.



- Church schools should provide training for staff to be able to proactively teach about positive relationships (of all kinds), with topics included such as dealing with rejection when relationships end.
- Church schools should also provide training for staff to be able to notice any signs of sexual harassment, grooming or VAWG alongside safeguarding training. They will also need upskilling in understanding how pupils communicate online.
- There is a cross-over with a range of vulnerabilities, such as socio-economic disadvantage and social care involvement. Harmful behaviour towards girls can also be impacted further by other protected characteristics.
- The voices of pupils should shape this work at all phases

Bibliography

Advance HE. Education for Mental Health Toolkit: Psychologically Safe Learning Environment. Accessed July 23, 2026. <https://www.advance-he.ac.uk/teaching-and-learning/curricula-development/education-mental-health-toolkit/social-belonging/psychologically-safe-learning-environment>.

Advance HE. Use of Language: Race and Ethnicity. Accessed July 23, 2026. <https://www.advance-he.ac.uk/>.

Anti-Bullying Alliance. "At-Risk Groups." Accessed July 22, 2026. <https://anti-bullyingalliance.org.uk/tools-information/all-about-bullying/at-risk-groups>.

Anti-Bullying Alliance. Pupil Bullying, Wellbeing and School Experiences in Schools in England 2023. London: Anti-Bullying Alliance, 2024. Accessed July 22, 2026. <https://anti-bullyingalliance.org.uk/>.

Anti-Bullying Alliance. "The Impact of Bullying." Accessed July 23, 2026. <https://anti-bullyingalliance.org.uk/tools-information/all-about-bullying/prevalence-and-impact-bullying/impact-bullying>.

Anti-Bullying Alliance. "What Is Online Bullying?" Accessed July 23, 2026. <https://anti-bullyingalliance.org.uk/tools-information/all-about-bullying/online-bullying/what-online-bullying>.

Archbishops' Commission on Families and Households, *Love Matters: Final Report of the Commission* (London: Church House Publishing, 2023), accessed August 5, 2026, <https://www.churchofengland.org/about/archbishops-commissions/families-and-households/love-matters-final-report-commission>.

Beneito, Pilar, and Óscar Vicente-Chirivella. "Banning Mobile Phones in Schools: Evidence from Regional-Level Policies in Spain." *Applied Economic Analysis* 30, no. 90 (2022): 153-175. <https://doi.org/10.1108/AEA-05-2021-0112>.

Centre for Literacy in Primary Education (CLPE). *Reflecting Realities*. Accessed July 23, 2026. <https://clpe.org.uk/research/reflecting-realities>.

Church of England. *Valuing All God's Children: Guidance for Church of England Schools on Challenging Homophobic, Biphobic and Transphobic Bullying*. London: Church of England Education Office, July 2019. Accessed July 23, 2026. https://www.churchofengland.org/sites/default/files/2019-07/valuing-all-gods-children-july-2019_0.pdf.



Church of England Education Office. Church of England Vision for Education: Deeply Christian, Serving the Common Good. London: Church of England, Autumn 2016. Accessed July 22, 2026.

https://www.churchofengland.org/sites/default/files/2017-10/1687943692_2016-church-of-england-vision-for-education-web-final.pdf.

Church of England Education Office. Our Hope for a Flourishing Schools System. London: Church of England, 2023. <https://www.rdbe.org.uk/attachments/download.asp?file=1350&type=pdf>.

Church of England Foundation for Educational Leadership. “Leaders Like Us.” Accessed July 23, 2026.

<https://www.nse.org.uk/foundation-for-educational-leadership/leaders-like-us>.

Church of England Racial Justice Unit. From Lament to Action: The Report of the Archbishops’ Anti-Racism Taskforce. London: Church of England, 2021. Accessed July 22, 2026.

<https://www.churchofengland.org/sites/default/files/2021-04/FromLamentToAction-report.pdf>.

Department for Education. *Keeping Children Safe in Education* 2026. London: Department for Education, 2026. <https://www.gov.uk/government/publications/keeping-children-safe-in-education--2>.

Department for Education. Preventing and Tackling Bullying: Advice for Headteachers, Staff and Governing Bodies. London: Department for Education, July 2017. Accessed July 23, 2026.

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/1069688/Preventing_and_tackling_bullying_advice.pdf.

Department for Education. Relationships Education, Relationships and Sex Education (RSE) and Health Education: Statutory Guidance. London: Department for Education, 2019. Accessed July 23, 2026.

<https://www.gov.uk/government/publications/relationships-education-relationships-and-sex-education-rse-and-health-education>.

Department for Education. The Equality Act 2010 and Schools: Departmental Advice for School Leaders, School Staff, Governing Bodies and Local Authorities. London: Department for Education, May 2014. Accessed July 23, 2026.

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/315587/Equality_Act_Advice_Final.pdf.

Department for Education. “What Academies and Further Education Colleges Must or Should Publish Online.” GOV.UK. Last updated October 24, 2024. Accessed July 23, 2026.

<https://www.gov.uk/guidance/what-academies-free-schools-and-colleges-should-publish-online>.

Department for Education, Government Equalities Office, and Equality and Human Rights Commission.

Equality Act 2010: Guidance. London: Government Equalities Office, 2013. Updated June 16, 2015. Accessed July 23, 2026. <https://www.gov.uk/guidance/equality-act-2010-guidance>.

Equality Act 2010. c. 15. United Kingdom. <https://www.legislation.gov.uk/ukpga/2010/15/contents>.

Equality and Human Rights Commission. Technical Guidance on the Public Sector Equality Duty: England. Updated April 14, 2023. Accessed July 23, 2026. <https://www.equalityhumanrights.com/guidance/public-sector/public-sector-equality-duty/technical-guidance-public-sector-equality-duty-0>.

Farrer & Co. Addressing Child-on-Child Abuse: A Resource for Schools and Colleges. London: Farrer & Co, September 2023. Accessed July 23, 2026. <https://www.farrer.co.uk/globalassets/clients-and-sectors/safeguarding/addressing-child-on-child-abuse.pdf>.



Ford, David F., and Andy Wolfe. Called, Connected, Committed: Flourishing Together in the Church of England. February 2020. Accessed July 22, 2026.

https://cofefoundation.contentfiles.net/media/assets/file/Called_Connected_Committed_-_David_Ford_and_Andy_Wolfe.pdf.

Global Centre for Contextual Safeguarding. "About Us." Contextual Safeguarding. Accessed July 23, 2026.

<https://www.contextualsafeguarding.org.uk/about-us/>.

GOV.UK. "Behaviour in Schools: Sanctions and Exclusions: School Behaviour Policy." Accessed July 23, 2026. <https://www.gov.uk/school-behaviour-exclusions>.

GOV.UK. "Bullying at School: Bullying - a Definition." Accessed July 23, 2026. <https://www.gov.uk/bullying-at-school/bullying-a-definition>.

GOV.UK. Teaching About Families. Training Module, May 2023. Accessed July 23, 2026.

https://assets.publishing.service.gov.uk/media/6454dec8c33b46000cf5e723/RSHE_Families.pptx.

Home Office. Hate Crime, England and Wales, 2022 to 2023: Second Edition. London: Home Office, November 2, 2023. Accessed July 23, 2026. <https://www.gov.uk/government/statistics/hate-crime-england-and-wales-2022-to-2023/hate-crime-england-and-wales-2022-to-2023>.

House of Commons Library. Hate Crime Statistics. By Yago Zayed and Grahame Allen. London: UK Parliament, January 15, 2024. Accessed July 23, 2026. <https://commonslibrary.parliament.uk/research-briefings/cbp-8537/>.

Leeds Beckett University. Emotionally Based School Avoidance: How to Get Persistently Absent Children Back into School. Accessed July 23, 2026. <https://www.leedsbeckett.ac.uk/ebsaguide>.

Long, Robert, Nerys Roberts, and Philip Loft. Bullying in UK Schools. Research Briefing CBP-8812. London: House of Commons Library, February 4, 2020. <https://commonslibrary.parliament.uk/research-briefings/cbp-8812/>.

Miller, Paul. Understanding EDIJ in Education. London: Academic Press, 2022.

Mirza, Heidi Safia, and Ross Warwick. Race and Ethnicity. The IFS Deaton Review of Inequalities. London: Institute for Fiscal Studies, 2022. <https://ifs.org.uk/publications/race-and-ethnicity>.

National Society for Education. SIAMS Framework. London: Church of England Education Office, September 2025. Accessed July 23, 2026. <https://ianfrosteducation.com/wp-content/uploads/2025/06/58949-siamsframework-september2025.pdf>.

Ofsted. Inspecting Teaching of the Protected Characteristics in Schools. Guidance. September 17, 2020. Updated August 31, 2023. Accessed July 23, 2026.

<https://www.gov.uk/government/publications/inspecting-teaching-of-the-protected-characteristics-in-schools>.

Ofsted. State-Funded School Inspection Toolkit. GOV.UK. Updated June 2026. Accessed July 23, 2026.

<https://www.gov.uk/government/publications/school-inspection-toolkit-operating-guide-and-information>.

Swaner, Lynn E., and Andy Wolfe. Flourishing Together: A Christian Vision for Students, Educators, and Schools. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2022.



UNESCO. Global Education Monitoring Report 2023: Technology in Education: A Tool on Whose Terms? Paris: UNESCO, 2023. Accessed July 23, 2026. <https://unesdoc.unesco.org/ark:/48223/pf0000385723>.

UNICEF UK. "The Rights Respecting Schools Award." Accessed July 23, 2026. <https://www.unicef.org.uk/rights-respecting-schools/>.

United Nations. Convention on the Rights of the Child. New York: United Nations, 1989. Accessed July 23, 2026. https://downloads.unicef.org.uk/wp-content/uploads/2010/05/UNCRC_united_nations_convention_on_the_rights_of_the_child.pdf.

University of Bristol. Ethnicity and Race. Inclusive Writing Guide. Accessed July 23, 2026. <https://www.bristol.ac.uk/style-guides/writing/inclusive/ethnicity-race/>.

University of Oxford, Department of Physiology, Anatomy and Genetics. "Anti-Racism Resources March 2023: Intersectionality of Privilege." March 2023. Accessed July 23, 2026. <https://www.dpag.ox.ac.uk/work-with-us/equality-diversity-inclusion/anti-racism-working-group/anti-racism-resources-march-2023-intersectionality-of-privilege>.

Volf, Miroslav. Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation. Rev. ed. Nashville, TN: Abingdon Press, 2019.