

Think **Again!**

Think Again! – classroom activities for challenging prejudice and fostering community cohesion

An educational resource based on the short film 'The Y Word'



Think Again!

Introduction

In April 2010, Kick It Out, in conjunction with Ivor and David Baddiel, Fahrenheit Films, the Community Security Trust (CST) and Maccabi GB launched a new short film called The Y Word, which was aimed at addressing antisemitic and anti-Jewish abuse within a football context. To date, the film has been viewed over 100,000 times on YouTube and shown on large screens at a number of Premier League grounds and at Wembley Stadium.

“The film is not intended to censor football fans. It’s simply to raise awareness that the ‘y’ word is - and has been for many, many years - a race hate word. It’s our belief that some football fans may not even realise this, and the film is designed therefore to inform and raise debate.” David Baddiel

Think Again! Classroom activities for combating prejudice and fostering community cohesion

This schools’ pack has been produced by Kick It Out to accompany the film and is designed to assist schools to raise awareness of the use of the ‘y’ word, and of antisemitism. However, it does this in the context of promoting cohesion and combating racism, developing understanding of the refugee experience, and showing how stereotyping can escalate, examining the histories of settlement in Britain and using Jewish settlement in the East End as an example. It takes an anti-bullying approach, and students look at what it takes to move from a bystander to an upstander.

The activities fit into different teaching contexts, and are written for Key Stages 2 and 3, but they could be used for Key Stage 4. The pack does not include activities for teaching about the Holocaust. That subject is covered in a wealth of curriculum materials already available elsewhere. Instead this pack is concerned with combating racism and promoting community cohesion. It examines:

- ❖ anti-Jewish racism, within the context of,
- ❖ all racisms, within the context of,
- ❖ all prejudice-related issues and the schools’ duties in respect of the Equality Act

Activities in the pack follow a logical programme, but they can be used as discrete activities. This will depend on the teaching context.

The pack includes a comprehensive list of weblinks for teachers wishing to look issues in the pack and other prejudice-related and refugee issues in more depth.

Acknowledgements

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We would also like to thank Michael Rosen for his kind permission to use the poem ‘For my parents’ in Section Three of the pack.

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Section 1: Beginning the debate

This section provides a starting point to a number of issues from The Y Word short film to help establish understanding and consider the main messages from the film.

Activity 1 - Establishing understanding: opening the discussion

Each pupil should be provided with two post-it notes or two cards.

Tell the class that they are going to see a short film made by footballers to explain that the use of a particular word is not acceptable.

Show the film to the class.

- ❖ Pupils are asked to have one or two minutes' silence to reflect on what they have seen. On a post-it note, or a card, each person writes one thing that the film has made them think about, and one question they would like to ask about something in the film
- ❖ These are given in to the teacher. The teacher reads out each point made and question asked (many will be duplicates) asking if anyone in the class can respond – what do the class think?
- ❖ Where no-one in the class wishes to respond, the teacher can respond and explain
- ❖ As the points are raised, the teacher should encourage discussion. In this way many of the issues in the video which need to be explored might arise naturally

Variation (i)

- ❖ In pairs, pupils write one thing that the film has made them think about, and one question on a post-it note, or a card
- ❖ The pairs then get into groups of four to discuss their points and see if the others can shed any more light on them
- ❖ There is a general class plenary, in which the groups tell the class their deliberations, and there can be class discussion

Variation (ii)

- ❖ Pupils work in groups of four, each group with two large sheets of sugar paper or flipchart paper and a marker.
- ❖ They identify a priority question and write it in the centre of one sheet, and a priority comment which they write on the second sheet. Then pupils move around the classroom reading the papers, and can write their thoughts in response to the priorities identified
- ❖ Finally, the sheets are pinned up around the classroom, and there is a teacher-led discussion on points which have arisen

Think Again!

Activity 2 - Establishing understanding: clarifications and implications

This activity uses the famous footballers as a motivating way in to discussing the serious issues raised.

Print out the following three worksheets and give them to pupils working in small groups of up to four. The pupils are asked to match the career and quote to the footballer. This can be done by writing in the letter and number, or they can cut up the sheets and stick them onto a sheet of sugar or flipchart paper.

The teacher tells the class that the footballers identify three insulting names in the film that offend people and should not be used. These three names are so offensive that the footballers refer to them by their initials rather than saying them in full. Check that the class are all aware of what these offensive names are.

Ask the class:


- ❖ Do names hurt?
- ❖ Can name-calling be bullying?
- ❖ Do people sometimes go too far in their teasing?
- ❖ How are people who are targeted by unkind and offensive name-calling affected by it?
- ❖ The three words in the video all relate to people's ethnicity or religion. Are there other ways in which people pick on others to bully or cause offence?
- ❖ Depending on the age of the pupils and the classroom context, talk about other prejudice-related bullying, such as homophobic bullying and bullying people with a disability. Also point out that words are often used casually to describe something or someone in a derogatory way. Phrases such as 'that's so gay', or 'that's spastic', or 'that's Jewish' should be identified, and pupils should be quite clear that they should not use them as insults, and they should challenge others who do use them as insults (these issues should be explored in depth in the school's work on countering bullying)

Pupils can be given the notes following the worksheets on the three words used in the film.



Think Again!

Match the footballer with the career, and their statement

Footballer	Career	What do they say?
Ledley King 		
Zesh Rehman 		
Frank Lampard 		
Rachel Yankey 		
Gary Lineker 		
Kieran Gibbs 		

Think Again!

Careers

	Career
A	<p>Strongest position is centre back Was the first Pakistani/British Asian to Start a Premier League match Play in all four professional leagues in England Play in the FA Cup Play in the Carling Cup Play and captain Bradford City FC Play for Fulham FC Play for Brighton and Hove Albion FC Play for Norwich City FC Play for Queens Park Rangers FC Play for Blackpool FC Has played for England Under18, Under19 and Under 20 teams, and the Pakistan national team</p>
B	<p>Was appointed club captain of Tottenham Hotspur in 2005 Is known as an outstanding defender, playing centre back Won nine England Under 21 caps, one England B team cap, and has been capped 21 times for England</p>
C	<p>Has been awarded an OBE Played as a striker for England, won 80 England caps and is England's top goal scorer in the World Cup finals Played for Leicester City, Everton, Barcelona and Tottenham Hotspur Was never cautioned or sent off by a referee during his professional career Is now a sports broadcaster</p>
D	<p>Has been awarded an MBE Plays for Arsenal and England Is a left winger or forward Is the most-capped player currently in the England team Has won 100 caps for England</p>
E	<p>Is vice-captain of Chelsea His main position is as an attacking midfielder He is considered to be one of the best English footballers of his time Was part of the team that won the Premier League title in the 2004-2005 and 2005-2006 seasons, and was voted England's Player of the Year in 2004 and 2005 In 2009, he was named the Premier League's Player of the Decade by official statistics. Has been capped 90 times for England</p>
F	<p>Plays left back for Arsenal Played in the England Under 19 squad (nine caps) under 20 squad (one cap,) and Under 21 squad (15 caps) He made his full England debut on 11 August 2010, aged 22, and has won two caps to date</p>

Think Again!

Statements

	What do they say?
1	There was a word beginning with 'n' that some football fans used to shout at people like me. They don't do it anymore.
2	There was a word beginning with 'p' that some football fans used to shout at people like me. They don't do that anymore either.
3	But for some reason, a lot of fans still shout this word, and it begins with 'y'. Yiddo, Yiddo.... Some of you might think 'Nah, It's Tottenham fans. It's just a bit of a laugh. It's what they call themselves.' So if, in today's game, you fancy joining in with what you think is a bit of harmless chanting..... Think again.
4	The 'y' word is just as bad, and just as offensive as the 'n' word and the 'p' word.
5	What they're chanting is a racist word, for Jews, the 'y' word. Back in the 1930s and 40s Jewish people all over Europe were being rounded up and killed. People called them Yids.
6	A bit of harmless chanting..... Is it? Well, what about these chants? The Yids from White Hart Lane Spurs are on their way to Auschwitz Zeig heil! Zeig heil! Hitler's going to gas 'em again.

Think Again!

Worksheet answers

Footballer	Career	What do they say?
Ledley King	<p>Was appointed club captain of Tottenham Hotspur in 2005</p> <p>Is known as an outstanding defender, playing centre back</p> <p>Won nine England Under 21 caps, one England B team cap, and has been capped 21 times for England</p>	<p>There was a word beginning with 'n' that some football fans used to shout at people like me. They don't do it anymore.</p>
Zesh Rehman	<p>Strongest position is centre back</p> <p>Was the first Pakistani/British Asian to start a Premier League match</p> <p>Play in all four professional leagues in England</p> <p>Play in the FA Cup</p> <p>Play in the Carling Cup</p> <p>Play and captain Bradford City FC</p> <p>Play for Fulham FC</p> <p>Play for Brighton and Hove Albion FC</p> <p>Play for Norwich City FC</p> <p>Play for Queens Park Rangers FC</p> <p>Play for Blackpool FC</p> <p>Has played for England Under18, Under19 and Under 20 teams, and the Pakistan national team</p>	<p>There was a word beginning with 'p' that some football fans used to shout at people like me. They don't do that anymore either.</p>
Frank Lampard	<p>Is vice-captain of Chelsea</p> <p>His main position is as an attacking midfielder</p> <p>He is considered to be one of the best English footballers of his time</p> <p>Was part of the team that won the Premier League title in the 2004-2005 and 2005-2006 seasons, and was voted England's Player of the Year in 2004 and 2005</p> <p>In 2009, he was named the Premier League's Player of the Decade by official statistics.</p> <p>Has been capped 90 times for England</p>	<p>But for some reason, a lot of fans still shout this word, and it begins with y. Yiddo, Yiddo....</p> <p>Some of you might think 'Nah, It's Tottenham fans. It's just a bit of a laugh. It's what they call themselves.'</p> <p>So if, in today's game, you fancy joining in with what you think is a bit of harmless chanting..... Think again.</p>

Think Again!

<p>Rachel Yankey</p>	<p>Has been awarded an MBE</p> <p>Plays for Arsenal and England</p> <p>Is a left winger or forward</p> <p>Is the most-capped player currently in the England team</p> <p>Has won 100 caps for England</p>	<p>The 'y' word is just as bad, and just as offensive as the 'n' word and the 'p' word.</p>
<p>Gary Lineker</p>	<p>Has been awarded an OBE</p> <p>Played as a striker for England, won 80 England caps and is England's top goal scorer in the World Cup finals</p> <p>Played for Leicester City, Everton, Barcelona and Tottenham Hotspur</p> <p>Was never cautioned or sent off by a referee during his professional career</p> <p>Is now a sports broadcaster</p>	<p>What they're chanting is a racist word, for Jews, the 'y' word.</p> <p>Back in the 1930's and 40's Jewish people all over Europe were being rounded up and killed. People called them Yids.</p>
<p>Kieran Gibbs</p>	<p>Plays left back for Arsenal</p> <p>Played in the England Under 19 squad (nine caps) under 20 squad (one cap,) and Under 21 squad (15 caps)</p> <p>He made his full England debut on 11 August 2010, aged 22, and has won two caps to date</p>	<p>A bit of harmless chanting..... Is it? Well, what about these chants?</p> <p>The Yids from White Hart Lane Spurs are on their way to Auschwitz Zeig heil! Zeig heil! Hitler's going to gas 'em again.</p>

Think Again!

Why are the people in the film objecting to these words?

The 'n' word: 'nigger' is an offensive word because it was a derogatory term created to degrade and humiliate black people. It was used during slavery times to refer to slaves of African heritage. It is commonly used in a racist way today to refer to and insult black people. During the last 20 years attempts have been made by African-American and Black British people to reclaim it in conversations amongst themselves, and in rap music. Outside these contexts, however, it continues to be extremely offensive and abusive, and should not be used.

The 'p' word: 'paki' is an offensive word, used in a racist way to degrade and humiliate people of South Asian backgrounds. It began to be used by white people in Britain in the 1950s and 1960s to refer to people who had recently come to live in the country from the South Asian areas now known as Bangladesh, India and Pakistan. It was virtually always derogatory, and was frequently associated with racist violence, for example in the term 'Paki-bashing'. It is sometimes also used to insult people from other areas. Nowadays young people of South Asian backgrounds sometimes reclaim it in conversations amongst themselves, but outside of such contexts it is extremely offensive and insulting and should not be used.

The 'y' word: 'Yid' has its origins in the Eastern European Jewish communities, when it was a word meaning Jew, and used by people to address each other. However, in the 1930s and 1940s particularly, it was taken up across Europe as a racist term to refer to, degrade and humiliate Jewish people. Today it is commonly used in an antisemitic way, and causes offence.

In the context of football, many Jewish settlers in Britain in the first half of the 20th century became fans of Tottenham Hotspur Football Club since the ground was close to the areas in London where they lived. This led to Spurs fans being called 'the Yids', and Jewish and non-Jewish supporters of Tottenham sometimes described themselves as Yids or the Yid Army. The supporters of other teams, in consequence, have adopted the word Yid or Yiddo as a term of abuse. Their motivation may be anti-Tottenham rather than antisemitic, but nevertheless the term is unacceptable, particularly when accompanied by antisemitic insults such as singing chants about Auschwitz or making hissing noises to imitate gas chambers.

Think Again!

Activity 3 - The Y word: Think again!

Tell the class that the controversy in the film arises from the fact that Tottenham Hotspur fans have traditionally been nicknamed 'the Yids'. This arose from the fact that in the past there was a large Jewish community around the club. Even some Spurs fans refer to themselves as 'the Yids', but they are not Jewish. Many Spurs fans use the word in a positive way to refer to themselves. Not everyone understands that the word is a racist word which can cause offence. Not everyone uses it in an intentionally offensive way – but some people do.

- ❖ Get the pupils to look at the statements from the worksheets.

First look at the statement by Gary Lineker: "Back in the 1930s and 40s Jewish people all over Europe were being rounded up and killed. People called them Yids."

Pupils in Key Stage 3 may already have learnt about the Holocaust, and will certainly be more likely to have some knowledge of it. Pupils in Key Stage 2 will probably need the teacher to explain what was happening to Jewish people in the 1930s and 1940s. The antisemitic football chants in the video include references to Auschwitz, Zeig Heil and 'Hitler's going to gas 'em again'.

These references will need to be explained. The level of detail will depend on the age of the pupils and the classroom context. Teaching about the Holocaust is not within the scope of this material. There is a wealth of excellent teaching material available on the subject from other sources, and specifically geared to the national curriculum requirements.

- ❖ Next read out the statements from the film

'But for some reason, a lot of fans still shout this word, and it begins with y. Yiddo, Yiddo....What they're chanting is a racist word, for Jews, the 'y' word.

Some of you might think 'Nah, it's Tottenham fans. It's just a bit of a laugh. It's what they call themselves. A bit of harmless chanting.....Is it? Well, what about these chants?

The Yids from White Hart Lane
Spurs are on their way to Auschwitz
Zeig heil! Zeig heil!
Hitler's going to gas 'em again.'

- ❖ Tell the pupils that at Spurs matches their opponents not only sing these chants, but they make a hissing noise to imitate the sound of gas being released to kill Jewish people in Auschwitz
- ❖ Finally, the teacher should lead a class discussion: ask the pupils:

Some people think it's just a bit of a laugh, a bit of harmless chanting. What do you think?

Think Again!

Activity 4 - Evaluating the evidence

Activity 4 can be used with pupils from Key Stage 3. Print out and distribute the following worksheet. Pupils discuss the worksheet in small groups.

For all key stages, ask the class "what do you think are the main messages from the film?" Chart them onto the whiteboard.

Worksheet: Evaluating the evidence

Look at the arguments on this sheet, which come from football blogs, and the photo taken of opposing fans at a Tottenham match. What would you say to people about using the y word?

There are other arguments too – surely "Yid" is just short for Yiddish, so where's the offence? (Try "Paki" is just short for Pakistani and that argument dries up pretty quickly) And, the age-old lament that football is a game, a place to enjoy yourself, so why should we be told what we can and can't shout?

"The word 'Yid' is a derogatory term. You're deliberately drawing attention to the fact that someone looks different, behaves differently, or follows a different religious orientation to yourself. That – to my knowledge – is a form of prejudice.

The word Yid is a slang term for a Jew and was adopted by anti-Semites as a derogatory term. However, for Spurs fans, use of the 'y' word represents a triumph over prejudices of the past. "Yids" or "Yiddos" began to be used in the 1980s, mainly by rival fans as a term of abuse because of the large Jewish population in the Haringey/Stamford Hill area. Tottenham supporters, Jewish and non-Jewish, united against this and adopted the nickname "Yids", and use it with a political consciousness of the club as a bastion against racism and antisemitism, helping defuse its power as an insult and to positively reclaim a racial slur from rival supporters and throw it back in their face.



The question is really, how did you mean to say it? Did you say it in hate? Or did you say this word innocently. That's where the real issue lies - with you.

Think **Again!**

Activity 5 – Yiddish: A vibrant and rich culture and language

Activities 1 – 4 looked at the way the ‘y’ word is used in football. This section gives information on the Yiddish language.

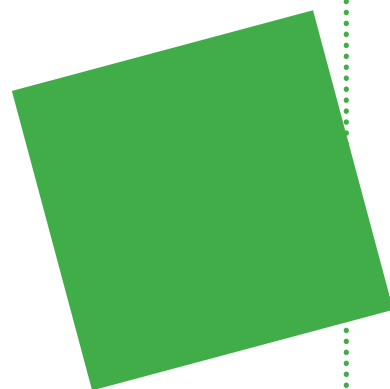
It is useful for the pupils to have this information, because it casts light on how the word ‘Yid’ arose, and also shows how important the language was to Jews in Eastern Europe and to Jews in Britain in the period 1880 – 1946.

The teacher should point out that the Yiddish language and culture are rich and vibrant.

This is in contrast to the use of the word ‘Yid’ in a pejorative way.

The information sheet can be printed out and given to pupils.

The quiz can be completed in class, as a class activity, or as a homework research task.



Think Again!

The Yiddish Language

Yiddish is the language that was spoken by Jews in Eastern Europe. It became important in the 18th – 20th centuries, when Jews in Eastern Europe were forced to live in an area called The Pale of Settlement (there is more about this in section 3 of this pack).

It was written in Hebrew characters, but should not be confused with the Hebrew language. It has components of German, Polish, Russian, Latvian and other Eastern European languages in it, making it understandable to the diverse communities that lived in The Pale of Settlement.

When Jewish refugees from Eastern Europe began to settle in Britain in the late 19th century, they brought the Yiddish language and culture with them. Jews fleeing Nazi Germany could also speak and understand Yiddish.

Today some Jewish communities around the world still speak and understand Yiddish. It is a rich language, famous for its humour and imaginative and colourful expressions.

Many Yiddish words have been assimilated into the English language. They are often used with a sense of humour. For example, the word 'schmoozer' describes someone who is flattering you to butter you up. There isn't a word in English which has quite the same meaning. Similarly, the word 'shlep' is used with humour. It means to take or carry something – but if you take a parcel to someone across town, then you just take it. However, if you shlep it, then the implication is not just that you carry it, but that you find it a bit of a nuisance and chore to do it. You're a bit of a martyr!

The Yiddish Language in the East End of London

The Jewish communities in the East End of London brought a rich Yiddish cultural heritage with them. This included literature, and a Yiddish Theatre. You can see an online exhibition about the Yiddish Theatre at the Jewish Museum's website, on <http://exhibitions.europeana.eu/exhibits/show/yiddish-theatre-en>

Think Again!

Quiz

How many Yiddish words do you know?

What does it mean if:

1. You want a **bagel**?
2. You admire somebody's **chutzpah**?
3. There's a **glitch** in your plan?
4. Someone describes your new ornament as **kitsch**?
5. You describe your friend as a **klutz**?
6. You order **latkes** in a restaurant?
7. You go to friend's house for a **nosh**?
8. A sentimental song is playing on the radio, and you think it is **schmaltzy**?
9. Someone you just met is talking to you, and you think it is just **schmooze**?
10. You are about to blurt something out, but your friend tells you to keep **schtum**?
11. You are watching 'Friends' on TV, and they talk about someone's **tushie**?
12. Someone selling you something gives a long **spiel**?

Score: I foundout of 12 meanings

Quiz Answers

How many Yiddish words did you know?

What does it mean if

1. You want a **bagel**? A bagel is a bread roll made into a ring shape. Usually split and filled with something savoury.
2. You admire somebody's **chutzpah**? Chutzpah means cheek.
3. There's a **glitch** in your plan? A glitch means a snag.
4. Someone describes your new ornament as **kitsch**? Kitsch means something which is in such over-the-top bad taste that it can actually appeal to people.
5. You describe your friend as a **klutz**? Klutz means clumsy or stupid. However, it is used affectionately, with humour and without malice.
6. You order **latkes** in a restaurant? Latkes are potato pancakes, sometimes eaten as a snack, and sometimes as part of a meal instead of potatoes.
7. You go to friend's house for a **nosh**? Nosh means something to eat.
8. A sentimental song is playing on the radio, and you think it is **schmaltzy**? Schmaltzy means very sweet.
9. Someone you just met is talking to you, and you think it is just **schmooze**? Schmooze is sweet-talking to butter someone up.
10. You are about to blurt something out, but your friend tells you to keep **schtum**? Keep schtum means keep quiet. Often used about keeping a secret, or not putting your foot in it!
11. You are watching 'Friends' on TV, and they talk about someone's **tushie**? Tushie is a person's behind. It is often used in the US.
12. Someone selling you something gives a long **spiel**? A spiel is a talk.

Think Again!

Section 2: Bystanders and upstanders

Activity 1 - First they came

Distribute the poem, written by Reverend Martin Niemoller in 1945.

- ❖ Tell the class that Martin Niemoller was a pastor in Germany whilst the Nazis were in power.
- ❖ Divide the class into four sections, numbered 1, 2, 3 and 4. Get the class to read the poem aloud with each section reading a verse as numbered.

Key stage 2

Working in small groups, ask the class to discuss:

- ❖ what thoughts does the poem raise in your mind?
- ❖ the poem says 'they came'. What sort of people do you think 'they' might be?
- ❖ what does Pastor Niemoller say about speaking out?
- ❖ have there been times in your life when you have thought someone should speak out? Could you give an example?
- ❖ has there been a time when you have admired somebody's bravery for speaking out? Can you give an example, either from your own experience or someone you have learned about?
- ❖ if there is injustice, or something very wrong, does it always have to be someone speaking out alone, or should people support each other to speak out?

Key stage 3

Working in small groups, ask the class to discuss:

- ❖ can you explain the context in which this poem was written?
- ❖ what thoughts does the poem raise in your mind?
- ❖ the poem says 'they came'. Who do you think came?
- ❖ what are Pastor Niemoller's views about personal responsibility for speaking out?
- ❖ have there been times in your life when you have thought someone should speak out? Could you give an example?
- ❖ has there been a time when you have admired somebody's bravery for speaking out? Can you give an example, either from your own experience or someone you have learned about?
- ❖ if there is injustice, or something very wrong, does it always have to be someone speaking out alone, or should people support each other to speak out?

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First they came for the Jews

- 1 First they came for the Jews
and I did not speak out - because I was not a Jew.
- 2 Then they came for the communists
and I did not speak out - because I was not a communist.
- 3 Then they came for the trade unionists
and I did not speak out - because I was not a trade unionist.
- 4 Then they came for me -
and by then there was no one left to speak out for me.

Reverend Martin Niemoller, 1945

Think **Again!**

Activity 2 - Perpetrators, targets, bystanders and upstanders

The purpose of this activity is to introduce the concept of perpetrators, targets, bystanders and upstanders, and to reinforce the ideas that everybody has a role to play in oppressive situations, and that role can be positive or negative, active or passive.

The teacher should print out the first worksheet and give it to the pupils in groups.

Begin by reading out the description under the diagram, to make sure that everyone has understood it.

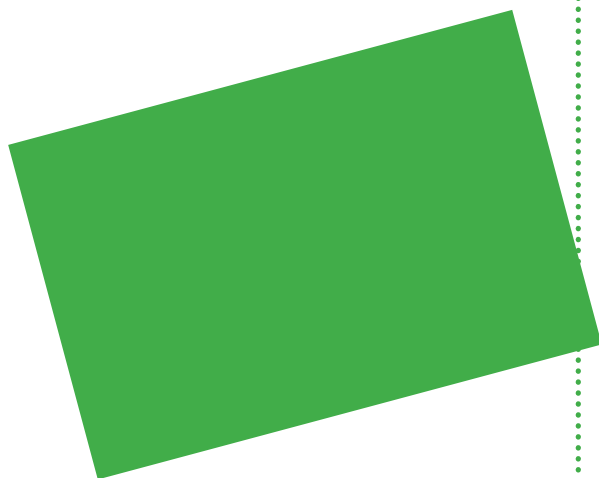
Then give the groups time to decide how to label their diagram.

When they are ready, they should move on to the discussion.

At the end of the session, invite the pupils to feed back their thoughts to the class.

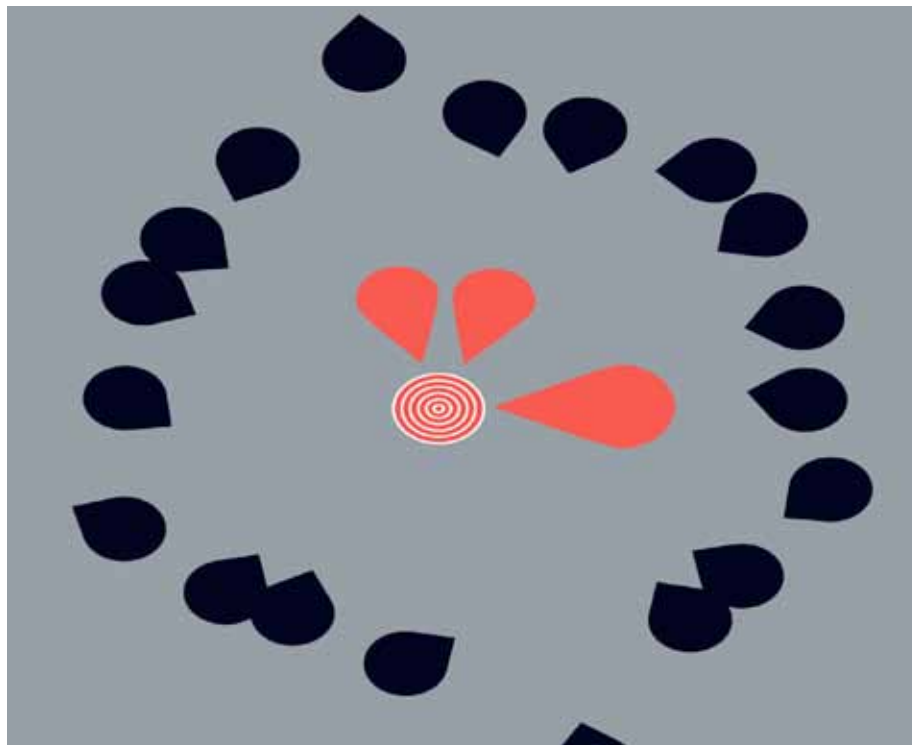
The purpose of the second part of this activity is for pupils to look at prejudice-related bullying, harassment and discrimination, and to feel empowered to resist and support – to become upstanders, not bystanders.

The teacher should print out the second worksheet below and give one to each pupil. Pupils work in groups.



Think Again!

Perpetrators, targets, bystanders and upstanders



Bullying in the playground

This diagram represents a scene in the playground. A person is being bullied. We will call that person the target. The bully, who we will call the perpetrator, has two people helping. We will call them the henchpersons. Around them is a circle of other pupils. Some are watching it happening. They might be cheering the bullies on, or they might just be too scared to do anything. We will call them the bystanders. There are also some people who are not taking part. They are going to get help to stop it. We will call them the upstanders.

In your groups, look at the diagram

- ❖ Put the letter T by the target
- ❖ Put the letter P by the perpetrator
- ❖ Put the letter H by the henchpersons
- ❖ Put the letter B by the bystanders
- ❖ Put the letter U by the upstanders

Now discuss the different possibilities of how this scene might end

- ❖ What would be a good ending?
- ❖ What would not be a good ending?
- ❖ Which of the people in the diagram could help it to end well?

Diagram source: Racist Incidents and Bullying in Schools, R Richardson and B Miles. Pub Trentham Books 2008

Think Again!

Perpetrators, targets, bystanders and upstanders

On this page you will read about 10 incidents that happened in school. First read them all out, taking turns to read around the group.

Then choose three you would like to discuss. Decide what action the perpetrators, targets, bystanders and upstanders would take, and write them in the boxes on the second sheet.

Finally choose one of your incidents and work out together some of the things an upstander or a group of upstanders could say. Write them on the advice sheet.

- 1 A 12-year-old pupil in your class is the only Jewish girl in her school. She is attacked by a group of 20 other pupils, who pull her hair and shout: "Death to the Jews, kill all Jews."
- 2 As part of a big festival to celebrate diversity in the school, each class is to contribute an exhibition of their work on a different country. Some pupils begin to complain about this, and say "When they are in this country they should adopt our culture and language and forget about their own."
- 3 A really unpleasant atmosphere is developing in the school, where numbers of boys are constantly using inappropriate language to refer to girls, such as 'slag', or 'bitch'. They make audible comments about the size of the girls' breasts, and laugh. The girls feel insulted and angry.
- 4 A 10-year-old girl at a school in London is asked by one of her classmates: "Why do Jews always start wars? I hate Jews."
- 5 Racist graffiti keeps appearing around the school and in the street outside it. At first some people don't even notice it or they ignore it, but others are offended or hurt by it. When it starts getting violent, with dripping blood painted on words such as 'Kill all Pakis', and 'Kill the Jews', some of the pupils feel frightened.
- 6 Pupils are refusing to sit next to two Muslim girls in class or be with them at break. They say "No. We're not sitting next to them. Muslims make bombs."
- 7 There is a lot of racist and homophobic name-calling in the playground, and nobody is brave enough to challenge it. It is making some pupils really unhappy, and others who see it going on feel uncomfortable.
- 8 At the lunch table David tells an Irish joke. Mary says she doesn't like it because it stereotypes all Irish people as stupid, but David said "I didn't mean anything, and everybody laughed anyway. You are too sensitive."
- 9 A Jewish boy at your school is told by another boy that he won't play football with him because he is a "F***ing Jew". The boy says to him "Go back to your own country – you don't belong here."
- 10 Jennifer has a learning disability. She gets bullied every day. Nobody will play with her, and the people in her class don't want to work with her. She eats her lunch alone, because nobody will sit with her. They pass notes around and laugh at her. She understands why this is happening, and she is very unhappy.

Perpetrators, targets, bystanders and upstanders What action would each person be likely to take?				
Scenario number	Perpetrator	Target	Bystander	Upstander

Think **Again!**

Perpetrators, targets, bystanders and upstanders

Advice Sheet

We discussed incident number.....

These are some of the things we think upstanders could say

Written by

.....

.....

.....

Think Again!

Section 3: The Battle of Cable Street

This section takes forward the concepts of:

- ❖ being an active upstander
- ❖ joining with others to resist harassment, bullying and injustice
- ❖ community cohesion

It gives a brief history of Jewish presence in London since the 19th century, and the role antisemitism has played in migration here. It looks at the Battle of Cable Street, community cohesion, resistance and support.

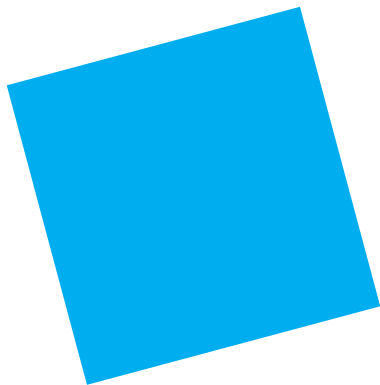
This section can be a one, two or three session undertaking, depending on whether all or only part of the material is used. The activities do follow one from the other, each drawing on the previous one.

Activity 1 – For my parents

The poem 'For my parents' by Michael Rosen is the framework for this section.

For Key Stage 3, print out and distribute the poem and then read it aloud to the class. At this stage let the class take what they can from the poem, and do not try to dissect it. They will be learning about all the things the poem talks about, and at the end of the unit of work they will come back to it and understand it more fully.

Tell the class they are going to look at some of the things that Michael Rosen is talking about.



Think Again!

For my parents: September 3. Anti-EDL demo, Whitechapel

Michael Rosen

You Connie Ruby Isakofsky
From Globe Road in Bethnal Green
You Harold Rosen
From Nelson street, Whitechapel
You Connie with your mother and father
From Romania and Poland
You Harold with your family from Poland

You Connie
You Harold
Your families working in the rag trade
Hats, caps, jackets and gowns
Hats, caps, jackets and gowns

You both saw Hitler on the Pathe News
You both saw Hitler Blaming the Jews
You both collected for Spain,
collecting for Spain
When Franco came

When round the tenements,
the whisper came
Mosley wants to march
Here, through the East End

So what should it be?
To Trafalgar Square to support Spain:
No pasaran?

Or to Gardiners Corner to support Whitechapel
They shall not pass.

Round the tenements
The whisper came
Fight here in Whitechapel
The whisper came:
Winning here
We support
Spain there.

These are the streets where we live
These are the streets where we go to school
These are the streets where we work

They shall not pass.
You Connie
You Harold
Went to Gardiner's Corner
You went to Cable Street
You piled chairs on the barricades
The mounted police charged you

A stranger took you indoors
To escape a beating
And thousands
Hundreds of thousands came here
Fighting Mosley
Supporting Spain
Thinking of Germany

And
Mosley did not pass.

You Connie
You Harold
Said, today the bombs on Guernica in Spain
Tomorrow the bombs on London here.
And you were bombed
the same planes, the same bombs
landing in the same streets
where you had said
they shall not pass
And the bodies
piled up across the world
Million after million after million after million
You Connie, your cousins in Poland
Taken to camps
Wiped out
You Harold, your uncles and aunts in France and Poland
Taken to camps
Wiped out.

But you Connie, my mother
You Harold, my father
You survived
You lived
We were born
We grew

**You mother
You father
told us these things
I write these things
And today,
I tell you these things
We remember here together
Thanks to you
And we say:
They shall not pass.**

'For my parents' is reproduced here with kind permission from Michael Rosen

Think Again!

Activity 2 - Jewish Communities in Britain

Print out the following seven sheets and distribute them to the class. The sheets cover,

- 1 Summary worksheet
- 2 Jewish communities in Britain
- 3 The Jewish community in the Ukraine (Russia) in the 19th century
- 4 Jewish pogroms in the Ukraine (Russia) in the 19th century
- 5 The Jewish community in London's East End 1880-1936
- 6 The Jewish community in London's East End 1930s-present
- 7 Resisters

- ❖ Working individually the pupils read the information
- ❖ For each section, they are asked to pick out one piece of information that stands out for them
- ❖ They note them on the sheet below
- ❖ In pairs they share what they have picked out, and discuss the reasons why
- ❖ Finally, there can be a class discussion
- ❖ If they have covered section two of this pack, remind them of the Pastor Niemoller poem they read, and ask whether it is relevant to what they have looked at in this section

Think Again!

Section	One thing that stands out for me
Jewish communities in Britain	
The Jewish community in the Ukraine (Russia) in the 19 th Century	
Jewish pogroms in the Ukraine (Russia) in the 19 th Century	
The Jewish community in London's East End 1880 - 1936	
The Jewish community in London's East End 1930s - present	
Resisters	

Think Again!

Jewish Communities in Britain

Early Jewish settlement

Most Jewish people now living in Britain are descended from people who came from Russia and other Eastern European countries between 1880 and 1914; but they were not by any means the first Jews to come to Britain.

The first documented Jewish presence in Britain dates from the early years after the Norman Conquest in 1066.

Since that time there have been Jewish communities in major cities across England. Over the centuries there have been periods of persecution of the Jews, and even expulsion from the country. However, the Jewish community in Britain has been more stable since 1656, when a law was passed permitting Jews to practise their religion.

Although by the middle of the 19th century there were estimated to be 35–40,000 Jews living in Britain. But by the end of the 19th century the community had increased to around 250,000. These new arrivals were refugees from persecution in Eastern Europe (known as the pogroms) largely from Russia and Poland.

Think Again!

The Jewish community in the Ukraine (Russia) in the 19th Century

Most Jews in the Ukraine (Russia) lived in an area to the west of the country, known as the Pale of Settlement. The area of The Pale was 4% of the total area of Russia, and included the territory of present-day Poland, Latvia, Lithuania, Ukraine and Belorussia. The Jewish population had been forced to live there since 1791, when Czar Catherine the Great created it, in conditions of extensive antisemitism in Russia. They lived in close-knit communities, supporting each other, in poor conditions, in small towns and townlets called shtetls where they were able to work and practise their religion. Their first language was Yiddish. Even within the Pale, Jews were discriminated against; they paid double taxes, were forbidden to lease land, run taverns or receive higher education.

During the 19th century Jews endured terrible persecution at the hands of the Russians. In 1882, 500,000 Jews living in rural areas of the Pale were forced to leave their homes and live in the shtetls, in the Pale. Around 250,000 Jews living along the western frontier of Russia were also forcibly moved into the Pale. Additionally, 700,000 Jews living east of the Pale were driven into the Pale.

In 1891 the big cities of Moscow and St Petersburg were forbidden to Jews, and over 20,000 Jews were forcibly removed from their homes there and taken to the Pale, many of them in chains. By 1885 there were over four million Jews living in the Pale.

Think Again!

Jewish pogroms in the Ukraine (Russia) in the 19th century

Pogrom is the Russian word for 'devastation', and it is a good word to describe what happened to the Jews in Russia. Due to antisemitism, Jews already suffered from terrible discrimination. Fear and hatred of the Jews had been whipped up through propaganda, and the fact that Jews had been segregated to live in the Pale of Settlement made it easy for them to be attacked by the masses.

From 1881 Jewish communities were attacked by mobs of Russians, rioting, destroying, burning and looting homes, synagogues and businesses and killing thousands of Jews. Jews began to flee from Russia as refugees. Around 90% fled to the United States, but others fled to the US, Britain, Europe, South America and Palestine.



19th century engraving of a Jewish Pogrom

Source Spartacus Schoolnet <http://tinyurl.com/6oz54ah>

All over Eastern Europe the Jews were frequently scapegoats for the local population, and pogroms were widespread. Jewish refugees from across Europe fled the persecution, some coming to Britain. They settled across Britain, often in the ports where their ships docked. A large community settled in the East End of London.

Think Again!

The Jewish Community in London's East End 1880-1936

From 1880, Jews fleeing the pogroms in Eastern Europe started settling in Britain. By 1914 there were approximately 150,000 Jews living in the Whitechapel and Aldgate area of London. More Jews arrived in the 1930s as refugees from the Nazis.

The Moving Here website has stories of Jews who settled in the East End and elsewhere. You can read about their struggle to arrive as refugees from persecution, their strong support for each other, their fight to find work and set up synagogues, and their rich cultural life, on the Moving Here website:

<http://tinyurl.com/yc8qzs3> .

On the Moving Here website you can also read the personal stories of some of these immigrants and their families, such as the story of Woolf Kossoff, who was born in 1893 in Pavolich in the Ukraine and emigrated to England in 1908, or Symon Freeman and his journey to become a British citizen:

<http://tinyurl.com/7g4d3er>

A photographic exhibition of Jewish life in the East End can be viewed on the Jewish East End Celebration Society: <http://www.jeecs.org.uk/photoexhibition.html>



Jewish tailoring workshop

Think Again!

The Jewish Community in London's East End 1930s - present

In the early 1930's, a wave of fascism and virulent antisemitism went across mainland Europe.

In Germany, the Nazi party was gaining popularity. Adolf Hitler came to power as the German Chancellor in 1933. He believed in the superiority of what he thought was the 'Aryan race', which he saw as fair-haired, blue-eyed people. He embarked on a path of genocide, intending to exterminate all Jews. He passed laws excluding them from jobs and education. He forbade contact between Christians and Jews. Jews had to wear a yellow star on their clothes, so that they could be easily identified.

In Britain, Oswald Mosley admired the politics of Hitler. He founded a fascist party in Britain called the British Union of Fascists. They modelled themselves on Hitler's army, and wore uniforms with jackboots and black shirts, and gave Nazi salutes. They were very active in the Jewish areas of the East End of London. You will read more about them below in 'The Battle of Cable Street.'

In Germany, Jews were rounded up, their possessions appropriated by the Nazis, and they were sent to camps in the countryside in Germany and Poland. These were specially constructed camps, and were known as 'concentration camps'. Their families were separated and the majority never saw each other again. Most people did not survive the harsh and cruel conditions in the camps.

In Poland and Germany, Jews began to realise the danger they were in, and tried to flee before the Nazis found them. Not everyone managed to escape. Britain took in some of the refugees, and many joined the community in London's East End. As well as the adults who came, a secret organisation smuggled out Jewish children who were either orphans, or in danger of being put into concentration camps by the Nazis. Jews and non-Jews in Britain, Germany and across Europe risked their lives to get these children out. The project was called the 'Kindertransport', meaning 'children's transport'. It brought 9,354 unaccompanied children to Britain in 1938 and 1939, from babies to teenagers. Most of these children were never to see their families again.

You can read some of these children's stories on the Moving Here website, in the Harris House Diaries.
<http://tinyurl.com/7le5wu7>

Then on the night of October 28 1938, German police arrested 17,000 Jews originally from Poland. They deported them to Poland in the clothes they stood up in, with no belongings. Because there was nowhere for them to live, they were sent to camps known as 'relocation camps'. That night was the first night of several nights of terror, burning and destruction of Jewish homes and property, and burning and desecration of synagogues. Thousands of Jews were arrested and sent to concentration camps. The night was called 'KrySTALLnacht', meaning 'the night of the broken glass', to refer to the breaking of windows in the rioting.

In 1939 Britain declared war on Germany, and from 1939 -1945 the Second World War was fought. Thousands of British Jews joined the armed forces to fight against Hitler's Germany.

At the end of the war, Britain agreed to take in some of the Jewish people who had survived the concentration camps. They also agreed to take in 1,000 children who had survived. Unfortunately, the conditions they had existed in had been so cruel that only 732 children could be found to come. The Jewish survivors from Germany, Poland, and other European countries joined the community in the East End.

You can read the moving story of Leon Greenman OBE on <http://tinyurl.com/8a4g6nh>

Think Again!

Now they were in Britain they felt they had a permanent, safe home at last. They were keen to become naturalised British citizens, to speak English and to integrate into British life. One of the ways they integrated into British life was through sport, and they were particularly interested in football and boxing. There were Jewish-run boxing gyms in the East End of London, and many young hopefuls were trained. There was also strong support for Tottenham Hotspur, since this club had Jewish communities living nearby. This club still retains that loyalty.

At the same time, because they had survived an attempt to exterminate them, they were also keen to keep their culture and religion alive. The Jewish refugees spoke many languages between them, but they had a language in common, and that was Yiddish. A rich Yiddish cultural life grew up in the East End, including the Yiddish theatre. You can see an interactive virtual exhibition about the Yiddish theatre in London on the Europeana Judaica website of the Jewish Museum in London, on: <http://tinyurl.com/758otjo>



Jewish families socialising outside their doors

Think Again!

Resisters

Throughout the histories of antisemitism and persecution in the 19th and 20th centuries, there have been stories of heroic action by Jews and people who supported them. You can read some of these stories at the Resisters page of the Jewish Virtual Library, on <http://tinyurl.com/6knvmb>.

Some of the spirit of resistance survived in the Jewish communities who settled in Britain.

To read more about the Jewish people settling in Britain, go to the Jewish Migration Histories Timeline on the Moving Here website, <http://tinyurl.com/7hectfm>

Think Again!

Activity 3 -The Battle of Cable Street

Print out the following three pages and distribute them. Pages one and two are the story of the event and page three is a background fact sheet which some pupils might be interested in.

Reading the first two pages will depend on the classroom context and ages of the pupils.

- ❖ Pupils should first read the pages in silence
- ❖ The teacher goes through the story in sections, discussing each section and ensuring that pupils have understood it
- ❖ Then allow a classroom discussion on the Battle of Cable Street. Ask:
 - ❖ what did local people think about the Blackshirts?
 - ❖ why did they not want the march to go ahead?
 - ❖ how did they organise resistance?
 - ❖ what do you think about all sections of the community coming together?
 - ❖ does this shed light on the discussions about bystanders and upstanders? How?
 - ❖ do you think something like this would happen today?

When it comes to the last question, pupils may find parallels between some of the English Defence League or British National Party marches, and resistance to them. These issues are taken up in the next unit.

Think Again!

The Battle of Cable Street

Sunday 4 October 1936 is a day remembered in the history of the East End of London as a day when communities came together to defend their area from a demonstration by an organisation of extremists who were supporting Hitler in Germany and other fascist European politicians. The organisation was the British Union of Fascists (BUF).

Oswald Mosley and the British Union of Fascists

The BUF was led by Sir Oswald Mosley. Oswald Mosley admired the politics of Adolph Hitler in Germany, and Benito Mussolini in Italy (see box below.) He preached a hatred of all immigrants, and Jews in particular. He planned to march through the East End of London, through an area where many Jews lived. He also hated the communist party, and admired the politics of General Franco in Spain, who was fighting the communists in a civil war (1936-1939). Members of the BUF were known as Blackshirts, because they wore uniforms modelled on fascist regimes in Italy and Spain.

No pasaran

'No pasaran' means 'they shall not pass' in Spanish. It was the slogan of people who fought to resist the regime of General Franco in Spain. People from all over the world, including many from Britain, had gone to Spain to help fight in the resistance. The defiant slogan 'no pasaran' was chanted in London by people resisting the BUF marches.

The Battle of Cable Street

Oswald Mosley planned to have a major demonstration of his Blackshirts on Sunday 4 October, 1936. They were to march through the East End of London, through the area where many Jews lived and worked. He expected thousands of Blackshirts to take part, with their offensive and provocative 'Zeig Heil' salutes, black shirts and goose-steps.

The Board of Deputies of British Jews protested that the march was antisemitic. They asked the Home Secretary to ban it, and they advised Jewish people to keep away. Around 100,000 people signed a petition organised by The Jewish People's Council to ban the march. The petition was presented to the Home Office by a deputation consisting of the Labour MP for Whitechapel, the secretary of London Trades Council, a priest and two leaders of the Jewish People's Council. However, the government refused to stop the march.

When Mosley and his Blackshirts arrived, things did not go at all as they had imagined. Over 10,000 police, including 4,000 on horseback had been drafted in to help the march to proceed. However, an incredibly effective campaign had been organised by the communist party and local people, to inform people and get them to come and help stop the fascists. On the day, many thousands of anti-fascist demonstrators travelled to east London to stop the fascists getting through.

Mosley and the BUF contingent arrived around 3pm, in their Nazi uniforms. As they marched they chanted slogans like 'The Yids, the Yids, we are going to get rid of the Yids'. Local people from all communities joined together to resist, incensed by the BUF intrusion. In all there were an estimated 300,000 protestors. Some of them heard the police tell Mosley that his Blackshirts could make their way to the East End through Cable Street. They passed the message on, and were determined that Mosley should not be allowed through Cable Street. 'No pasaran' they said.

Think Again!

People constructed barricades, overturned vehicles or drove them into the path of the BUF to stop the protesters from entering the area. Police and Blackshirts were pelted with rotten vegetables, emptied chamber pots and rubbish from the windows of the houses along the route. Marbles were thrown under the hooves of the police horses so that they could not proceed. The protestors took up the cry 'no pasaran'. Fighting broke out, people using sticks and stones and whatever came to hand. Mosley had intended to march from Cable Street to Victoria Park and to make a speech to the BUF followers there. Eventually Mosley had to abandon the route through the East End and divert to Hyde Park.

In total, 150 demonstrators were arrested, and about 175 people were injured, including police, women and children.

The end of the battle

When the BUF left the area, there was jubilation and celebration. The anti-fascist demonstrators had hastily organised a victory march to follow the route from Cable Street to Victoria Park. When the word of the victory march was passed along the streets, hundreds joined in. Thousands stood on the pavements and in the roads, clapping and cheering.

The Battle of Cable Street is remembered today as a victory for communities coming together to resist a racist and fascist organisation.

You can hear BBC news reports broadcast at the time on <http://tinyurl.com/73yj72d>

A new law

The Battle of Cable Street showed the politicians and the police that demonstrations could lead to potentially serious situations, and that some should not be allowed to go ahead. A new Act, the Public Order Act 1936, was passed. This said that police had to give consent for political marches to take place. It forbade the wearing of political uniforms in public. It made it an offence for any person in any public place or public meeting to use threatening, abusive or insulting words or behaviour with intent to provoke a breach of the peace, or in a way in which a breach of the peace would be likely to result. The government also wanted people to know that the kind of antisemitic violence taking place in Germany at that time would not be allowed to happen in Britain.

Since then, the words 'threatening, abusive or insulting words or behaviour' have become important in legislation to prevent acts of racial hatred. In 1965 the Race Relations Act was passed, and that same phrase was used in its definition of the criminal offence known as 'incitement to racial hatred', and it is still used in legislation to prevent prejudice-related crime today.



Cable Street veteran Max Levitas unveils a plaque to mark the 75th anniversary of the Battle of Cable Street with Mayor Lutfur Rahman and councillors Rabina Khan and Rania Khan. Source East End Life: <http://tinyurl.com/yhtrsrw>.

Think Again!

Fascism

Sir Oswald Mosley modelled his British Union of Fascists on the governments of Hitler in Germany, Franco in Spain and Mussolini. These are all described as **fascist regimes**.

In a fascist regime the government is likely to:

- be headed by a dictator
- stay in power by not holding elections, or by fixing elections through intimidating the opposition
- believe that their country is supreme over any other, and reinforce this through their uniforms, flags, symbols and slogans
- control the news media. They use it as propaganda for their aims and views. They may suppress stories that do not support their aims and the myths they are promoting. They also suppress reports of resistance
- use the police and army for harsh, authoritarian control. They wear uniforms, carry weapons, and build up an atmosphere of threat
- identify people as scapegoats. This is in order to reinforce the notion that they are superior and others are inferior. The people identified might be foreign, have a different religion, be from a different ethnic background, be homosexual, have a particular political view, such as being communists
- promote myths about the people identified as 'inferior', saying they are a danger to the state, are evil and sometimes even less than human
- take no account of human rights
- persecute the people they have identified. This can be harassment, discrimination, forbidding them from certain employment and professions, forbidding them from attending schools, carrying out enforced segregation, confiscation and destruction of homes and property. It can escalate into violence, imprisonment, torture and finally genocide.

Think Again!

Activity 4 – Memories of Cable Street

Print out the pages 41 - 46 and distribute them to groups of up to four. Ideally these should be printed onto card..

- ❖ Tell the class that the words on some of the cards have been written by people who were at the Battle of Cable Street, some cards have words of people who were not there, some cards were written at the time, and others were written recently.
- ❖ Give the groups time to read all the cards
- ❖ The groups discuss the quotes on the cards
- ❖ Which do they like?
- ❖ Which do they agree with? And why?
- ❖ Are there any they disagree with?
- ❖ Finally have a class plenary to share the pupils' thoughts

Additional or alternative activities

- ❖ Depending on how many sessions you would like to spend on this work, there is considerable scope for additional activities. For example:
 - ❖ Writing a newspaper report from the eyes of one of the people there – a journalist, a bystander, an upstander, a blackshirt, Oswald Mosley, a police officer.
 - ❖ Writing a feature about the Battle of Cable Street for a newspaper today. Pupils can use the photographs on page 44 to illustrate their story.
 - ❖ Discuss the notion of free speech, and the opposing views that people should not put views that offend people, or that people are entitled to free speech even if they are hurting or offending others. Have a debate on the subject
 - ❖ Print out the worksheet on page 54, and let pupils discuss it in pairs or small groups.

Think **Again!**

Memories of the Battle of Cable Street

Eye-witness accounts

Sir Oswald Mosley's new uniform

Sir Oswald Mosley, who usually appears hatless and wearing a high-collared black shirt and leather waist-belt, wore the new Fascist uniform yesterday - a black military-cut jacket, grey riding breeches, and jackboots. He had a black peaked military hat and a red arm band. Many of the Fascists on parade wore a similar uniform.

Source, Guardian newspaper, Monday 5 October 1936
<http://www.guardian.co.uk/theguardian/1936/oct/05/fromthearchive>

Think **Again!**

Getting the message out

The Mosleyites had announced their provocative rally on the Saturday so that there was almost less than a week to mobilise. There had been no details of assembly times or routes. This was also a time when few people had telephones or access to them, except by public call boxes. There was no TV. Radio was still almost a novelty.

So our communications were through knocks on doors, notes through letter boxes, the post, meetings in the street, or at work, and by word of mouth. The Daily Worker printed a special supplement calling for “the biggest rally against fascism that has yet been seen in Britain”.

On the Sunday morning we took this round the streets of the small, council estates in Southgate. We sold them at almost every other house. Whether we had leaflets, I do not recall. I doubt it. The local branch would not have had enough cash to produce them. Our main propaganda medium then was by chalking slogans on walls and in the roads. There was much less traffic in those days. I do remember we charked thoroughly all the entrances to the great Standard Telephones cable factory in New Southgate where 10,000 went to work every day.

That kind of mobilisation was going on all over London in the handful of days before the event.

Reg Weston - Higham resident and life-time National Union of Journalists member

Think **Again!**



Protesters defied Oswald Mosley's fascist Blackshirts on 4 October 1936
<http://www.bbc.co.uk/news/uk-england-london-15171772>



(Photo: The Bishopgate Institute)

Think Again!

In 2011, the 75th anniversary of the Battle of Cable Street, the memories are still vivid.

Professor Bill Fishman, now 89, who was 15 on the day, was at Gardner's Corner in Aldgate, the entrance to the East End. "There was masses of marching people. Young people, old people, all shouting 'No Pasaran' and 'One two three four five - we want Mosley, dead or alive'," he said. "It was like a massive army gathering, coming from all the side streets. Mosley was supposed to arrive at lunchtime but the hours were passing and he hadn't come. Between 3pm and 3.30 we could see a big army of Blackshirts marching towards the confluence of Commercial Road and Whitechapel Road."

Thousands of policemen were sandwiched between the Blackshirts and the anti-fascists. The latter were well organised and through a mole learned that the chief of police had told Mosley that his passage into the East End could be made through Cable Street.

"I heard this loudspeaker say 'They are going to Cable Street'," said Prof Fishman. "Suddenly a barricade was erected there and they put an old lorry in the middle of the road and old mattresses. The people up the top of the flats, mainly Irish Catholic women, were throwing rubbish on to the police. We were all side by side. I was moved to tears to see bearded Jews and Irish Catholic dockers standing up to stop Mosley. I shall never forget that as long as I live, how working-class people could get together to oppose the evil of racism."

Source, The Guardian

<http://www.guardian.co.uk/uk/2006/sep/30/thefarright.past>

Think **Again!**

“They shall not pass!”

They formed in military formation, a column of 3,000 stretching for half a mile, with over 200 black-bloused women in the centre. The Blackshirts jeered back at distant booing. ‘The Yids, the Yids, we are going to get rid of the Yids’, they chanted, or, ‘M-O-S-L-E-Y, we want Mosley’, to which the crowd shouted back, ‘So do we, dead or alive’. New detachments arrived in the steel-protected Fascist vans, behind steel-wire meshing.” Police attempted to clear the streets close to Royal Mint Street with repeated baton charges. Workers responded with stones, fireworks and marbles hurled under horses’ hooves chanting “They shall not pass!”.

The Daily Herald

“It was a victory for ordinary people against racism and antisemitism and it should be instilled in the minds of people today. The Battle of Cable Street is a history lesson for us all. People as people must get together and stop racism and antisemitism so people can lead an ordinary life and develop their own ideas and religions.”

Professor Bill Fishman

Source, The Guardian

<http://www.guardian.co.uk/uk/2006/sep/30/thefarright.past>

Think **Again!**

Reactions after the BUF had to abandon their plans

Three people who were at the Battle of Cable Street remember the ending:

Max Levitas:

“You should have been there to hear the cry, and see people jumping and shouting in joy. People who had never drunk beer in their lives, drank a glass of beer. We had won.”

Alice Hitchen:

“Everyone was cheering. Where I was people were dancing and singing and throwing their arms around one another.”

Bill Fishman:

“There were parties, there was dancing in the streets. The cafes were full, the pubs were full. And there was a feeling of elation, a feeling of relief, particularly amongst the immigrant Jews.”

Source: Socialist Alternative
<http://tinyurl.com/7urts8j>

Think **Again!**

Perhaps if more people had been able to stand up to the fascists then six million need not have died

"My great-uncle and grandfather both were at the Battle of Cable Street and I could not be prouder of them. I firmly believe that they, and their fellow Jews, helped to bring about the end of fascism in this country, and words cannot express the relief that this gives me. My family (like many others') died in camps during the war - perhaps if more people had been able to stand up to the fascists then 6 million need not have died..."

CNI, London

Source: BBC News Magazine

<http://tinyurl.com/7hdrs8g>

Think **Again!**

Proud to be his grand-daughter

“I am very proud to say that my pappy (grandpa) thumped Mosley and put him down on his backside (there is footage of it, it was included in a film on Lady Mosley) and people who are still alive remember him doing it. I am proud that my hard working Jewish grandpa stood up, not just for himself but for every creed, colour and religion to have the freedom to go about their business without persecution in this country. Thanks to him and many, many others like him I exist today and we live in a free if not always democratic society. My gran always used to joke about how he shouldn't be let out on his own in case he starts a riot and then the story of the fight against the fascists would be told and not just about Cable Street there were lots of other fights and conflicts at that time but Cable Street does appear to have been the biggest outbreak of public objection to Mosley. My pappy's name was Samuel Montague Abrahams and I am very proud to be his grand-daughter. Thank you for remembering the heroes and fighters of Cable Street.”

Rae Kane, Buckinghamshire

Source: BBC News Magazine

<http://tinyurl.com/7ufpb7l> -

Think Again!

Activity 5 - Are there messages for today from the Battle of Cable Street?

- ❖ Print out and distribute the following page. Remind the pupils of the work they did in the previous session, and ask them to read the quotes. Ask the class if they agree with what the people have said.
- ❖ Print out and distribute the next two pages. Give the pupils time to read them, and then ask again; are there messages for today from the Battle of Cable Street?
- ❖ Print out and distribute pages 54-57 and let the pupils read them. Ask the class what they think about the stories. Need to insert the page numbers, once we know what they are
 - ❖ Are there any similarities between the EDL march and the BÚF march?
 - ❖ Have they seen or read about marches like that in other places?
 - ❖ What community is being targeted in this story?
 - ❖ What do they think of the action being taken by communities working together to object to the march?

Finally, go back to the poem 'For my parents'.

It should be read aloud now, either by the teacher, or if there is a pupil (or pupils) who would read it well, it could be read by them.

Ask the pupils to talk about what the poem means to Michael Rosen, and to them.



Think Again!

Are there messages for today from the Battle of Cable Street?

On the 75th anniversary of the Battle of Cable Street, the Hope Not Hate organisation published interviews with some of the people who had taken part in the resistance. You can see the interviews at <http://tinyurl.com/77mpawd>.

As part of the interview, people were asked about the messages of Cable Street for the future. You can read some of the responses in the box below.

Messages for today from the Battle of Cable Street

“The lesson of Cable Street is that young people have got to be aware of not only what happened in the past, but also of what may happen again if we are not vigilant. That is the most important message that I could give to anybody.”

Alf Salisbury

“I would say to young people today, never give up, the power is in your hands. To paraphrase a famous dictum: “All that is required for evil to triumph is that good men do nothing.”

Harold Smith

“The struggle of the people against fascism and racism must go on today. Jews must be made aware that the plight of the Asians is no different from the sufferings of their own parents and grandparents. The religious divisions within the Asian community, the generation gap, even the exploitation by sweat shop owners of their communities, all have their parallels in the 1930s in the Jewish community of the East End.

“The names change, the streets are the same, and so are the problems. The glorious struggle of 1936 must be remembered today.”

Charlie Goodman

Think **Again!**

Battle of Cable Street mural



Photo Alan Denney

Is the battle over?

The picture above is of a famous mural painted to commemorate the Battle of Cable Street.

It was the idea of the artist Dave Binnington, who spent years researching the event in order to put a memorial right in the area where it happened.

He did not finish it. Read why in the box below.

You can see the story of the mural and examine it more closely at The Battle of Cable Street website: www.battleof-cablestreet.co.uk/

Think Again!

The Battle of Cable Street Mural

The Battle of Cable Street Mural was created by artist Dave Binnington.

He began his research in 1976 and set up a small studio in the basement of St George's Town Hall with the Basement Project Community Arts Workshop. Inspired by the location of the west wall of the old Town Hall, he decided to create an image that would commemorate the famous occasion when, on 4 October 1936, the people of the East End prevented Sir Oswald Mosley and the British Union of Fascists from marching through Cable Street in Stepney, then mainly a Jewish area.

Binnington, who had studied the murals of Siquieros and Rivera, conducted intense historical research. He looked at books, films and photographs of the Battle and worked much of what he found into the design: the dramatic uniforms of the BUF, the eggs, milk bottles, tools and the contents of chamber-pots coming from the upper windows, the mounted police 'cossacks' with long weighted clubs surging through the crowd, the use of marbles and ball bearings against the police horses, the overturned lorry, the chairs and mattresses of the barricade and the police autogyro flying overhead. Binnington interviewed and drew many local characters, including them in the design to show that this famous victory was won by the people of the East End of London.

The work was well advanced when, in 1980, fascists climbed the scaffolding and daubed the mural with the words 'British Nationalism not Communism - Rights for Whites. Stop the Race War' in six foot high letters. The bottom two thirds of the painting was ruined. Binnington had spent more than two years up on the scaffold, he felt completely unsupported, and retired. Another artist, Paul Buffer, became involved in the project and brought in Desmond Rochford and Ray Walker to complete the mural. There were modifications to the original design and interpretation, and the work was finally completed in October 1982.

The mural immediately attracted more fascist vandalism. Green paint was thrown across it. This was removed and repainted by Ray Walker. Later, black and white paint bombs in plastic bags were thrown, causing considerable damage that was eventually repaired in 1985 at a cost of £8,000. Vandalism continued and in June 1993 a roller was used to smear paint across the bottom half of the picture and the initials of the British National Party were left as a calling card. The repainting cost £18,000, raised by a public appeal and from Tower Hamlets Council. A special varnish was applied so that any future attacks could be easily cleaned off. The mural stands as a powerful symbolic reminder of anti-fascism in the East End. 'They shall not pass!'

Source: The Battle of Cable Street www.battleofcablestreet.co.uk/

Think Again!

These two boys are celebrating the 50th anniversary of the Battle of Cable Street, in 1986



Celebrating the 50th anniversary of the Battle of Cable Street, 1986

Why do you think the anniversary of the Battle of Cable Street was relevant to them?

Why could it be relevant to people in school today?

Think **Again!**

Anti National Front Demonstration Brick Lane 1978



Photo: Alan Denney

Altab Ali was a young Bangladeshi man killed by racists in May 1978. This was a demonstration to protest against the National Front and other racists who were active in the Brick Lane area.

Think Again!

EDL London march halted by police

Anti-fascists stage counter-protest in London's East End chanting 'they shall not pass' amid angry confrontations Mark Townsend



EDL supporters head for the King's Cross tube entrance, which was briefly shut by police. Photo (c) Geoff Dexter Unite Against Fascism.

Large crowds assembled in east London to oppose a demonstration by the far-right English Defence League on Saturday. There were frequent angry confrontations. At one stage EDL members chanted "You're scum and you know you are" to foreign tourists, while an Asian man singled out for abuse shouted back: "I'm as English as you are."

Hundreds of residents and anti-fascist campaigners converged on Whitechapel Road close to the East London Mosque, a target for members of the EDL, amid a police presence of around 3,000 officers, some in riot gear. Muslims accuse the EDL of fostering hate against them through claims that a gradual "Islamisation" of Britain is taking place.

As he began his speech, the EDL's founder, Stephen Yaxley-Lennon, 28, who uses the name Tommy Robinson, appeared to be led away by police. He is under court restrictions after being convicted of leading a fight at a football match in Luton earlier this year. Along Whitechapel Road, scores of anti-EDL protesters waved placards. Some in the crowd drew parallels with the Battle of Cable Street, several minutes' walk south, where the local community rallied in defiance of Sir Oswald Mosley's British Union of Fascists almost 75 years ago, refusing to let them pass through the East End.

The same chant, "They shall not pass", echoed down the streets on Saturday. Jamie Pitman, who had travelled from Oxford to show solidarity with the residents of Tower Hamlets, said: "Cable Street showed that, in times of austerity and a poor economic climate, fascism and racism can flourish..."

The Rev Alan Green, of St John on Bethnal Green, one of the organisers of United East End, a coalition of groups opposed to the EDL entering Tower Hamlets, said: "The vast majority of the population are very happy to live together in diversity. We need to show the extent of opposition to the EDL and how the things they say about the area, their rhetoric, is so wrong."

The Guardian, Saturday 3 September 2011 - <http://tinyurl.com/73q47ar>

Think Again!

ENGLISH DEFENCE LEAGUE: INSIDE THE VIOLENT WORLD OF BRITAIN'S NEW FAR RIGHT

Undercover Guardian investigation reveals plan by English Defence League to hit racially sensitive areas in attempt to provoke disorder over summer (28/5/2010)

MPs expressed concern tonight after it emerged that far-right activists are planning to step up their provocative street campaign by targeting some of the UK's highest-profile Muslim communities, raising fears of widespread unrest this summer. Undercover footage shot by the Guardian reveals the English Defence League, which has staged a number of violent protests in towns and cities across the country this year, is planning to "hit" Bradford and the London borough of Tower Hamlets as it intensifies its street protests. Senior figures in the coalition government were briefed on the threat posed by EDL marches this week. Tomorrow up to 2,000 EDL supporters are expected to descend on Newcastle for its latest protest. MPs said the group's decision to target some of the UK's most prominent Muslim communities was a blatant attempt to provoke mayhem and disorder. "This group has no positive agenda," said the Bradford South MP, Gerry Sutcliffe. "It is an agenda of hate that is designed to divide people and communities. We support legitimate protest but this is not legitimate, it is designed to stir up trouble. The people of Bradford will want no part of it."

© The Guardian <http://www.guardian.co.uk/>

Think Again!

UNITING IN CITY OF PEACE AGAINST FAR-RIGHT DEMO

28/5/2010- Protesters staged a meeting ahead of the English Defence League's march through Newcastle. The EDL, which claims to protest against "Muslim extremism", will march from the city's Central Station to the Big Market tomorrow. But members of Unite Against Fascism are holding a counter demonstration. Councillors, trade union reps, officials from Show Racism the Red Card and the national secretary of the UAF, Weyman Bennett, all voiced opinions to a 50-strong crowd at St John's Church Hall as they made final preparations for their march. Some concerned Asian residents asked why the council has not banned the EDL protest. John Igbal, 28, of Fenham, said: "I cannot believe they are allowing them to come in here with their racist beliefs. "One minute the police are telling us to get on with our normal lives and then the next they are asking us to avoid the city centre on Saturday. "People's views are changing in Newcastle and they are no longer racist to minorities, so on Saturday we will come together and protest together." David Faulkner, deputy leader of the city council, said: "We have the right to protest, it's in our human rights. Stopping this demonstration would show to them that they had won. Why should we let them win? We need to go out there and win the argument."

© The Chronicle Live <http://www.chroniclelive.co.uk/>



Think Again!

What is the English Defence League?

Join the English Defence League today and start to make a difference! If, like us and the many other tens of thousands of decent patriotic people in the country, you are fed up with Islamic Extremism, Islamism and our government's spineless inability to address the issues, then join the world's biggest protest group and help us to make a positive change for the better. (from the EDL website)

The English Defence League (EDL) is a far-right street protest movement which opposes what it considers to be a spread of Islamism, Sharia law and Islamic extremism in the UK. The EDL uses street marches to protest against Islamic extremism. At many of their gatherings, EDL members have clashed with counter-demonstrators, including supporters of Unite Against Fascism (UAF). (from Wikipedia)

The English Defence League (EDL) is a racist organisation whose main activity is street demonstrations against the Muslim community. Although it claims only to oppose Islamic extremism it targets the entire Muslim community and its actions deliberately seek to whip up tensions and violence between Muslim and non-Muslim communities.

The EDL poses the biggest threat to community cohesion in Britain today of any organisation. Its activities are designed to increase tensions in communities with a large Muslim population and especially in areas that have had problems in the past. (from the Hope not Hate website)

Think Again!

What is the British National Party (BNP)?

The British National Party always puts British people first.

We are different from the other political parties because we're here to help our people and change Britain for the better. (from the BNP website)

The British National Party (BNP) is a British far-right political party formed as a splinter group from the National Front by John Tyndall in 1982. It restricted membership to "indigenous British" people until 2010, after a legal challenge to its constitution.

The BNP advocates "firm but voluntary incentives for immigrants and their descendants to return home", as well as the repeal of anti-discrimination legislation. (from Wikipedia)

The British National Party (BNP) is a far-right political party that operates throughout the UK. It was formed in 1982 from the remnants of the old National Front.

The BNP has claimed over 13,000 members. However it exaggerates its support and paid up members are fewer than 6,000 in number. When the party was led by its founder John Tyndall (1982-1999) it was easily identified with Nazism through its extreme and provocative activities, associations and publications as well as its active denial of the facts of the Holocaust. (from Hope not Hate website)

Think Again!

What is the Unite against Fascism (UAF) organisation?

Countering the threat of fascism

“The world is a dangerous place to live in; not because of the people who are evil, but because of the people who don’t do anything about it.”

Albert Einstein – refugee from Nazi Germany

As a matter of the greatest urgency, we are calling for the broadest unity against the alarming rise in racism and fascism in Britain today.

Over the last decade, racism and Islamophobia in society have grown.

As a result, we have seen an increase in racist violence and attacks on multiculturalism. This has culminated in the rise of far right and fascist organisations, in particular the British National Party (BNP). (from the UAF website.)

Unite Against Fascism is an anti-fascist pressure group in the United Kingdom, with support from politicians of all mainstream UK political parties. It describes itself as a national campaign with the aim of alerting British society to a perceived threat of fascism and the far right. (from Wikipedia)

Think Again!

Section 4: Prejudice and the European Championships

This section looks at:

- ❖ Antisemitism in football
- ❖ The current concern of the European Championships (the Euros) in Eastern Europe in 2012
- ❖ Extensive examples of recent and growing antisemitism

It asks pupils to prepare positive action plans for dealing with prejudice.

The section examines three major reports into prejudice in European football, in advance of Euro 2012. The reports are:

UNITE AGAINST RACISM IN EUROPEAN FOOTBALL

UEFA guide to good practice

By UEFA and FARE

This document can be downloaded from:

<http://tinyurl.com/7g2wcb4>

It describes what positive actions people and clubs might take to achieve a football game free from racism.

ANTISEMITISM IN EUROPEAN FOOTBALL

A SCAR ON THE BEAUTIFUL GAME

By John Mann MP and Johnny Cohen

The Parliamentary Committee against Antisemitism

This 15 page report gives short scenarios from football matches across Europe, and alongside them highlights clubs' good practice in dealing with the incident. It can be downloaded from:

<http://tinyurl.com/7zma27z>

A report by The Parliamentary Committee against antisemitism has also been published, in response to concerns raised in parliament in Britain.

HATEFUL

MONITORING RACISM, DISCRIMINATION AND HATE CRIME IN POLISH AND UKRANIAN FOOTBALL, 2009-2011

Prepared for the East Europe Monitoring Centre, the Football Against Racism in Europe organisation, the "Never Again" organisation in Poland, and the Football Against Prejudices organisation in Ukraine. It identified the numbers of incidents, and can be downloaded from:

<http://tinyurl.com/7wxrh7q>

Think Again!

Is there a problem in European football? Euro 2012

Tell the class the following, or print it out and go through it with them.

- 1 The European Championships is played every four years. National football teams from all across Europe compete to win the title. Countries across Europe compete to host the games, gaining high prestige if they are successful.
- 2 In 2012 the competition is to have joint hosts, both in Eastern Europe. The countries chosen are Poland and Ukraine.
- 3 The governing body of European football is the Union of European Football Associations, known as UEFA. UEFA oversees the competition. It organises a committee to visit the countries which want to host the games and make the decision.
- 4 The decision is based on a number of factors, including:
 - a. whether the committee is satisfied that enough stadia will be available of sufficient high standards
 - b. whether there will be adequate facilities for the teams to live and travel between stadia
 - c. whether there will be adequate accommodation and travel facilities for people coming to watch the games
 - d. whether there will be adequate security and safety measures
- 5 However, the UEFA committee also have ethical principles to take into account, and they take their task of ensuring that everybody is respected very seriously. In recent years there have been many incidents of racist behaviour in and around football grounds in Poland and Ukraine.
- 6 In this section we will look at
 - ❖ Research and reports on prejudice in European football
 - ❖ Equality principles and action for a fair Euro 2012

Think Again!

Activity 1 - Hateful report

- ❖ Print out and distribute the following five pages about the HATEFUL report
- ❖ Go through the first page with the class
- ❖ Give the class 10 minutes to look at the information on the following two pages (sample report and table of statistics) and discuss them in pairs
- ❖ Have a teacher-led discussion on the question 'Is there a problem in European football?'



Think Again!

Is there a problem in European football?

A report:

HATEFUL

MONITORING RACISM, DISCRIMINATION AND HATE CRIME IN POLISH AND UKRANIAN FOOTBALL, 2009 -2011

was prepared for the East Europe Monitoring Centre, the Football Against Racism in Europe organisation, the “Never Again” organisation in Poland, and the Football Against Prejudices organisation in Ukraine. This report identified the numbers of incidents in the table below.

However, the preface to the report acknowledges that these numbers are not ALL the incidents that have taken place. They are ‘the tip of the iceberg’.

What kind of incidents?

The incidents described in the HATEFUL report are all major incidents. They are not just incidents of verbal abuse, bad though that is, but they are organised demonstrations of hate and prejudice. Huge banners are displayed with racist, antisemitic, Islamophobic, homophobic, anti-Roma and other hate messages. Flags and banners carry symbols of far-right and Nazi organisations, which are visible around the stadium and readily recognisable.

You can see the full report at <http://tinyurl.com/7wxrh7q> and read some of the incidents yourself and see the photographs of the banners. There is an example below, and the report has 63 pages of such incidents.

The Polish FA, through working with the NGO Never Again has identified antisemitism as a persistent problem and has fined clubs for displays of racist banners, and threatened to close stadia.

The FA of Hungary has identified abuse and exclusion of players from Roma communities as a key issue. They are seeking to address some of these problems through the development of facilities and playing opportunities in areas in which the Roma predominate.

Think **Again!**

Is there a problem in European football?

What kind of incidents are happening?

What kind of reception could visiting teams and supporters receive at the European Championships?



Nazi salutes

Think **Again!**

Who is involved?



A few individuals, or organised hate groups?

Adults only, or are children being drawn in?

Think **Again!**

Who are the targets of prejudice?



This image was posted on a social networking website. The words underneath it are the name of a football team, and fans of their rival team had posted this international wheelchair symbol as an insult.

Source: the HATEFUL report

RZESZOW. On September 19th, during a third-division match between Stal Rzeszow and Swit Nowy Dwor Mazowiecki, a group of local racist fans chanted the antisemitic slogan "Jude, Jude, Jude Resovia" ("Jew, Jew, Jew Resovia", using the German word for Jew,) directed at Stal's local rivals Rosovia Rzeszow. Hatred and aggression between the two teams have endured for years, marked by antisemitic invective and accusations of "Jewish roots", for example of the real or imaginary club founders. It is common in Poland for "fans" of two clubs from the same city to call each other "Jews", and epithet considered the worst insult in such circles.

KIELCE. On 19 September, during a match between Korona Kielce and a Slask Wroclaw in the seventh fixture of the first division, local "fans" displayed a homophobic banner with offensive language directed at fans of other clubs. An observer representing the Polish Football Association did not order the removal of the banner. Homophobia and the usage of vulgar synonyms of the word "gay" is commonplace in Poland's sports arenas.

Think Again!

Reported incident statistics September 2009 – March 2011

POLAND	
Racist/fascist symbols	56
Anti-Semitic	36
Anti-Black	20
Homophobic	8
Anti-Roma	2
Anti-Muslim	1
Anti-disabled	2
Other	8
TOTAL	133

UKRAINE	
Racist/fascist symbols	51
Anti-Semitic	2
Anti-Black	-
Homophobic	-
Anti-Roma	-
Anti-Muslim	7
Anti-disabled	-
Other	2

Source: The Hateful report

Think Again!

Activity 2- Good practice

The pupils should work in groups of four to six for this activity.

Firstly print out one copy for each group of the reports 'Antisemitism in European Football' and 'Unite Against Racism in European Football'.

These documents can be downloaded from <http://tinyurl.com/7zma27z> and <http://tinyurl.com/7xw9ace>

- ❖ Tell the groups that they are going to make their own booklet with ideas for good practice
- ❖ Their booklet should take account of dealing with different kinds of prejudice: prejudice against people with disabilities, different religions and cultures, different ethnic backgrounds, homophobic prejudice, sexism and age related prejudice
- ❖ It should be inspired by the UEFA 'Unite Against Racism in European Football' report and the 'Antisemitism in Football' report, and have a similar format.
- ❖ It might have one incident to a page, or more
- ❖ It can be produced on paper, or if IT is available, it could be produced electronically
- ❖ Although each page will probably be prepared individually by a pupil, for each scenario chosen, the good practice in dealing with it must first be discussed by the group and the action agreed
- ❖ There can be a choice of subject for the booklet. The group will decide what they will discuss and produce:
- ❖ For pupils who are interested in football, they can use the scenarios in the reports they have seen, or they can use incidents they have witnessed or read about in the papers or seen on the news, or they can invent scenarios.
- ❖ For pupils who are not interested in football, they can choose situations in school or out in the community. These can be situations they have seen, read about, heard about, or they can invent situations. Perhaps they are interested in a different sport. They could also use the school scenarios from Section 3 of this pack.

The teacher will need to point out that the ideas for action and examples for good practice will be very different in different scenarios. For example, the football match scenarios will have an element of punitive action, such as arrests and fines, on the perpetrators and the clubs. School scenarios are more likely to have an element of education measures. Both situations could have an element of planning preventive measures, and both could have an element of witnesses intervening to stop the abuse.

Pupils who have completed the previous sections should be familiar with the concepts of bystanders, upstanders and community action. The teacher should remind them to take this into account when they recommend good practice.

Think Again!

Activity 3 – UEFA guide to good practice

This session is based around the Unite Against Racism in European Football: UEFA guide to good practice.

This document can be downloaded from <http://tinyurl.com/7xw9ace>

- ❖ Print out the table below with the UEFA 10 point plan of action for professional clubs. Distribute it to groups
 - ❖ Ask the pupils to examine each of the points, and decide how it will help and whether it will be effective
 - ❖ Ask the pupils to prioritise what they think are the three most important things to do
 - ❖ Ask the pupils to identify one additional thing that they think would help
 - ❖ Plenary – a general class discussion to feedback any views and new ideas
 - ❖ Finally, ask the class whether this approach might be useful for other prejudice-related issues
-
- ❖ Do they think that religious hatred is implied in this plan, or should it be spelt out explicitly? Mention Islamophobia and antisemitism. Should they be mentioned by name, or should the guidelines say ‘anti-religious racism’ to make sure all religions are included?
 - ❖ Do they think that homophobia at football grounds should be dealt with in a similar way with a guide to good practice?



Think Again!

UEFA 10 point plan of action for professional clubs Write how it will help and whether it will be effective.	Priority (tick 3)
1 Issue a statement saying the club will not tolerate racism, spelling out the action it will take against those engaged in racist chanting. The statement should be printed in all match programmes and displayed permanently and prominently around the ground.	
2 Make public address announcements condemning racist chanting at matches.	
3 Make it a condition for season ticket holders that they do not take part in racist abuse.	
4 Take action to prevent the sale of racist literature inside and around the ground.	
5 Take disciplinary action against players who engage in racial abuse.	
6 Contact other clubs to make sure they understand the club's policy on racism.	
7 Encourage a common strategy between stewards and police for dealing with racist abuse.	
8 Remove all racist graffiti from the ground as a matter of urgency.	
9 Adopt an equal opportunities policy in relation to employment and service provision.	
10 Work with all other groups and agencies, such as the players union, supporters, schools, voluntary organisations, youth clubs, sponsors, local authorities, local businesses and police, to develop pro-active programmes and make progress to raise awareness of campaigning to eliminate racial abuse and discrimination.	
Our additional recommendation is	

Think Again!

Section 5: Teachers' Notes and weblinks

Teachers teaching about antisemitism may be doing so in the context of:

- ❖ Citizenship education
- ❖ Teaching about the Holocaust
- ❖ Programmes to counter prejudice-related bullying
- ❖ PSHE
- ❖ Teaching about anti-religious prejudice
- ❖ Teaching about refugees

This pack has been developed with these contexts in view.

The pack has also been developed so that it will assist schools with the requirements of the Equality Act 2010, and the new Ofsted Framework for Inspection, 2012.

The pack does not include activities for teaching about the Holocaust. That subject is covered in a wealth of curriculum materials already available elsewhere. Instead this pack is concerned with combating racism and promoting community cohesion.

Think Again!

What is antisemitism?

In 1994 the Runnymede Commission on Antisemitism produced a review 'A very light sleeper' on the persistence and dangers of antisemitism.

The review defined and described three main sets of phenomena. It is helpful to look at these, and be ready to pick up on issues, prejudices and stereotypes which may be raised by pupils. For older pupils, you may want to print out the notes to clarify the issues for them.

'15 The term 'antisemitism' was first used in 1879 by the German agitator, Wilhelm Marr, to designate the contemporary campaigns against Jews throughout Europe. The concept of antisemitism, however, of course goes back many centuries further. Since the term has been used to describe a variety of phenomena, it is necessary to define what constitutes antisemitism and to explain its origins.

16 It is valuable to distinguish between three main sets of phenomena:

(a) anti-Judaism, i.e. hostility to the beliefs and practices of the Jewish religion;

(b) antisemitic racism, i.e.. hostility to Jews on the assumption that they constitute a separate 'race';

(c) anti-Zionism, i.e. hostility towards the expression of Jewish national identity which finds its focus in the state of Israel.'

Source: 'A very light sleeper' Runnymede Commission on Antisemitism
<http://www.runnymedetrust.org/publications/33/32.html>

Today, we might identify a fourth set, which is anti-Israeli. This is hostility towards the politics of the state of Israel, transferring these political views and actions to all Jewish people, wherever they live.

Think Again!

New Equality Duties for Schools

There are a number of new frameworks and legislation that will have an impact on the way in which schools teach issues of equality and diversity.

The Equality Act (2010)

The Public Sector Equality Duty

The Equality Act brings together previous equality legislation into a single equality act. The Equality Act outlines general and specific duties.

Under the **general duty**, schools are required to due regard for three objectives:

- ❖ eliminate discrimination
- ❖ advance equality of opportunity between people who share a protected characteristic and people who do not share it, and
- ❖ foster good relations across all characteristics - between people who share a protected characteristic and people who do not share it.

Under the specific duties, schools are required to

- ❖ publish information, and
- ❖ set objectives.

Protected characteristics

The Equality Act general duty says that in respect of pupils, schools must have due regard for eight protected characteristics: disability, race and ethnicity, gender, gender identity, marital status, maternity and pregnancy, religion and belief, and sexual identity.

The Act identifies four areas for pupil development schools must promote: spiritual, moral, social and cultural. These themes are picked up by Ofsted.

Positive Action

New Positive Action provisions in the Act will allow schools to target measures that are designed to alleviate disadvantages experienced by, or to meet the particular needs of, pupils with particular protected characteristics.

Bullying

The Act says that schools must ensure that all forms of prejudice-motivated bullying are taken seriously and dealt with equally and firmly.

In section 5, the Act talks about **fostering good relations:**

'Fostering good relations across all characteristics - between people who share a protected characteristic and people who do not share it.'

Think Again!

5.23 It should be particularly easy for schools to demonstrate that they are fostering good relations since promoting good relations between people and groups of all kinds is inherent in many things which they do as a matter of course. It may be shown through – for example - aspects of the curriculum which promote tolerance and friendship, or which share understanding of a range of religions or cultures, the behaviour and anti-bullying policies, assemblies dealing with relevant issues, involvement with the local communities, twinning arrangements with other schools which enable pupils to meet and exchange experiences with children from different backgrounds, or initiatives to deal with tensions between different groups of pupils within the school itself.'

Schools are expected to take account of equality implications when they develop policy, set objectives and decide actions.

Equality issues in the Ofsted Evaluation Schedule for the Inspection of maintained Schools and Academies, January 2012

The schedule says that in their key judgements inspectors must consider how groups of pupils benefit from their school, and how well any gaps in achievement are narrowing. The groups are:

- ❖ disabled pupils, as defined by the Equality Act 2010, and those who have special educational needs
- ❖ boys
- ❖ girls
- ❖ groups of pupils whose prior attainment may be different from that of other groups
- ❖ those who are academically more or less able
- ❖ pupils for whom English is an additional language
- ❖ minority ethnic pupils
- ❖ Gypsy, Roma and Traveller children
- ❖ Looked after children
- ❖ Pupils known to be eligible for free school meals
- ❖ Lesbian, gay and bisexual pupils
- ❖ transgender pupils
- ❖ young carers
- ❖ pupils from low income backgrounds
- ❖ other vulnerable groups

Think Again!

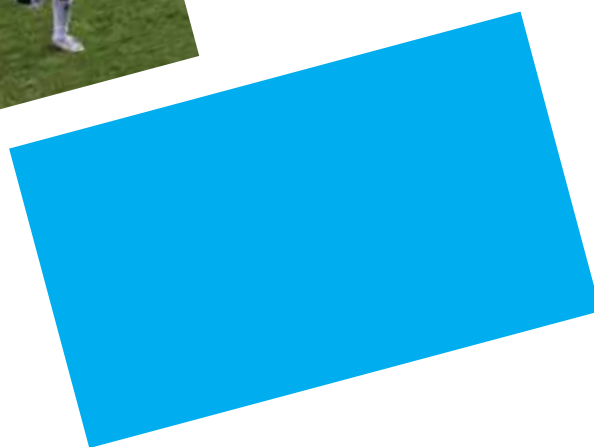
Behaviour, respect and bullying

Inspectors also have to evaluate pupils' behaviour towards and respect for others. This includes:

- ❖ ensuring freedom from bullying and harassment. The guidance specifies cyber-bullying and prejudice-related bullying. In this respect it refers to special educational needs, sexual orientation, gender, race, religion and belief, gender reassignment or disability
- ❖ managing the behaviour and expectations of pupils to ensure that all pupils have an equal and fair chance to thrive and learn in an atmosphere of respect and dignity.

How well the school promotes all pupils' spiritual, moral, social and cultural development

In evaluating this aspect, inspectors look at pupils' understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life.



Think Again!

Resources and links

WARNING

If you or your students are surfing the internet for information on antisemitism and some of the concerns covered in this pack, be very careful, because you may well come across Holocaust denial websites, or racist and Islamophobic websites. We recommend that students should not research unsupervised.

All of the weblinks given below are designed for educational purposes.

Resources relating to antisemitism, antiracism, history of Jews in Britain

The Anne Frank Educational Trust <http://www.annefrank.org.uk/> . This site gives information about Anne Frank and the Holocaust and places it firmly in the context of combating racism in all its forms. Whether you are an educator or a student at KS 2, 3 and 4 you will find something to interest you. There are assembly packs, interactive pages and the chance to make a voice heard in the antiracist world by signing a leaf on the Anne Frank tree.

BBC Multicultural History <http://tinyurl.com/86x74rx>

This is an excellent website which can be used by educators and pupils at KS 2, 3 and 4 for information on Asian, Black and Jewish history. The material is wide-ranging; some of it is interactive, it shows the Black and Asian contribution to British history, it gives biographies, it has archive material on black footballers and it has material particularly suitable for use in Black History Month.

BBC Northern Ireland Learning – racism <http://tinyurl.com/7tka6ft> These pages of the BBC Northern Ireland education website are from the Citizenship Education programme on racism. They link directly to lesson plans on racism, xenophobia and sectarianism, and will be useful for educators working at all key stages. The activities can be adapted to a variety of situations, and include teachers' notes and downloadable video clips.

Building bridges www.staffpart.org.uk/bridges.htm This is the website for three different projects set up by the Staffordshire Partnership. They are the Pakistan Connection <http://tinyurl.com/7zvo7ef>, the Jewish Connection <http://tinyurl.com/7g7pbe4> and The Three Lions – a story about a Black footballer playing for England, which has a 'book' with the illustrated story, educators' notes and classroom activities, and a PowerPoint presentation of the story. It focuses on racism in football and the activities are a useful starting point for discussions about racism experienced by children and young people.

Channel 4 <http://www.channel4.com/>

The Channel 4 website has downloadable resources for teaching, <http://tinyurl.com/7leh6qp>

The Community Security Trust <http://www.thecst.org.uk/>

The Community Security Trust website provides information on antisemitism and antisemitic racist incidents.

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

If you go to Crosspoint you will find descriptions of, and links to, a very wide range of anti-racist organisations and projects around the world. Resources are recommended on the following themes: Indigenous Peoples, Jewish resources and Shoah, Human Rights and Refugees, Roma, Sinti and Travellers, Disability resources, Gay and Lesbian resources, and Women. There is also a fascinating set of miscellaneous international links.

Their website includes news and information, and will primarily be of use to teachers who want to look into an equality issue in more depth.

Countering Bullying on the grounds of race, religion and culture

<http://www.insted.co.uk/racist-bullying-april11.pdf>

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This extensive website was established in March 2006 for the (then) DfES. It gives advice on all aspects of racist bullying. It contains information, stories from children and young people, much practical advice, answers to FAQs, professional development activities, weblinks and a bibliography. The advice from children and the experience of Traveller and refugee communities make a powerful resource for classroom and inservice training discussions. It has been archived from the DfES website and can be found at the National Archives. However it is easier to access from the weblink given here.

Equality Act 2010 – Guidance on implications for schools.

<http://tinyurl.com/5wp9aa>

This is the DfE portal to non-statutory advice from the Department for Education. It has been produced to help schools to understand how the Equality Act affects them and how to fulfil their duties under the Act. From this webpage you will also be able to access other government papers on Equality Act matters.

The Equality and Human Rights Commission guidance for schools on the Equality Act can be accessed at: <http://tinyurl.com/7saxrgs>

Holocaust Educational Trust <http://www.het.org.uk/> This website is dedicated to teaching about the Holocaust. However although The Y Word pack does not directly cover this area in depth, on the Holocaust Educational Trust website there is an excellent set of principles for teaching about the Holocaust which is worth looking at. It informs all teaching about communities escaping persecution and genocide. The website also carries stories of survivors.

Insted Consultancy www.insted.co.uk The website of the Insted Consultancy is a wonderful place to begin (and return to) if you are interested in researching and learning about any aspect of combating racism in education. It is aimed at adults, and contains information for teachers on a range of topics concerned with equality issues, including prejudice related bullying and Islamophobia.. The Insted Resource Folder on the Equality duties for schools <http://www.insted.co.uk/equalities.html> is essential information.

Institute of Race Relations www.irr.org.uk This website contains articles about important issues in the area of race equality, and up to date news stories. There is an education section in which you can read information and comments on stories affecting race equality in schools. There is also information about the Homebeats CD Rom, which is an interactive CD Rom for students at KS 3 and 4. See the description at <http://tinyurl.com/7dey9dr>.

Jewish Council for Racial Equality www.jcore.org.uk At this site you will find materials for educators about racism and antisemitism and for teaching about refugees and people seeking asylum. Intended in particular for Jewish educational settings but of relevance and use more generally as well. The Journey to Safety educational project on the website is an important interactive resource which students at key stages 2, 3 and 4 can use. It gives video testimonies of people who have settled in Britain as a result of persecution.

Think Again!

The Jewish Museum, London <http://www.jewishmuseum.org.uk/> This website has online and interactive resources relating to the history, culture and religion of the Jewish people, particularly of those settling in Britain.

For schools within London, or near enough to travel to London, the Jewish Museum can set up **an education session on issues from this pack**.

Some sessions particularly relevant to work in this pack include:

Then and now: an interactive session will encourage pupils to consider what life would have been like for immigrants to London at the end of the Victorian period. They will step back in time in the gallery and meet the Jablonsky family, who migrated from Poland to London's East End in the late 19th century. They can handle objects relating to the home and typical East End trades and consider how they differ from those used today. Pupils will be encouraged to relate the displays to their own family backgrounds and will gain a greater understanding of the challenges facing immigrants today.

Every Object Tells A Story: This interactive workshop is designed for pupils to learn about the power of the object and its role in the telling of history. Drawing on objects from the Museum's collection, pupils will be able to handle a yellow star, a passport, a spice box which was hidden by a Jewish family and a Kindertransport child's suitcase. They will then use these objects as a springboard from which to further explore the plight of the Jewish people in World War II and the experience of child refugees today.

Never Again Auschwitz: The Story of Leon Greenman Drawing on the life story of British born Holocaust survivor Leon Greenman OBE, this workshop enables students to investigate and analyse historical facts including the rise of Nazism, the persecution of the Jews and life in Nazi Germany. Students can interpret and evaluate primary source material such as Leon's personal artefacts, film and photographs. They will be encouraged to reflect on and empathise with the experience of individuals in the Holocaust and to relate this to concepts such as tolerance, respect, freedom and justice.

Witness the Witness Students will meet and hear the personal testimony of a Holocaust survivor or Kindertransport refugee, and will have the opportunity to ask the speaker questions about their experiences. This personal contact encourages students to reflect on individual choices during and after the Holocaust.

Teachers should contact Judith van der Valke at the museum for more information on 020 7 284 7384 or admin@jewishmuseum.org.uk.

The Community Security Trust (CST) www.thecst.org.uk The CST advises and supports people who suffer from, or witness, antisemitism. You can report an antisemitic incident to CST via their website, by emailing incidents@thecst.org.uk or by phoning 020 8457 9999.

The Jewish Virtual Library <http://www.jewishvirtuallibrary.org> is a Cyber encyclopaedia of Jewish history and culture. It includes a glossary, and links to more websites.

The League for Human Rights of B'nai Brith, Canada is dedicated to combating antisemitism, racism, and bigotry. Amongst research and information papers, it contains lesson plans and activities for Yom Ha'Shoah – the Jewish Holocaust Memorial Day, including useful antiracist activities which can be used as given or adapted for other purposes. You can find them at <http://tinyurl.com/8xov4gy>

Michael Rosen, who wrote the wonderful poem 'For my Parents' in Section 3 of this pack, has a website at <http://www.michaelrosen.co.uk/>. Michael Rosen is one of the best-known figures in the children's book world, he is renowned for his work as a poet, performer, broadcaster and scriptwriter. His books and poems for children are well-loved, and pupils are motivated and enchanted by the workshops and readings he conducts in schools. If you would like to invite him to your school, please contact Jan or Kate at: jan@speakingofbooks.co.uk

Think Again!

Moving Here www.movinghere.org.uk This interactive website is an important resource for using this pack. It contains documents, photographs, sound and film clips, stories, timelines and other material, giving the histories of Caribbean, Irish, Jewish and South Asian migration to the UK. It can be used independently by educators and students at KS2, 3 and 4, but educators might want to use parts of the site with younger children as a joint activity.

Multi Faith Net <http://www.multifaithnet.org/>
This website gives information about the main religions in the world and the UK. The 'introduction' page to each religion gives clear and concise information of the main features, beliefs and communities. This is a useful research website for educators and students at KS3 and 4.

The National Archives <http://www.nationalarchives.gov.uk/documentsonline/>
The National Archives website contains interactive material for educators and students at all key stages. You can research the Learning Curve material and create your own web based exhibition.

National Union of Teachers <http://www.nut.org.uk> The NUT continues to lead the teaching profession in fighting racism – challenging the far right, producing educational resources and keeping race equality on the national agenda. Materials include Born to be Great - a charter on promoting the achievement of black Caribbean boys; Racism, Anti-Semitism and Islamophobia: Issues for schools and teachers; and Mosaic – Victims of Nazi Persecution produced in association with the Holocaust Educational Trust and including the stories of Gypsies, Jews and disabled people. It is well worth searching their website for papers, survey findings and advice on a number of issues related to equality and inclusion. Forthcoming resources include research into the impact of the counter-terrorism agenda in schools and an education pack for schools on race and religious hate crime being developed in association with the Crown Prosecution Service..

Race for Racial Justice <http://www.racialjustice.org.uk/>
This website contains information about the Race for Racial Justice charity, a London-based organisation which seeks to engage people in antiracist action. It has information on antiracist initiatives, and pages on world religions, statistics, racial discrimination, racism and the law. There is a useful page on definitions, and pages with snippets of information such as '10 facts about Multi-cultural Britain' which will be interesting to students at KS 3 and 4

The Runnymede Trust <http://www.runnymedetrust.org/> is a respected independent organisation researching, publishing and initiating and carrying out projects related to equality in multiethnic Britain. Two studies in particular are relevant to this pack: Source: 'A very light sleeper', by the Runnymede Commission on Antisemitism <http://tinyurl.com/6s3nu7j>, and 'Islamophobia: a Challenge for us all', by the Runnymede Commission on Islamophobia <http://tinyurl.com/7xxfny6>

Simon Wiesenthal Centre <http://www.wiesenthal.com/>
This is the website of the Simon Weisenthal organisation, which is an international Jewish human rights organisation formed after the Second World War. Its aim is dedicated to preserving the memory of the Holocaust by fostering tolerance and understanding through community involvement, educational outreach and social action.

The organisation's online Multi-media Learning Centre at <http://tinyurl.com/cepujh> is packed with information, archive and photographic evidence and classroom activities for educators, and there is material suitable for students at the top of KS2 and KS3 and 4. Older students will find the site accessible and having information to answer their questions. The downloadable page on 'Coming to Grips with teaching about the Holocaust' is sensitive and reassuring, and has practical advice for those embarking on the topic. The U.S. Holocaust Museum Memorial <http://www.ushmm.org> site gives information on the holocaust and on antisemitism. There are specific pages for children and young people, and the site contains personal testimonies and makes the connections to genocides across the world.