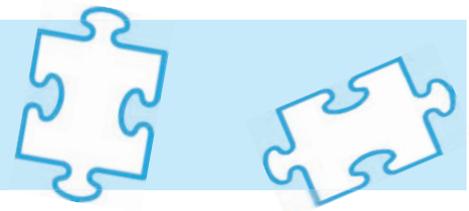


Introduction



For almost 12 years after the London transport bombings of 2005, Britain was spared the type of mass casualty attack experienced by cities such as Paris, Nice and Brussels, despite official warnings that an attack was considered 'highly likely.' Then between March and June 2017, four such attacks took place: three in London and another in Manchester, when a suicide bomber detonated a nail bomb in the midst of a young and predominantly female concert audience. Altogether, 35 people were murdered and more than 220 injured. Three of the attacks appear to have been jihadist-inspired while the fourth was aimed at worshippers leaving a north London mosque after prayers to mark the end of Ramadan. Given the recent nature of these horrific events we consider it inappropriate to comment further, other than to note that the citizens of Manchester and London, supported by civil society and institutions throughout the UK, rallied in their thousands to reject violence and to show solidarity with the dead and injured.

While the principal terrorist threat is perceived to come from Islamist groups, other forms of violent extremism are sometimes overlooked. Although predominantly peaceful, Northern Ireland experienced 22 terrorist attacks in 2014 and 15 in 2015. Of growing concern is extreme right-wing violence, frequently in the form of hate crimes against foreigners or ethnic and religious minorities. This can be more difficult to prevent since it is often carried out by individuals or 'lone wolves' who operate below the radar of police and intelligence monitoring. One such individual, described as a terrorist by prosecutors, murdered Labour MP Jo Cox in June 2016 out of hatred for her compassionate policies towards refugees.

Terrorist attacks around the world have increased in frequency in recent years, and at the same time have acquired greater immediacy thanks to 24-hour news coverage and the availability of instant messaging and video-sharing on social media. A combination of the sheer quantity of news with the graphic quality of its imagery means that even the most watchful parents struggle to protect their children entirely from exposure to terrorism. Shocking images, even fleetingly glimpsed, can be mesmerising and etched indelibly in children's memories. Their perceptions of violent events may be unexpected, and vary significantly from those of adults. They may find 'magical explanations' of their own invention or become fixated with a single image, such as a pet abandoned in a bombed-out building or



11 September 2001, the attack on the World Trade Center, New York

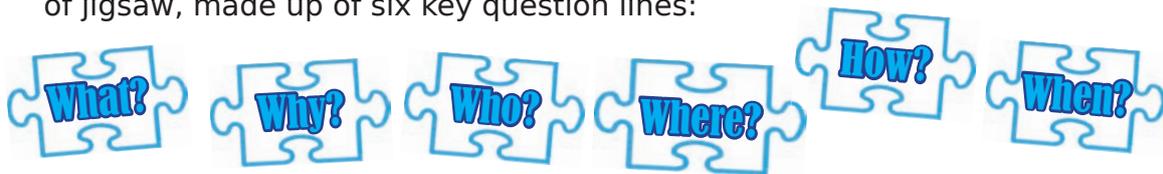
a seabird trapped in an oil slick. After the 9/11 attacks in New York in 2001, some children believed that dozens of planes had crashed into the Twin Towers because the video footage was repeatedly replayed on TV.¹

Children's responses to terrorism are direct and very personal: they worry about their homes, families and pets, and seek reassurance from adults that their world is safe and under control. Their reactions tend to mirror those of key adults around them, hence the advice generally given to parents and teachers to be as restrained as possible in their behaviour and speech, to keep calm and to maintain daily routines where possible.

Children also try to make broader sense of tragic events, asking searching questions that cannot be deflected with superficial responses. After the multiple terrorist attacks in Paris in November 2015 in which 130 died, British children as young as nine sought advice from the NSPCC's Childline. In the five months after the Paris attacks, Childline provided more than 400 counselling sessions to children who were frightened to leave home and fearful that similar attacks might happen in the UK. In France, the difficulties encountered by parents and teachers in explaining the attacks prompted journalists at a children's daily newspaper, *Le Petit Quotidien*, to produce a special issue which included answers to questions put to them by a group of 8-year-olds in a Paris classroom.

What this book is about

Talking about Terrorism is structured around 40 questions that children may ask (or, in our experience, have asked). We explain terrorism as a kind of jigsaw, made up of six key question lines:



Four principal aims of this book:

- ❖ to help teachers to answer children's questions about terrorism in a simple, direct and honest format
- ❖ to provide a reliable and comprehensive guide to the issues surrounding terrorist violence
- ❖ to assist in promoting creativity, understanding and critical thinking across the KS2 curriculum, including safe use of Internet and associated technologies
- ❖ to support teachers and school leadership teams in implementing their *Prevent* duties

The questions are phrased in the language that children use and answered using expressions and concepts with which they are familiar. We provide simple, objective explanations and try where possible to reassure, while being careful not to raise unrealistic expectations.

What the book offers, apart from questions and answers

The text is interspersed with activities that stimulate critical thinking and encourage creative investigation of our themes. These range from discussions and debates, the use of circle time and hot-seating through to role-play, poetry and music composition, singing and artwork. We constantly weave global concerns with children's everyday lives. A fictional Storyline narrates the human tragedy of conflict as told through the loss of a beloved teddy bear, whose return to his rightful owner becomes a symbol of hope and peace.

Global concerns are interwoven with children's everyday lives

Activities include discussions and debates, circle time and hot-seating, role-play, poetry and music composition, singing and artwork

We give particular importance to peacemaking and reconciliation and include examples of how conflict was resolved in Northern Ireland and South Africa. We describe how a peace process works, and how a compromise can be reached, usually after a long and difficult search for common ground. We explain the role of mediators and of peacemakers, individuals with special qualities whom we call 'Courageous People'. As we show, terrorism is not found in nature, it is man-made, and therefore 'man' can end it.

We emphasise peacemaking and reconciliation

Terrorism is man-made therefore 'man' can end it

Despite the focus on terrorism we never lose sight of a core belief in human goodness, and this emerges strongly from each of the principal sections. We make it a priority to focus on positive actions that children can perform, singly or collectively, to make the world more peaceful. Even in the worst situations we always find exceptional qualities of courage, generosity and kindness. We show how an off-duty police constable saved the lives of two of her fellow passengers on the London Tube in 2005, and illustrate the compassion and commitment to peace shown by the Pakistani teenager Malala Yousafzai after her shooting by the Taliban. We show how, after the Paris attacks of 2015, Parisians opened their homes to those stranded in the city, how volunteers queued for hours to donate blood and how taxi drivers drove the wounded home or to hospital without payment. We explain how ordinary people gathered together for a vigil were 'standing together' against terrorism, showing they were not afraid. Each section has inspiring stories of peacemaking and reconciliation, about the power of love over hate, of non-violence over violence and the importance of tolerance and respect.

Children can help to make the world more peaceful

Inspiring stories show the power of love over hate, of non-violence over violence and the importance of tolerance and respect

What we say about terrorism

We say that terrorism is 'violence that makes people afraid and upset'

We say that terrorism is 'violence that makes people afraid and upset', carried out by individuals who are angry and full of hate. At the simplest level we say terrorism is 'violence used for a reward' and give examples of the rewards that terrorists want. We use the idea of a terrorism 'cooking pot' in which we generally find certain ingredients. Unless we find these ingredients in the pot, what we're looking at probably isn't terrorism. We take the view that terrorism is a kind of war, usually started by a weaker group against a much stronger one. We consider that terrorism is always destructive, that it brings suffering and loss and almost never anything good. We try to explain what terrorism *is* in part by what it is *not*, and contrast it with other forms of violence – such as those found in nature and those that are man-made. Bullying is not terrorism, nor is bank robbery. While terrorists may act alone, their actions are generally claimed on behalf of a wider community.

We stress that terrorism is always a choice

We stress that terrorist violence is always a choice, made by each individual for different reasons. We cannot say that anything 'causes' terrorism or that there is a 'typical' terrorist. We explain that the choice can be influenced by different factors. We introduce 'push and pull' forces, namely experiences that push individuals away from what they view as a bad situation and ideas or beliefs that pull them towards something they think will be better. We show that fear can be a driving force in terrorism, and that, strange though it may seem, terrorists usually think *they* are the victims of aggression, and that they are rescuing or defending a community from oppression.

We explain terrorism as a social narrative

We explain terrorism as a social narrative, translated for children as a kind of storytelling. We introduce the idea of grievances or, for Lower KS2 pupils, strong feelings of anger, hatred and that 'things aren't fair': these are the elements that bind an individual to the story. The story can be true, made-up or exaggerated, and can change with time or under different influences. It can be passed between generations or between contemporaries. We explain that experiences of humiliation and being treated without respect are among the strongest grievances; that in a minority of people, these can lead to hatred and a desire to avenge perceived wrongs to themselves or to those with whom they identify. But we stress repeatedly that while grievances may be common to many, very few people become terrorists.

We examine why religion is often associated with terrorism. We stress that although religion is used to 'justify' violence, terrorist leaders often twist religious writings to make people follow them and to compel obedience.

We use the expression ‘in the name of’ a religion when we explain religious-inspired terrorism. This is in order to mark a distance from what religious teachings say and how terrorists have used them. Our message is, ‘People use violence “in the name of” religion but they’ve misunderstood, they’ve got the story wrong’. We also provide examples of different kinds of terrorism that have nothing to do with religion.

We examine why religion is often associated with terrorism

We do not pretend that Britain can be fully protected from terrorist attack. In our view, to imply this would be unwise in the current climate, but we minimise the dangers where possible. We stress that Britain’s strict laws and island status make it an extremely safe place to live, and that there are thousands of people working every day and night to keep us safe. Our view is that although children look for reassurance, they can also deal with uncertainty. They can accept that there are things that we simply do not know, and questions we cannot answer. We provide specific details of terrorist attacks to help teachers to explain a particular event, if asked, but they are at liberty to provide or withhold the information as they see fit.

We do not pretend that Britain can be fully protected from a terrorist attack

Curriculum links

Talking about Terrorism complements diverse parts of the KS2 curriculum within RE, History, PSHE, ICT and SMSC. The text can be used in **RE** to correct the common assumption that terrorism derives from religion. We stress the common values of all the main religions, and say that if killing civilians is being ‘justified’ and used ‘in the name of’ a religion, religious teaching is usually being twisted in a bad way. As regards the Key Concepts of the **History** curriculum, the text includes historically significant people and events (Julius Caesar, Guy Fawkes, the Suffragettes), uses historical terms such as empire (India under the British Empire) and explores social, cultural, religious and ethnic diversity in Britain and the wider world.

Within the **PSHE** curriculum the module *Living in the Wider World* is especially relevant. We encourage discussions about rights and responsibilities, diversity and equality and discrimination and prejudice, always connecting children’s experiences in the family, school and community to a wider framework. The Suffragettes could be included in PSHE studies of Parliament, democracy and how laws are made.

Talking about Terrorism draws on aspects of the **ICT** curriculum to encourage safe and responsible use of the Internet and associated technology. We devote particular attention to protecting pupils from being influenced by pro-violence messages via the Internet or social media. We believe that

school strategies to disrupt and resist such influences will be enhanced if pupils are encouraged to develop their own counter-narratives, even at KS2 level. We invite them to reflect on how stories are told on the basis of *fact, fiction and opinion*, and ask them to think of ways to protect themselves from being tricked or misled by people or stories they might be inclined to believe.

Talking about Terrorism is as much about developing a set of core values as it is about terrorism, and can be used across the **Spiritual, Moral, Social and Cultural** curriculum. We examine the spiritual emptiness and quest for identity that some individuals seek to resolve through membership of a violent group. We reflect on the values and symbols shared by the world's major religions. We examine how terrorists try to justify the morality of using violence, portraying themselves as defenders rather than aggressors. We stress the need for respect and tolerance for different ways of thinking and living, provided that the rule of law is respected. We encourage children to explore their own and others' views, to practise moral decision-making and critical thinking. Children are invited to work in a team or in pairs to find ways of solving conflicts and resolving differences.

We study the nature of British values – what we consider to be the ‘best of Britain’ and explain how British democracy operates according to human rights and equality before the law. We look at decision- and law-making at national and international level, and at the freedom Britons have to engage in peaceful protest. We invite discussions of cultural development through the celebration of special events such as the Olympic and Paralympic games and through symbols of Britain's culture and diversity. We highlight the variety of accents and languages spoken across Britain and how words are adopted from other countries and continents. We reflect on the nature of identity and emphasise the common aspects of our identities that we share with others. We encourage the view of Britain as a hybrid, or crossover of traditions that have given us a love of diversity from cricket to curry to rap music. These bind us together and cross boundaries. We are aware of the high priority given to schools' development of SMSC by Ofsted, and are convinced that *Talking about Terrorism* can make a significant contribution in this regard.

Talking about Terrorism and Prevent

Since July 2015, education professionals have been placed on the front line of Britain's terrorism prevention efforts. The Counter-Terrorism and Security Act 2015 imposed the legal obligation on schools and other ‘specified authorities’ in the public sector to have ‘due regard to the need

to prevent people from being drawn into terrorism.² This has added a broad range of statutory responsibilities to existing safeguarding duties. Schools must have in place ‘mechanisms that enable staff to understand the risks of radicalisation, to recognise and respond appropriately and to be aware of how and where to find support.’ After training, teachers should have ‘the knowledge and confidence to identify children at risk of being drawn into terrorism and to challenge extremist ideas which can be used to legitimise terrorism and are shared by terrorist groups.’ *Prevent* duty guidance recommends that schools be ‘safe places where children and young people can understand and discuss sensitive topics, including terrorism and the extremist ideas that are part of terrorist ideology, and learn how to challenge these ideas.’³

In some respects the new safeguarding responsibilities under *Prevent* resemble those for protecting children from other harms in that they involve a partnership between schools, Local Safeguarding Children Boards, police, parents and local agencies or authorities. Individuals identified as vulnerable go before a dedicated panel, which may then recommend entry into a government deradicalisation programme known in England and Wales as *Channel*. (Scotland runs a separate deradicalisation programme, while *Prevent* does not apply in Northern Ireland.) Referral procedures are guided by a ‘vulnerability assessment framework’ consisting of 22 indicators spread over three categories. The criteria for perceived vulnerability depend on: *engagement* with an extremist group, cause or ideology, *intent* to use violence or other illegal means and *capability* to contribute directly or indirectly to an act of terrorism.⁴

Data provided by the National Police Chiefs’ Council, the authority responsible for *Channel*, showed that almost four thousand referrals were made in England and Wales under the *Prevent* strategy in 2015, up from 1,681 in 2014. One third of these came from the education sector. Of the total, 54 per cent were under 18, with 1,424 referrals in the 11–15 age group and 414 aged 10 or younger.⁵ Two thirds were male. Approximately two thirds of referrals related to Islamist extremism and 15 per cent to far-right extremism. As a result of the referrals made in 2015, 293 individuals, or around seven per cent of the total, had received ‘supportive interventions’ through *Channel*.

Prevent and the statutory duties it imposes across the public sector have been controversial, and teachers have reported insufficient training and uncertainty about their responsibilities. The measures are perceived by some as reflecting an anti-Muslim bias, and as carrying the risk of racial or religious profiling. The high number of referrals from schools has been interpreted as an over-reaction or misinterpretation by overzealous teaching staff and school leadership teams, fearful of the possible consequences of not acting pre-emptively. Some teachers feel that the obligation to watch for signs of radicalisation breaks the bond of trust between pupil and

teacher and that it has effectively shut down the opportunities for school debates on controversial issues: that discussions are avoided at home and at school for fear that misreported conversations may be used as a basis of referral to *Channel*. Although the percentage of referrals requiring supportive interventions is low, this does not address the distress that may have been caused to individuals, schools and families by unnecessary referral.

We are not competent – nor is it the role of this book – to comment on the effectiveness of *Prevent* or on how the strategy has been delivered to schools. However we are convinced that the British government has a duty to support the education sector in safeguarding against indoctrination to violence, not least on account of the estimated 850 nationals, including children and young adults, who have left Britain to join Islamic State in Iraq and Syria.

For many young people, the quest to find an identity by identifying ‘the other’ as an enemy may appear the solution to an unfulfilled life. Just as hate, prejudice and stereotyping can be absorbed at an early age, we believe that encouraging values of respect, racial and gender equality and compassion through education can be a powerful counterforce. Our contribution, and we believe it is an important one, is to give educators the confidence to create the ‘safe spaces’ the government calls for, where pupils feel free to ask questions, explore answers and express their doubts and fears, and where choices can be openly debated. Indeed, we suggest that a significant number of *Prevent* referrals might be avoided if teachers were equipped with a better understanding of the issues around terrorism and radicalisation. Then, rather than going for the ‘safe option’ of a referral based on fear, greater knowledge would give them the confidence to make wiser assessments of risk and vulnerability.

Terminology and definitions

The range of definitions of terrorism, violent extremism and extremism used by scholars and by governments is extensive. Given the age group addressed, we do not discuss the terminology of terrorism in the text, but offer the following as general background. Use of the word **terrorism** is frequently subjective and value-laden, and attempts in the United Nations to find international consensus on a definition have repeatedly failed. Bruce Hoffman (2006) defines terrorism as ‘the deliberate creation and exploitation of fear through violence or the threat of violence in the pursuit of political change.’ Conor Gearty (1991) states, ‘Violence is unequivocally terrorist when it is politically motivated and carried out by sub-state groups; when its victims are chosen at random; and when the purpose behind the violence is to communicate a message to a wider audience.’ Section 1 of the UK Terrorism Act 2000 defines terrorism as ‘the use or threat of

action... [where] the use or threat is designed to influence the government or an international governmental organisation or to intimidate the public or a section of the public, and... is made for the purpose of advancing a political, religious, racial or ideological cause.'

Radicalisation is defined in the UK government's *Prevent* strategy 2011 as 'the process by which a person comes to support terrorism and forms of extremism leading to terrorism.' **Violent extremism**, according to *Prevent*, is 'the endorsement of violence to achieve extreme ends.' **Extremism** is defined as 'vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs.' While we agree that these values are British and are of paramount importance, we maintain they have a broader, universal significance that extends beyond British nationality and culture. We consider that extremist views are strong views that not many people share, or that not many people think are acceptable or correct. We do not believe that possessing such views is an indicator of support for, or participation in, terrorism.

In *Talking about Terrorism* we strip terrorism down to its simplest component parts. We say that terrorism is 'violence used for a reward' and that it is 'violence that makes people afraid and upset.' We say it is driven by anger, hatred, and a sense that wrong things have been done and not put right. We provide further 'ingredients' for a terrorism 'cooking pot' which can be introduced as appropriate.

How to get the most out of this book

Every section is optional and there is no obligatory reading or study order although we suggest that you begin with the What? questions as they lay the groundwork for understanding key words and themes mentioned later in the text. From this point you should select the questions and answers that you consider most appropriate – for your class, for the curriculum time available and for the theme of your chosen lesson. Your choice may be influenced by events in the news, or by a situation that has developed in your class or community. You may wish to concentrate on the optimistic stories of peacemaking and of activism by Courageous People. Describing the history of the peace bridge in Londonderry/Derry or the lives of Nelson Mandela and Malala Yousafzai could take precedence over understanding the influences that draw someone into terrorism.

We have deliberately created overlaps between the sections as regards the principal themes. The key concepts we use are anger, hatred and a sense

The key concepts we use are anger, hatred and a sense of unfairness or grievance

of unfairness or grievance, and these words recur frequently, though different examples and different approaches are used. The aim is to provide continuity and avoid the need to search or cross-check as you address each question. We have differentiated the sections and activities as we consider appropriate for Lower and Upper KS2 but these should be adapted as appropriate to your class and school. All the questions we ask could be rephrased, and we encourage you to adapt and be flexible. For example the question, 'How does terrorism start?' could easily be 'Where does terrorism come from?' or 'Why does terrorism happen?'

We encourage you to move back and forth from situations based on local or personal experiences to global problems, and from present-day to historical examples. As you link individual actions to those of a wider community, and explore ideas of conflict and grievance, identity, human rights and democratic values you will show your pupils how their lives are interwoven with a much bigger society in which they are active participants, and which they themselves can influence and change.

What to look out for in each section

Easy reference symbols to show at a glance any resources required (eg whiteboard), including the PCMs featured at the back of the book

Appropriate for Lower KS2

Appropriate for Upper KS2

What?

1. What is terrorism?

terrorism: violence used to frighten people; violence for a reward

The very word 'terror-ism' helps us to understand what it is. **Terrorism** is all about terror. Terrorism is violence that makes people afraid and upset. It's *violence used to frighten people*, to stop them living in a free and open way: the way we live in Britain. The word terrorism on its own doesn't give us much information; it only tells us that it's violence of a certain kind. We could probably say that it is violence done by terrorists – people who are angry and full of hate. But it doesn't tell us who the terrorists are or where they come from. It doesn't tell us who they hate, or why. It certainly doesn't tell us what colour their skin is or what religion they belong to, if they have a religion at all. We can say that terrorism is almost always carried out by people who have strong ideas and beliefs. But the word tells us nothing about what these ideas and beliefs are.

regiment: a large, organised formation of soldiers

Terrorism is a *kind of war*. It is not like a war between two armies, with soldiers wearing uniform. Soldiers who fight for their country wear their country's flag sewn on to their uniforms. Everyone can see what country and what **regiment** they belong to. Terrorists are often fighting *against* their own country and its government. *Terrorism is usually started by a weaker group against a much stronger one*, like a government. The members of a terrorist group come together because they believe in the same things, but they could be of different nationalities. They don't wear a uniform and they usually keep what they do a secret.

Ask the children to write down any questions they have about terrorism and to put their questions into a box. The questions should then be put on a central whiteboard. Explain that you will try to answer these questions in the course of the lessons.

Alternatively invite them to draw something showing what the word 'terrorism' or 'terrorist' means to them, thinking carefully about the colours they will use.

Invite children to write a letter to a terrorist. If they could ask a terrorist six questions, what would they be?

24 Talking about Terrorism: Responding to Children's Questions

Prominent and simple questions as a lead in to discussion with the children

Main answers in black type which are appropriate for sharing with the whole of KS2

Varied and practical activities for whole class or group work



There were many protests about this, and some of them turned violent. Most Catholics in Northern Ireland wanted all of Ireland to be an independent country and not a part of Britain. Most Protestants wanted Northern Ireland to stay as a part of Britain. Catholic and Protestant terrorist groups were formed. The Provisional Irish Republican Army (the IRA) was formed in 1969. Its goal was to get rid of British rule in Northern Ireland. Its members thought that the only way to do this was by using violence. The British army was sent to Northern Ireland to keep order. The army also used violence, especially in Catholic areas. The IRA used terrorism against Protestant groups and against the British army.

Teacher's tip
If appropriate, explain that Catholics and Protestants are all Christians, but they follow Christianity in different ways. One difference is that Catholics consider the Pope to be head of the Church, whereas Protestants do not recognise his authority.

From 1969 till 1998 over 3,600 people were killed by bombs and guns. More than two thousand of them were ordinary men, women and children.

After many years the terrorist groups realised that neither side was going to win. The violence had brought great suffering to both the Catholic and the Protestant communities. Very secret talks began between the different groups. They went on for many years. People called **mediators** were a great help. Mediators are people who are not directly involved in the struggle. They can talk to both sides, sometimes together and sometimes separately. In 1998 a peace agreement was signed. It is called the Good Friday Agreement because it was signed just before Easter that year. Terrorists on both sides promised to give up their weapons and to stop their violence.

mediator: someone who is in the middle, who helps other people to find an agreement

In Northern Ireland anger and hate have not disappeared altogether. A very few people still carry on with terrorism. But almost all the population wants to live in peace.



A mediator can help to solve problems and make peace

See the Londonderry/Derry Peace Bridge in Q38. When will terrorism end? (p 93)

Main answers which are better suited to Upper KS2 in green type

Tips for teachers along with explanations and guidance for sensitive handling of issues where appropriate

Key vocabulary with definitions highlighted in each question (full glossary available at the back of the book)

Handy cross-referencing to related topics and key themes in other questions answered in the book

Relevant photographs and illustrations that help to bring the whole topic or an incident to life

Other special features used

True story

Super hound Brewster – No ordinary dog!

www.watfordobserver.co.uk/news/14212310.Police_dog_Brewster_now_set_to_leap_up_the_good_list/



Brewster is an English Springer-Spaniel. He was born in North Yorkshire but he had so much energy that his owners couldn't look after him properly, so they gave him to the police. Brewster worked for 10 years in a special police dog team with his trainer PC Dave Pert. Brewster's incredible nose led the police to discover large amounts of drugs and weapons. Brewster also helped the police to find and arrest the criminals who were trying to hide them. Brewster retired from the police force at the age of 13. PC Pert said he would be spending his retirement at home, enjoying all his favourite hobbies like chasing tennis balls, swimming in rivers, eating dog treats and napping.

True story
Positive stories of action, recovery and reconciliation

Information box
Historical accounts of significant people and groups



Information box

The Suffragettes

Nowadays most people think of the Suffragettes as a group of very brave women. About a hundred years ago they were called terrorists. At that time women could not vote in a general election in Britain or be members of parliament. Many women (and some men too) were very angry about this. They formed a group to protest about it. They were called Suffragettes because they wanted women's **suffrage** – the right to vote. The Suffragettes wanted to send a message to members of parliament that they were angry and wanted things to change.

Teacher's tip
Simplify as appropriate for LKS2.

suffrage: the right to vote



EXAMPLE

In June 2015 a white man entered a Methodist church in Charleston, South Carolina, and shot dead nine black Americans who were members of a prayer group. Some people call this terrorism; others call it 'hate crime'.

Example
Brief descriptions of actual terrorist events

Storyline

A simple short story about the human tragedy of conflict is told through the loss of a beloved teddy bear, whose return to his rightful owner becomes a symbol of hope and peace.

Questions 39 and 40 are supplementary 'If' questions of a more specific nature covering likely emotive and emotional enquiries. These may not be appropriate to your class, but the answers are there to be used should you feel you need them.

Storyline

Joe Bear

A fictional story about suffering and hope for the future

This is the story of Joe Bear, a big and much loved teddy bear. Joe Bear belongs to a girl called Maya. Maya is nine years old and is a **refugee**. She lost Joe Bear when she was seven. Maya and her family had to leave their home because there was fighting in the city and gunmen were hiding in the neighbourhood. It wasn't safe to go out even in the daytime and Maya couldn't go to school. They tried for a long time to stay on in their home. There was no water in the house and her mother had to go each day to collect water from a pipe in the street outside. When her mother came back, her father and brother went out to look for food. There was almost no food in the shops. The family was living on a few tins they had in their kitchen cupboard and some vegetables that they grew in their small garden behind the house.

One day there was fighting in their street. Maya's brother was working in the vegetable garden. A gunman shot him from a rooftop and he fell flat on the ground. They had to look after him at home because the hospital had been destroyed in a bomb attack. He wasn't getting any better and he needed medicine so Maya's parents decided to leave the city. They hoped to find a safe place to stay until the fighting was over. They told Maya she could only take a few clothes in her rucksack, but of course she packed Joe Bear too. He is a large bear and he took up a lot of room in the rucksack. Maya's parents told her to take him out and leave him behind. They said they needed to put food for the journey in her rucksack. Maya cried and begged her parents to let Joe Bear go too, but they refused. Maya hugged and kissed Joe Bear goodbye and left him under her bed with a blanket round him to keep him warm. Whispering in his ear, she promised to come back to collect him as soon as she could. With tears running down her cheeks, she left the city with her family.

The family travelled for three days, walking very slowly to support Maya's brother. They found a hospital but it didn't have enough medicine, and he died. At last Maya and her parents reached a border and crossed through to a refugee

refugee: a person who leaves home as a result of war or other great difficulty and looks for help and safety in another place

Teacher's tip

The Storyline recounts the misery of violent conflict seen through a child's eyes. It shows how things have happened can come when old enemies are ready to set aside anger and hatred. They have to become friends just need to agree each other any more.



camp where they stayed for a few weeks. It was very difficult to live there. It was crowded and dirty and there was no work. Maya's father decided to take the family to a port city where they could find a boat to another country. There he might find a job and Maya could go to school. The sea journey was terrible. There were 30 people in a tiny boat only big enough for 12. Two people fell overboard while they were asleep, and drowned. There was almost nothing to eat or drink. The next day at dawn they saw a coastguard ship coming to rescue them. They were treated roughly but were given water and sandwiches. When they got to land, they were put in a big hut with hundreds of other people. A few days later they were taken to a town where they were given some money. Best of all they were given the key to a small flat near the town centre. Maya's father quickly found a job. Maya started school again but it was very difficult because she had to learn a new language and everyone looked different. Most people were kind but some were rude. They called her names because she was a foreigner and had a different religion to them.

One Saturday afternoon she was out shopping with her mother at the local market. The market sold vegetables and cheese pans, furniture and clothes. Maya was looking at shoes when she heard a man talking on his phone in a language she recognised, the language of her country. She turned to look round. He was thin and looked very poor. And then, suddenly, who did she see – sitting on the ground with his back against the man's chair – but Joe Bear! She pulled her mother's sleeve and dragged her over to the market stall. 'That's my Joe Bear!' she shouted at the man, 'He's mine! Where did you get him?' Tears of joy and relief poured down her cheeks. She knew it was Joe Bear; there was no doubt about it. He was still wearing the old white pullover her mother had knitted for him years before. And you could see where she had sewn one of his paws back on after a dog had chewed it.

The man looked at Maya sadly. 'Is this bear yours?' he said. 'Really? I found it two years ago and gave it to my son. He was about your age. I was fighting our enemies in the city and we had just taken over that street. I found the bear under a bed in one of the houses. I took it home with me. My son loved that bear. But a month later my son was killed by a bomb. I keep it for his sake.'

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A full list of sources and ideas for further reading on *Prevent*, safeguarding and other topics concludes the book.

Footnote references

¹ http://srcd.org/sites/default/files/documents/spr29_2.pdf

² https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/97976/prevent-strategy-review.pdf

³ <https://www.gov.uk/government/publications/prevent-duty-guidance>

⁴ <http://www.npcc.police.uk/documents/TAM/2012/201210TAMChannelGuidance.pdf>

⁵ <https://www.theguardian.com/uk-news/2016/mar/20/almost-4000-people-were-referred-to-uk-deradicalisation-scheme-channel-last-year>; also <https://www.theguardian.com/uk-news/2016/jul/12/teachers-made-one-third-of-referrals-to-prevent-strategy-in-2015>