



2026 ANTI-BULLYING POLICY

Written By	Principal and Wellbeing and Behaviour Management Coordinator
Approved By	Board of Directors
Date	April 2026
Relevant to	All Arkana College staff, students, parents and affiliates
Related College Documents	<ul style="list-style-type: none"> • Child Protection Policy • Complaints and Grievance Policy and Procedures • Behaviour Management Policy • Wellbeing Policy • Duty of Care Policy
Legislation	<ul style="list-style-type: none"> • Education Act 1990 (NSW) as amended by the Education Amendment Government Schools Registration) Act 2004 (NSW) • Work Health and Safety Act 2011 (NSW) • NSW Education Standards Authority (NESA) registration requirements Supporting Commonwealth Legislations <ul style="list-style-type: none"> • NSW Anti-Bullying Framework (Mandatory implementation 2027)
Next Policy Review	April 2027

Table of Contents

1. PURPOSE	3
2. SCOPE	3
3. DEFINITIONS	3
4. RATIONALE	3
5. POLICY GUIDELINES.....	4
6. ROLES AND RESPONSIBILITIES.....	6
7. ACTION STEPS TAKEN BY STAFF FOR WHEN BULYING HAS BEEN IDENTIFIED:	7
8. APPENDIX	10

ANTI-BULLYING POLICY

In the name of Allah, The Most Gracious and The Most Merciful



1. PURPOSE

1.1 The purpose of this Policy is to protect harm prevent bullying occurring at Arkana College. This is done by ensuring transparent and equitable procedures to create safe and supportive environment for our school community.


1.2 This Anti Bullying Policy complies with the regulatory requirements set out in the *Education Act 1990, Work, Health and Safety Act 2011* and NESA.

2. SCOPE

This Policy applies to all staff, students and parents and others within our Arkana College community.

3. DEFINITIONS

According to the NSW Government. (2025). NSW Anti-Bullying Framework.

 <p>What is bullying? The following definition distinguishes bullying from other forms of aggressive or unkind behaviour.</p>	<p>Bullying behaviour is typically:</p> <ul style="list-style-type: none">• ongoing and deliberate• a misuse of power in relationships• repeated covert/overt verbal, physical and/or social• online and/or offline• individual or group-based	<ul style="list-style-type: none">• intended to cause physical, social and/or psychological harm• difficult for the target to stop it from happening to them• a violation of the right to dignity, safety, and education.
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4. RATIONALE

Arkana College’s Anti-Bullying Policy is designed to prevent bullying within our school community and to promote a safe, respectful, and inclusive learning environment for all students. This policy adopts a whole-school approach and is underpinned by four key components: **Prevention, Response, Partnership, and Implementation.**

Arkana College firmly believes that bullying is not acceptable under any circumstances and will not be tolerated. This belief is grounded in Islamic teachings that uphold justice, kindness, and the dignity of every individual. As stated in the Holy Qur’an:

“Indeed, Allah commands justice, good conduct, and generosity towards relatives, and He forbids immorality, bad conduct, and oppression.”
(Qur’an 16:90)

The school applies the Islamic principle of Tarbiyah—holistic education and character development—to actively prevent bullying and to systematically nurture students into kind, empathetic, and responsible members of the

community. Through Tarbiyah, students are guided to internalise values of respect, compassion, and accountability in their relationships with others.

Arkana College is committed to ensuring that all students are provided with a safe and secure environment in which they can learn, grow, and thrive free from bullying, intimidation, or harassment.

NSW Anti-Bullying Framework – 4 Components

a. Preventing:

- SEL integrated in Teaching and Learning programs
- Islamic Pedagogy and Prophetic Character integrated into learning programs
- Behaviour Management Policy and Procedures promote positive relationships, restorative practices, prophetic character
- Wellbeing programs support belonging and connection to self, community and the natural environment.
- Parents and guardians take an active role in their child's daily life, social interactions, emotional state and academic progress.

b. Responding:

- Behaviour Management Policy, guidelines and procedures ensures incidents are recorded and followed up by relevant staff.
- All bullying incidences will be promptly and thoroughly investigated.
- Responses to bullying will be conducted in a transparent, fair and consistent manner.

c. Partnering:

- Behaviour Management Policy and Procedures ensure partnering with families, principal, teachers, coordinators, spiritual counsel, school counsellor, other relevant health professionals, ISNSW and other relevant government agencies.

d. Implementation:

- Anti-Bullying Policy and Behaviour Management Policy and procedures to be monitored, reviewed and updated by the Principal and coordinators annually.
- All staff to be informed and made aware regularly on the Anti-Bullying Policy and Procedures, as well as engaging them in current evidence-based wellbeing practices.
- Staff to proactively implement strategies to prevent and respond to bullying.
- Staff to be given regular opportunities to be informed on how to recognise, prevent and respond to bullying

5. POLICY GUIDELINES

This Policy is not intended to extend the responsibilities of the College beyond the law. Allegations of bullying will be investigated to the full extent and if students are found to be guilty, may result in wellbeing intervention and/or disciplinary actions, based on the seriousness of the alleged behaviour. Regular Wellbeing workshops and teaching and learning lessons will be conducted to educate students on understanding and developing antibullying strategies and techniques. All suspected breaches of this Policy should, in the first instance, be reported to the relevant educator, who will forward the information to the Principal.

See Appendix for the Procedure for what students, staff and parents can do if students feel they are being bullied.

Bullying can take many forms - Examples of bullying include:

- Physical: hitting, pushing, tripping, kicking, and spitting on others.

- Extortion: threatening to take someone's possessions, food, or money.
- Verbal: teasing, using offensive names, ridiculing, spreading rumours
- Non-Verbal: writing offensive notes or graffiti about others, using e-mail or text messaging to hurt others, rude gestures, facial gestures, playing jokes to embarrass or humiliate.
- Social: ignoring, excluding, alienating, making inappropriate gestures.
- Psychological: spreading rumours, nasty looks, hiding or damaging possessions.
- Exclusion: deliberately excluding others from the group, refusing to sit next to someone.
- Property: stealing, hiding, damaging or destroying property.
- Cyber (emails, SMS, chat rooms): harassment, exclusion, impersonation, doxing/outing, harassment in games, use of deep fakes for malicious purposes, threatening images, offensive or threatening/hurtful comments, inappropriate use of camera phones/internet and rumour spreading

Bullying is not:

- Mutual conflict where there is an argument, disagreement or fight between people but not an imbalance of power.
- Social rejection or dislike as it is not feasible to think that all individuals will like every person. E.g., Refusing to play with another learner or not inviting them to a party; and/or
- Single 'mean' acts or random acts of aggression or intimidation.
- Single episodes of social rejection or dislike.
- Single episodes of nastiness or spite.
- Random acts of aggression or intimidation.

The key features of bullying are that it:

- Causes harm to the victim
- It is repeated; and
- Involves the use of power in an unfair way.
- The College considers bullying to be unacceptable and inappropriate behaviour.
- Developing empathy and concern for others.
- Recognising and taking responsibility for personal behaviours that may cause harm to another person.
- Discourage the negative behaviour of others.

6. ROLES AND RESPONSIBILITIES

Principal, Coordinators, Spiritual Counsel and e-safety Safety Champion

- Ensure staff within their areas of responsibility are aware of appropriate anti-bullying practices and resources
- Act in the best interests of Arkana College.
- Model the principles of this policy.
- Allocate resources to support the implementation of this policy; and

Critically review processes and provide considered opinion and approval when appropriate.

Staff, Students and Parents/Affiliates

- Staff, students and affiliates are required to comply with this Policy and any other documents or procedures to which this policy refers to
- Respond in an appropriate and timely manner to incidents of bullying.
- Provide vigilant supervision during allocated duty times.
- Promote specific school expectations against bullying and emphasise the immediate consequences of bullying.
- Act as role models and guardians (in loco parentis) by modelling respect and protecting the rights and responsibilities of all.
- Demonstrate respectful, positive behaviour in all relationships.
- Be mindful of the impact of both intentional and unintentional behaviour.
- Support all students, including those involved as the bully, the target, or the bystander.
- Actively acknowledge and praise pro-social, friendly, and supportive behaviours.
- Embed non-violent, non-racist, and non-sexist values and behaviours in everyday teaching.
- Teach key social skills, including communication, friendship skills, feedback, conflict resolution, and appropriate assertiveness.
- Build positive relationships with students through respectful, supportive, and professional interactions.
- Uphold Islamic values and morals in conduct and interactions.
- Respect and support students in all aspects of their learning.
- Model appropriate behaviour at all times.
- Arrive punctually and transition promptly between lessons.

Students

- Behave according to Islamic values and morals.
- Treat one another with mutual respect.
- Play safely and report all bullying incidents.
- Co-operate with other students and staff.
- Refuse to be involved in any bullying situation.
- Behave appropriately, respecting individual differences and diversity.
- Follow the school's ethos.
- Respond to incidents of bullying according to the 'School's Anti-Bullying Policy'.

Parents, Carers and Affiliates

- Affiliates includes contractors and external parties delivering regular services to students at school
- Behave according to Islamic and school values and morals.
- Watch for signs of distress in their child, e.g., unwillingness to attend school, missing equipment, requests for extra money and damaged clothes or bruising.
- Take an active interest in their child's social life and acquaintances.

- Be willing to attend interviews at the school if their child is involved in any bullying incident.
- Be willing to inform the school of any cases of suspected bullying, even if their child is not directly affected.

7. ACTION STEPS TAKEN BY STAFF FOR WHEN BULYING HAS BEEN IDENTIFIED:

STEP	ACTION	WHO	WHEN
1	<ul style="list-style-type: none"> • Wellbeing and Behaviour Management Coordinator to be informed of the bullying case and will respond within 2 working days to ensure students and families are made aware the reporting of bullying has been taken seriously. • All students involved in the incident, MUST write an initial incident report to recount their version of what happened. 	Relevant staff member, Wellbeing and Behaviour Management Coordinator	Within 2 working days
2	<ul style="list-style-type: none"> • Information and details of the incident are to be collected and recorded on Compass and relayed to the Principal. 	Relevant staff member, Wellbeing and Behaviour Management Coordinator, Principal	Within 2 working days
3	<ul style="list-style-type: none"> • All parties (bully/victim/bystander) should be interviewed separately, referring to the students' initial incident report as a basis of information. If more than one student is involved in perpetrating the bullying, talk to each of the perpetrators separately. As also, if there are multiple victims and bystanders. • Conduct an interview using the 'Behavioural Sequence Question/Answer Record' (see appendix). In this way, incidents may be tracked, details recorded on a set proforma/template to help establish consistency, truth of information revealed (i.e., able to cross-reference details given between the bully, the victim and the bystander). • Record all documents in the students' files/Compass to be used as a guide to facilitate/help/and inform what actions are to be taken next and into the foreseeable future. Also to 	Wellbeing and Behaviour Management Coordinator and Principal	Within 2 working days

	establish motivations of behaviour.		
5	<ul style="list-style-type: none"> • Three 'Follow Up Discussion' (see appendix) of the bullying incident, with the bully/victim/bystander, conducted separately, will take place. • Record brief notes regarding reflections, disposition/mental/emotional state of all parties regarding the incident. • Short stories, drawn from The Quran and Hadith, based on Islamic values/ethics/morals, will be shared with the interviewee (bully/victim/bystander), and then openly/freely discussed in relation to the recorded incident (Stories from the Quran and Hadith to support witness, perpetrator and victim see appendix) 	Wellbeing and Behaviour Management Coordinator and Principal	Over a period of 2 weeks from the initial recording of the incident.
6	<ul style="list-style-type: none"> • Findings and results gathered from the 'Behavioural Sequence Question/Answer Record' are to be documented on the 'Follow Up Discussion' and to be communicated to relevant Staff. The principal will be emailed the documentation along with a discussion on findings and next steps. 	Relevant staff member, Wellbeing and Behaviour Management Coordinator and Principal	Once 'Behavioural Sequence Question/Answer Record' interviews and 'Follow Up Discussion' are complete
7	<ul style="list-style-type: none"> • The Wellbeing and Behaviour Management Coordinator along with the Principal will then determine whether the incident merits parents to actively reinforce the 'Tarbiyah' approach (outlined within the Behaviour management Policy and procedures of the college) at home, with the Principal being in weekly contact with parents to monitor progress, and/or to consider engaging with other health professionals. • Consequences will follow (as outlined in Arkana's Behaviour Management Policy). The consequences will be based upon the severity of the bullying behaviour (at the Principal's Wellbeing and Behaviour Management Coordinator's judgment), in accordance with Arkana's Behaviour Management Policy. Please refer to Arkana's Behaviour Management Policy, 	Wellbeing and Behaviour Management Coordinator and Principal	After follow-up discussions are complete.

	Levels 3, 4 or 5 depending on the severity of the incident.		
8	<ul style="list-style-type: none"> In partnership with parents/carers, relevant staff, coordinator, Principal and perpetrator a 'Perpetrator Developmental Goal' (see document and template in appendix) is to be filled out and implemented. The plan should include specific references through stories from The Quran and /or Hadith for the type of bullying conducted (see 'Types of Bullying' document in appendix). <p>OBJECTIVES OF 'DEVELOPMENTAL GOAL' PLAN:</p> <ul style="list-style-type: none"> To highlight and identify values/ character strengths within the student To regain a sense of their 'fitra' and begin the transformation to their whole self again. Bringing to light/identifying the uniqueness that Allah has bestowed/endowed upon themselves and the 'victim' and to encourage them to embrace it in themselves and others around them. <i>"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy" (Quran 49:10)</i> To refocus the student on their duty as a Muslim and to consider the ethical dimension of their behaviour. <i>"The Muslim is the one from whose tongue and hand are safe, and the believer is the one from whom the people's lives and wealth are safe" (Quran 16:49)</i> 	Parents and carers, Relevant staff, Wellbeing and Behaviour Management Coordinator and Principal and perpetrator	Ongoing
9	<p>The bully/victim/bystander can be offered indefinite/ongoing:</p> <ul style="list-style-type: none"> Attend counselling sessions to support students' social and emotional skills and help prevent any recurrence. Advice and assistance/guidance should be 	Relevant staff, Wellbeing and Behaviour Management Coordinator and Principal, external professionals and	Ongoing

	<p>provided regularly, as Allah did when revealing the Quran to Prophet Muhammed ﷺ through Angel Jibril.</p> <ul style="list-style-type: none"> • Sessions with the Spiritual Counsel/Islamic Character Ambassador Program to assist them/support them morally/physically/emotionally/socially. 	perpetrator	
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Contacts and support Services available:

<p>School Liaison Officer, Hurstville Police Station Contact : 9375 8599</p>	<p>Helpline or Support Services Available Kids Helpline 1800 EE 1800 or www.kidshelp.com.au Headspace on 1800 6E0 890 or www.headspace.org.au Lifeline Australia on 13 11 14 or www.lifeline.org.au</p>
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8. APPENDIX

- ✓ Behavioural Sequence Question/Answer Record, Follow Up Discussion ([perpetrator/victim](#) and [witness](#))
- ✓ [Perpetrator Developmental Plan and Goals](#)
- ✓ Stories from the Quran and Hadith to support witness, perpetrator and victim (listed below)
- ✓ Preventative and responsive measures to Bullying

Stories from the Quran /Hadith to support the Perpetrator

"He was far from knowing anger and quickly showed compassion for things. He was the most loving of men toward other people. He was the most auspicious of men and did the most good to others, and the most useful and beneficial to others." Imam Ghazali

The Quran says that Prophet was sent as a mercy to the worlds. If we are to honour the Prophet, it will be by adopting the sublime character of our Prophet and not through the emotions of anger and hate.

The People of Taif

The Prophet ﷺ travelled to a neighbouring town of Taif. In Taif he ﷺ thought he might find people who might be respectable to the message of Almighty God. The people of Taif turned out to be as hateful as the people of Makkah. The elders of the town planned an organized campaign to ridicule the Prophet ﷺ. To escalate their disapproval of the Prophet ﷺ and prevent him from preaching Islam, they set a group of children and vagabonds behind him. They pestered him ﷺ and threw stones at him. After the Prophet ﷺ took refuge from the stone-throwing mob, Angel Jibrael came to the Prophet ﷺ and asked him if he so wished Jibrael would give the command to bury the city between two mountains. Although the Prophet ﷺ had suffered a great deal at the hands of these people, instead of seeking revenge and retaliating, he ﷺ replied that he did not wish destruction for the people of Taif because maybe their offspring would proclaim the religion of truth.

Insults reach the Prophet ﷺ

Two people swore at each other once, and one of them insulted the other by ridiculing his mother. This reached the

Prophet ﷺ and he called the man and said: 'Did you scoff at his mother?' and he kept repeating it. The man said, 'O Messenger of Allah ﷺ, ask Allah to forgive me.' He ﷺ said to him: 'Raise your head and look about, you are not better than any individual regardless whether he is of a red or black skin colour. No one is better than the other except through piety.'

The Story of Bilal the Abyssinian

The Prophet ﷺ would not stand for another to make fun of anyone else in his presence. Once, while his Companions got together in a gathering and the Prophet ﷺ had yet to come, some of the sahaba (companions) were among those in attendance. The only dark-skinned companion present was Bilal the Abyssinian. Abu Dharr began speaking, and Bilal corrected him. Abu Dharr exclaimed out of anger, "Even you, O son of a black woman, try to correct me?" Bilal got up, visibly upset at what was said, and said: "By Allah (swt), I will report you to the Prophet." He went to him ﷺ and informed him of what was said and the Prophet ﷺ became very angry. Abu Dharr rushed to meet the Prophet ﷺ and said "Peace be upon you, O Prophet of Allah (swt)." He continued, "I am not sure if he responded to my greeting due to his extreme anger." Then he ﷺ said: "O Abu Dharr! Have you ridiculed him on account of his mother? Indeed you are a man in whom there remain traits of the pre-Islamic era!" Abu Dharr wept and said: "O Messenger of Allah, ask Allah (swt) to forgive me." He left the Masjid weeping and when he saw Bilal, he put his head on the ground and said to Bilal, "O Bilal, I will not move from my position till you put your foot on my head. You are the honourable and I am the disgraced." Bilal wept, and kissed the cheek of Abu Dharr and said: "A face that has prostrated to Allah is not to be stepped on—rather, it is to be kissed."

Forgiveness is just a step away

In one of the Prophet's ﷺ Hadiths it is stated that a person could do such evil during his lifetime that there might be between him and the doors to hell only one step and then he could repent and ask for God's forgiveness and do one good deed and enter heaven. By the same token, a person may during his life do so much good as to be one step removed from heaven and then do one evil deed that would be sufficient to earn him hell. The meaning of the Hadith is to emphasize that, even though a person may do good throughout his life, he should never be absolutely certain that the good he has done all along is sufficient to carry him through; he should not forget that one bad deed could overcome all the good ones. Conversely, a person who has done evil all his life may repent even at the last moment and with one good deed earn paradise.

Oppression/Bullying is Haram

The Prophet told us that Allah says, "O My slaves, I have forbidden zulm (injustice, wrongdoing, unfairness) to Myself and I have made it haraam (illegal) among you, so do not wrong one another." (Source: Hadith Qudsi — Narrated by Muslim, 2577)

Strive for Jannah

Prophet Muhammad said, "Whoever has arrogance in his heart equal to an atom's weight shall not enter Paradise." (Sahih Muslim, Hadith 65)

Dua seeking forgiveness

Narrated Shaddad bin Aus: The Prophet ﷺ said The most superior way of asking for forgiveness from Allah is: 'Allahumma anta Rabbi la ilaha illa anta, Anta Khalaqtani wa ana `Abduka, wa ana 'ala ahdika wa wa'dika mastata'tu, A`udhu bika min Sharri ma sana'tu, abu'u Laka bini'matika 'alaiya, wa abu'u laka bidhanbi faghfir lee fa innahu la yaghfiru adhdhunuba illa anta'. The Prophet ﷺ added. If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.

'O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.' (Sahih Bukhari 8-6306)

Allah (swt) is always near.